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

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THE BEAUTIFUL WORLD.

BY ANNIE R. SMITH.

O, BEAUTIFUL world! Where all is bright,
How we long to hail thy dawning light,
When the triumphs of sin and sorrow cease,
And all shall bow to the Prince of peace;
Where the weary pilgrim finds a home,
No more in this desert land to roam.
Then hush each sigh, and dry each tear,
Lo! Tokens of that glad morn appear.

O, that glorious morn!

O, beautiful world! Where the City of gold
Shall its radiant scenes of bliss unfold,
With the Tree of Life, the crystal streams,
Adorned with heaven's resplendent beams;
Where glittering crowns the sun out-shine,
Those cloudless brows, immortal twine,
And loud and clear the anthems ring,
When the seraphs' harps they strike and sing.

O, that City of God!

O, beautiful world! When the earth anew
Is arrayed in robes of Eden hue,
And fruits, and flowers of sweet perfume,
In one perennial Spring will bloom;
Where gushing songs of rapture rise
From the lovely birds of Paradise,
And the shining throngs, transported, view
Unfading glories, ever new.

O, that ransomed earth!

O, beautiful world! Where storms ne'er rise
To cast their shade o'er the azure skies,
And soon will it burst on our longing sight,
When the sleeping myriads will unite,
With the pure, angelic choirs above,
To swell the strains of redeeming love,
And on fair Canaan's happy shore,
With the Lamb we shall reign for ever more.

O, that endless life!

Rochester, Nov. 1852.

THE TWO LAWS.

FOR want of scripture evidence that there are two distinct laws, one, the law of God, or ten commandments, the other, the law of Moses, or what the Apostle calls the "enmity, even the law of commandments contained in ordinances," many are led to the conclusion that the commandments of God were done away when the hand-writing of ordinances was nailed to the cross. We will here present plain scripture testimony which shows the two laws.

1. THE LAW OF MOSES, or the law of commandments "contained in ordinances," was written by the hand of Moses in a Book. This Book was called the *Book of the covenant*.

"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 your 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 he read in their ears all the words of the Book of the covenant that was found in the house of the Lord." 2 Chron. xxxiv, 30.

"And the king commanded all the people, saying, keep the passover unto the Lord your God, as it is written in the Book of this covenant." 2 Kings xxiii, 21.

"And they spake unto Ezra the scribe, to bring the Book of the Law of Moses, which the Lord had commanded to Israel." Neh. viii, 1—3.

"Then said I, lo, I come (in the volume of the Book it is written of me) to do thy will, O God." Heb. x, 7.
"Have ye not read in the Book of Moses." Mark xii, 26.

When the Apostle speaks of "blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross," he certainly refers to the law of ordinances written by the hand of Moses in the book of the covenant.

The ordinances of the Jewish law, contained in the book of the covenant, shadowed forth the "good things" of the gospel. Its "carnal rites," "burnt offerings and sacrifices," and "meats and drinks and divers washings," were all blotted out, and nailed to the cross when the body which cast the shadow, came, when the Lamb of God shed his most precious blood.

2. THE LAW OF GOD, or ten commandments, was written with the finger of God, on two tables of stone, which were called the *tables of the covenant*.

"And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. xxiv, 12.

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of God." Ex. xxxi, 18.

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables." See Ex. xxxii, 15, 16.

"And he wrote upon the tables the words of the covenant, the ten commandments." See Ex. xxxiv, 28, 29.

"And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone." Deut. iv, 13.

"And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, even the tables of the covenant." See Deut. ix, 9—11; v, 22.

By this class of texts we learn, first, that the tables were the work of God, second, that God himself wrote upon them with his finger, third, that the matter written, was the ten commandments, and fourth, that the ten commandments, alone, are, not a part of a law, but "a law."

How natural and appropriate the figure of blotting out and nailing to the cross, the ordinances written by the hand of Moses in the Book of the law. But, this figure, when applied to the law of God, engraven in the tables of the covenant, is entirely out of place.

The Book of the law could be nailed to the cross, and the hand-writing of Moses therein contained could be blotted out. And, it is true, that the tables of the covenant could be nailed to the cross; (after a process of drilling;) but what was engraven 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 till they were commanded, was binding only on the Jews till the death of Christ.

THE TWO LAWS IN THE NEW TESTAMENT.

It is our object to show that the word law, so often used in the epistles of St. Paul, does not apply to one and the same law; but sometimes to the ceremonial law of Moses, and sometimes to the ten commandments. If the word law, refers to one law only, then the Apostle has often contradicted himself. Here we will give two texts that the reader may see the contradiction, if but one law is meant.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v, 4.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii, 13.

Has the Apostle contradicted what he wrote to the Galatians, a. d. 58, relative to the law, in his letter written to the Romans two years later? This he certainly has done, if he refers to one and the same law in both texts. But we are not ready to admit that there is a contradiction in his testimony. Much rather would we admit the clear distinction between the two laws, than to thus charge the Apostle. When we apply the word law correctly, there is no contradiction. To do this, we should study well the context, which, with the text, will determine the true application.

When speaking of the law, in Rom. ii, 13, the Apostle refers to the ten commandments alone. See verses 12—22. That we may not mistake what law is referred to, he quotes three of the ten commandments.—The doers of this law, says he, "shall be justified."

But when the Apostle mentions the law, in Gal. v, 4, he speaks of circumcision in connection with it which judaizing teachers were pressing upon the gospel church, and testifies that if they were circumcised, they were debtors to do the whole law of shadows, of which the gospel is the body or substance, and Christ its "end." Surely, those who turned from a living substance, the gospel, and sought justification by the deeds of a dead law of shadows, had "fallen from grace."

We are often referred to Rom. vii for proof that the commandments of God are abolished. We are told that verse 6 shows that the law is dead. Read it with the marginal reading, and it will be seen that it is the Christian, (who has been convinced of sin by the law, has submitted to obey it, and has been made free in Jesus Christ,) that is dead to the law, instead of the law being dead. "But now we are delivered from the law, [condemnation of the law,] being dead to that wherein we were held." The law of God condemns, and leaves the sinner bound; but through faith in Jesus Christ he receives grace and freedom. "What shall we say then? Shall we continue in sin, [transgression of the law,] that grace may abound?" Or, shall we who have been delivered from the condemnation of the law, and have found pardon through faith in the atoning blood of Christ, violate any part of the "royal law," because we have found freedom? "God forbid." For the moment we do, we are bound by its condemnation again. And further, it cannot be the law of God that is dead, for this law is the very living instrument to convict the sinner of sin, and slay him as it slew Paul.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law; for I had not known lust, except the law had said,

[tenth commandment,] Thou shalt not covet."—Verse 7.

"For I was alive without the law once; but when the commandment came, sin revived, and I died."—Verse 9.

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

The epistle to the Romans was written A. D. 60, twenty-nine years after the hand-writing of ordinances was nailed to the cross. If the Apostle wished to teach the Romans that the ten commandments had been abolished, and had been dead twenty-nine years, that they were a "yoke of bondage," and if observed by them, they would fall from grace, we might expect him to write to them something as follows: Wherefore the law is *unholy*, and the commandment *unholy*, and *unjust*, and *bad*.

But instead of this, he testifies that the law is *holy*, and the commandment *holy*, and *just*, and *good*.—Verse 12. Paul also says, "For we know that the law is *spiritual*." See verse 14. Who dare say that this was any part of that law of ceremonies that had been dead twenty-nine years? "For I *delight* in the law of God after the inward man." Verse 22. Who will say that he delighted in a yoke of bondage? "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God." Verse 25. Will any one say that Paul thanked God that he served a law that had been abolished twenty-nine years, after teaching the Galatians two years before that, if they sought to be justified by it, they would fall from grace? Certainly no sane man will charge the great Apostle to the Gentiles with such contradictions and folly. Then we cannot avoid the conclusion that he speaks of two distinct laws.

One was called a "yoke of bondage," [Gal. v, 1,] for when in force, it could not "make the comers thereunto perfect;" but now it had been dead twenty-seven years. The other is called "*holy*," "*just*," "*good*," and "*spiritual*," and was the Aostle's "delight."—James calls it the "ROYAL LAW OF LIBERTY." Chap. i, 25; ii, 8. One was the "enmity, even the law of commandments *contained in ordinances*." The other is the law of God, the ten commandments. One was abolished at the cross, while the other remains as firm as heaven.

CONVERSATION ON THE

SABBATH QUESTION.

BELIEVER. Well, Brother —, what do you think of the Sabbath question? Is your mind settled on the subject?

UNBELIEVER. Yes, I have looked at it some, and am satisfied that we cannot keep the Sabbath as the Jews were required to observe it. The law required them to abide in their houses on the Sabbath.

B. Are you sure that God required the Jewish nation for sixteen hundred years to remain stationary in their houses through the entire Sabbath of twenty-four hours?

U. It certainly reads, "Abide ye every man in his place, let no man go out of his place on the seventh day."

B. We will now examine this point, and state a few facts.

1. The scripture you have quoted is no part of the fourth commandment, which, alone, is the great Sabbath law, [Ex. xx, 8-11,] spoken by Jehovah with an audible voice, and written by his finger on tables of stone.

2. It was spoken in direct reference to the children of Israel going out to gather manna on the Sabbath, after they had been told that on the seventh day none would be found in the field. Ex. xvi, 23-29. And it is decidedly wrong to quote this by-law, given to the Israelites under such circumstances, as the great law of the Sabbath.

3. The law that came from God through Moses required them to go out of their houses on the Sabbath. (1.) They observed *all* the offerings on the Sabbath that they did on the other six days, also two lambs, with a meat-offering and a drink-offering. Num. xxviii, 9, 10. (2.) They had on the Sabbath a "holy convocation" or religious assembly. Lev. xxiii, 3. To do this, they certainly could not abide in their houses. Now, we ask, Did the law which God gave to the Jews, relative to ordinances, require them to break his holy Sabbath?

U. Well, I think not. It would make God the veriest tyrant in the universe, to cause Sabbath-breakers to be stoned to death, and at the same time give the Jews a system of religion that compelled them to break the Sabbath.

B. Look at another fact. After the children of Israel had passed over Jordan, they went round the city of Jericho with the Ark of God seven successive days. One of those days was

the Sabbath of the Lord. We say, that the act of going round Jericho on the Sabbath with the Ark, was not a violation of the Sabbath law, contained in that Ark.

U. You have removed this objection; but there are others. The Jews were not allowed to gather sticks to kindle a fire on the Sabbath. Now, it is not possible to keep it as they were required to.

B. Here we will first say, that the great, universal Sabbath law says nothing about gathering sticks, or kindling fires. In Num. xv, 32-37 we have the account that "while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day." But we are not told whether these sticks were to kindle a fire or for fence. If for fence, then to gather them on the Sabbath was a plain violation of the fourth commandment.

All will admit that the Israelites had no need of fires on the Sabbath. They were directed to cook on the sixth day the manna to be eaten on the seventh. To kindle a fire on the Sabbath to wash their clothes, or cook their manna, was doing on the Sabbath the work of one of the six laboring days. They were strong and healthy. "There was not one feeble person among their tribes." Ps. cv, 27. They were in a mild climate, their food was rained down from heaven, and their clothes were miraculously preserved. For them, under such circumstances, to kindle fires on the Sabbath was not an act of mercy and necessity; but an open violation of the great Sabbath law.

U. The law of the Sabbath required that the Sabbath-breaker should be stoned to death. And the same penalty should now be inflicted if the law exists. Sabbath-breakers should be stoned to death.

B. To help your mind on this point, we will state some important facts as follows:

1. The fourth commandment, which is the great Sabbath law, does not mention stoning the Sabbath-breaker.

2. Temporal death was also inflicted upon the Israelites if they transgressed others of the commandments of God beside the fourth. Read Lev. xxiv, 11-16. Here the son of the Israelitish woman "blasphemed the name of the Lord, and cursed," and the Lord said, "Let all the congregation stone him." He broke the third commandment. And you will see, by comparing Num. xv, 32-36, with Lev. xxiv, 11-16, that he that broke the fourth commandment, and he that broke the third, shared the same fate. Is the third commandment binding?

U. Certainly, the commandment, "Thou shalt not take the name of the Lord thy God in vain," is binding, with all its force.

B. Should the blasphemer be put to death?

U. No, I think not. Though the third commandment is binding in this dispensation, the gospel does not inflict temporal death on the blasphemer. In the Jewish dispensation there was no atonement that could reach his case, therefore he was stoned to death, and removed from Israel. But under the gospel, the atoning blood of Christ can reach his case, and wash away the sin of blasphemy. So mercy now pleads for the transgressor of the third commandment, that he may be spared, that he may repent of the sin of blasphemy and live.

B. Your view of the third commandment, under both Jewish and gospel dispensations, is certainly correct, and this is just the position we take on the fourth commandment. In this respect the ministration of God's law under the gospel, far exceeds [2 Cor. iii] the ministration of condemnation and death, under the Jewish economy. And we may now see why the Apostle calls the gospel covenant the "*better covenant*." Mercy pleads for the Sabbath-breaker, that he may be spared, that he may turn, find pardon and live.

3. The third fact we wish to state, dear brother, is that temporal death never was the full and final penalty for breaking the law of God. For if it was, then he who murdered, blasphemed, or broke the Sabbath, under the Jewish economy, only had to be stoned to death, to satisfy the law. And in the judgment, his sin cannot appear against him, for the law was fully satisfied when he suffered temporal death. But the penalty for transgressing God's law was, and still is, Eternal Death. "Sin is the transgression of the law," and "the wages [penalty] of sin is death."

A few months since, when traveling some distance to an appointment of a meeting of two days, we were in the vicinity of the small pox when night overtook us. We were informed at the public house that there were several from the immediate vicinity of this dreadful disease, in the chamber attending court. We chose to drive on, and seek entertainment elsewhere. Soon a kind stranger took us in. After a few questions were asked and answered, our religious faith was made known to each other. And we were not a little gratified to find that we were entertained by an Advent believer who was also a reader of the *Harbinger*.

Our friend immediately began to raise objections to the Sabbath. "Do you believe," said he, "that the Sabbath should be observed as the Jews were required to keep it?" We do, was our reply. "But you are aware that temporal death is the penalty of Sabbath-breaking. Now, why don't you get the whole figure. And as you teach that the Sabbath law is bind-

ing, have the Sabbath-breaker stoned to death." We answered by asking questions as follows:

Do you not believe that we should observe nine of the commandments as the Jews were required to keep them? "I do," was the reply. But you are aware that temporal death was inflicted upon those who violated others of the commandments beside the fourth. Now, dear sir, "why don't you," as you say, "go the whole figure," and as you teach that the third commandment is binding, have the blasphemer stoned to death?!! Our friend had nothing further to offer on this point.

U. Well, I see that the doing away of the stoning system, does not affect the fourth commandment any more than it does the other nine. But does not Deut. v, 2, 3, show that the Sabbath was made for the Jews alone? "The Lord our God made a covenant with us in Horeb. The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day." If the covenant mentioned here is the ten commandments, then the Sabbath was not made for the fathers, but only for the Jews.

B. Let us see if your view of this text does not prove too much for you. Admitting that the ten commandments are this "covenant," and that the duty to keep the Sabbath was not binding on the fathers, does it not prove that the duties enforced by the other nine commandments also were not binding on the fathers? Abraham, then, could disregard the seventh day, because the covenant was not made with the fathers, and Isaac and Jacob could have other gods, bow down to graven images, take the name of the Lord in vain, their children could dishonor them, they might kill, commit adultery, steal, bear false witness and covet, for the same reason, that the covenant was not made with the fathers!!! You see that Deut. v, 2, 3 will answer the same purpose to prove that the moral duties enforced by the nine commandments were binding on none but the Jews, that it does to prove that the Sabbath was made for the Jews only.

U. I see that this proves too much; for God says of Abraham, he "kept my charge, my *commandments* and my *laws*." Gen. xxvi, 5.

B. Thirty days before the children of Israel saw Mount Sinai, where the covenant was made, Jehovah gave the following rebuke: "How long refuse ye to keep my *commandments* and my *laws*? See, for that the Lord hath given you the Sabbath." This shows that God's commandments and laws, embracing the Sabbath, existed before the covenant was made in Horeb, and that Deut. v, 2, 3, proves nothing against the Sabbath. The covenant referred to was the mutual agreement between the children of Israel and the Lord, [Ex. xix,] the ten commandments [Ex. xx] being the moral conditions of the covenant.

God first created all things in six days, second, rested on the seventh day, and third, "blessed the seventh day and sanctified it." It was by this third act that he made the Sabbath for man, [or the man, Mark ii, 27,] Adam, and all his posterity. This view is confirmed by the fact that the fourth commandment points back to Eden for the institution of the Sabbath.

U. But, if the Sabbath was instituted at Creation, why is the Bible silent relative to it until the children of Israel leave Egypt?

B. The entire record of about twenty-five hundred years from the Creation is contained in the first fifty-two chapters of the Bible. Only the most important events from the Creation to the deliverance from Egypt are noticed, therefore it is no marvel that we do not find the word Sabbath. But what seems really remarkable is, that at a later period, even when the Sabbath-breaker was stoned to death, we do not find the word Sabbath in the Divine Record for about four hundred years.

U. But the real question after all is, Can the commandment to "Remember the Sabbath day and keep it holy," be found in the New Testament? If it can, I will keep it.

B. You are mistaken, dear brother, as to what the real question is. It is not, Has God given the fourth commandment a second time, and placed it in the New Testament? But, the real question is, Does the New Testament abrogate and remove the Sabbath law? It is your duty to obey the fourth commandment, unless you can produce positive testimony from the New Testament that it has been abolished.

U. I think there are strong grounds to infer from Rom. xiv, and Col. ii, that the Sabbath is abolished.

B. What! Brother, dare you rely on inferences to sustain you in trampling on one of Jehovah's commandments? This is your real position, which is indeed a fearful one. Rom. xiv does not mention the Sabbath. But you *infer* that the expression "every day alike," in verse 5, embraces the seventh-day Sabbath. So we might infer from the phrase "him that eateth not," in verse 3, that a portion of the Christian Church in Paul's day lived without eating. Or from the phrase, "gather a certain rate *every day*," [Ex. xvi, 4,] that God commanded the Israelites to gather manna on the Sabbath, when there was none rained from heaven on that day. The Apostle's subject relates to the Jewish notions of eating, which troubled Gentile believers. And how perfectly natural that Paul is speaking

of feast days. And how very unnatural the inference that in his remarks he is mixing "meat," "drink," "herbs" and seventh-day Sabbath all together.

Col. ii speaks of sabbath-days, or sabbaths. Lev. xxiii shows four Jewish sabbaths, to be celebrated at their appointed times, "Besides the Sabbaths of the Lord." See verses 37, 38.—Here the distinction between the two kinds of sabbaths is seen. Paul, in Col. ii, refers to those sabbaths which are classed with "meat," "drink," "new moon" &c, and not to the Sabbath which the Law-giver has wisely associated with nine moral precepts.

Dear Brother, you have no grounds for a reasonable inference that the Sabbath is abolished; yet you dare desecrate it every week, because God has not given, in the New Testament, a second edition of the fourth commandment!! The law enforcing the Sabbath is perfectly plain. Has God removed the Sabbath, and left it to Paul to bear testimony on the point? If he has, and Paul has done his duty, you will find in some of his epistles, as plain and positive testimony that the Sabbath is abolished, as that employed in the fourth commandment enforcing it. When those who teach no-Sabbath will produce such testimony, that the first edition of the fourth commandment is abolished, then they may with propriety, ask us to renounce the Sabbath or show them a second, from the New Testament. And until they can present something better than groundless inferences that the first has been abolished, we would advise them to cease to insult the Great Law-giver by calling for a second edition of the fourth commandment.

We observe the Sabbath of the Bible. You say that God has taken his Sabbath away. We call on you to prove it.—And no testimony should be allowed as proof on this point, unless it is as direct as that employed to enforce the Sabbath in the fourth commandment. The real question, then, is, Has God abrogated the fourth commandment? Those who affirm that he has, are called upon to produce direct testimony on the point. If they cannot, then let them cease to sin against God, and grieve his people, by breaking the commandments, and teaching "men so," because the fourth commandment is not given a second time in the New Testament.

U. But why are nine of the commandments repeated and enforced in the gospel, and the fourth omitted, if all ten are binding?

B. You are deceived in this matter. In the *Harbinger* for Nov. 6, is the following from the pen of J. B. Cook:

"All the ten commandments are expressed, expanded and enforced in the gospel, save the fourth." The 1st, Mark xii, 29; 2d, Matt. iv, 10; 3d, Matt. v, 33; vi, 10; 5th, Matt. xv, 4; 6th, 7th, 8th and 9th, Matt. xix, 18; 10th, Luke xii, 15."

Now to show you "the slight of men, and cunning craftiness, whereby they lie in wait to deceive" you, we will quote Mark xii, 29—31, to which J. B. C. refers as the first of the ten commandments, "expressed, expanded and enforced."

"And Jesus answered him, The first of all the commandments is, Hear, O Israel, The Lord thy God is one Lord. And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. And the second is like, namely this, Thou shalt love thy neighbor as thyself."

Now compare these two commandments with the first two of the ten, and the deception in trying to make out a case will be manifest. It is very true that Jesus expresses the first commandment; but it is the first of the two great commandments, and not the first of the ten, as represented by J. B. C.

Let us look at Matt. iv, 10, which is said to be the second commandment, "expressed, expanded and enforced." In the first place, it is neither the second of the two, nor of the ten; but what Christ said to Satan!! "Get thee hence, Satan; for it is written, [not in the Decalogue, however,] Thou shalt worship the Lord thy God, and him only shalt thou serve."

So much for the first and second commandments. Now if it could be shown that all ten of the commandments were quoted in the gospel, excepting the fourth, would that he prove that the Sabbath was abolished? You would not dare to blaspheme God's name, or steal, if it could be proved that the third and eighth commandments were not named in the New Testament. The fact that the commandments of God are, as a whole, enforced in the New Testament, and made a test of Christian fellowship, and eternal salvation, will be sufficient, in the Judgment, to condemn those who dare break the fourth.

But we will see what reference is made to the Sabbath of the fourth commandment in the New Testament, even after the "hand-writing of ordinances was nailed to the cross."

"And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Luke xxiii, 56.

Looking forward as far as the destruction of Jerusalem, at least, Christ says: "But pray ye that your flight be not in the Winter, neither on the Sabbath-day." Matt. xxiv, 20.

At Corinth, Paul "reasoned in the synagogue every Sabbath" for "a year and six months," seventy-eight Sabbaths in succession. Acts xviii, 4, 11.

U. This was because the Apostle 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 to the Gentiles should spend seventy-eight Sabbaths under such circumstances, and no record that he held a meeting on any other day, for the space of one year and a half.

At Philippi, Paul, and those with him, went out of the city on the Sabbath, by a river side, where prayer was wont to be made, (no Jews' synagogue there,) and spake to those who resorted thither. Acts xvi, 13.

At Antioch the Gentiles 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 xiii, 42, 44.

It is evident that if J. B. C. could have referred to as much testimony from the New Testament for the first and second commandments, as we have presented for the Sabbath of the fourth, he would not have been driven to take the first of the two great commandments for the first of the ten, and for the second of the ten, the words of Christ to Satan.

U. Christ is our example. He broke the Sabbath in healing the sick on that day. He also excused his disciples in departing from the letter of the law, in plucking the ears of corn and eating it on the Sabbath.

B. "I have kept my Father's commandments," said the Son of God. John xv, 10. His word is truth; though you virtually charge him with uttering an untruth, in saying that he broke his Father's fourth commandment. If the Sabbath has been abolished, as you think, at what point of time did the event take place?

U. At the crucifixion of Christ, when the hand-writing of ordinances was nailed to the cross.

B. Then you must admit that the Sabbath law was in force up to the crucifixion.

U. Certainly, it was binding up to that time. This would be necessary, in order for it then to be abolished.

B. Well, then, if Christ broke the Sabbath law he was a transgressor, a sinner: "for sin is the transgression of the law." 1 John iii, 4, 5. But, as John says, "in him was no sin," he did not transgress the law. He did keep the Sabbath of the fourth commandment.

The Pharisees charged the disciples with Sabbath-breaking, when they plucked the ears of corn, and ate to satisfy hunger, as they, with their Master, were on their way to the synagogue. But did Jesus say that his disciples had a right to break the Sabbath? Far from it. He referred to what David did when he was hungry, also to the work of the priests, on the Sabbath, who were "blameless;" and then declared his disciples "guiltless." David and the priests were "blameless" on no other ground than this; what they did was no violation of the law. The disciples were "guiltless" on the same ground. The Bible nowhere forbids eating on the Sabbath when hungry.—When Jesus was asked, "Is it lawful to heal on the Sabbath-days," he replied:

"What man shall there be among you that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the Sabbath-days." Matt. xii, 11, 12.

The word lawful, signifies "agrecable to law; conformable to law."—[Webster.] When used by our Saviour in Matt. xii, and Luke xiv, it signifies conformable to the Sabbath law.—Jesus did not give them a new Sabbath law. But he exposed the hypocrisy of those who falsely charged him with Sabbath-breaking, and declared that well-doing, that is, healing the sick, relieving dumb beasts in distress, or eating when hungry, was "lawful." The blind Pharisees, who rejected the First Advent to their own damnation, declared that those merciful acts which Christ performed on the Sabbath were "not lawful." Christ, on the other hand, pronounced such well-doing "lawful." Those who teach that Jesus departed from the letter of the Sabbath law, are on the side of the Pharisees, and their sin is worse, inasmuch as their blasphemous charge is against greater light. Christians should be on the side of Christ. Amen.

It is also said that the "impotent man," to whom Christ said, "Rise, take up thy bed and walk," broke the Sabbath. This is but a repetition of the false charge made by the Jews, who were ever watching for a chance to accuse him. We reject their testimony, and choose to believe Christ. The healed impotent man walking with his bed was not for any selfish end, but for the glory of God. Such acts are not prohibited by the fourth commandment. Two of the prophets speak against bearing burdens on the Sabbath: but when their testimony is examined it will be seen that they refer to burdens of merchandise, such as "sheaves," "wine, grapes and figs." See Jer. xvii, 19—25; Neh. xiii, 15.

U. But do you think that the fourth commandment does not forbid acts of mercy on the Sabbath?

B. Certainly, it does not. "Six days shalt thou labor, and do all thy work." That is, work necessary for a livelihood.—The great God has appointed six days for this object. The seventh is also appointed for man to cease from the toil of six days, and especially engage in the service of his Creator.

The law that came by Moses, which required the priests to

offer more sacrifices on the Sabbath than on either of the other six days, did not require the priests to violate that law uttered by Jehovah, and engraven in the tables of the covenant. Therefore the labor of the priests in presenting offerings before the Lord on the Sabbath, was not the labor prohibited by the fourth commandment, called "thy work." Again, male children born on the Sabbath were, according to the law of Moses, circumcised the following Sabbath, "the eighth day." See Lev. xii, 1—3; Luke i, 59. No reasonable person, with any knowledge of the Bible, will say that this was a violation of the Sabbath law. This view of the subject shows clearly the true import of the words "labor" and "thy work" in the fourth commandment. Six days are allotted us to attend to that work necessary to this life; but on the seventh we should rest from the toil of the six days, and engage in the service of God.

Jesus and his disciples kept the Sabbath according to the commandment, otherwise they were sinners, for "sin is the transgression of the law." The Lord of the Sabbath, by precept and example, stripped from the institution the traditions which the blind Jew had thrown around it, and left the Sabbath standing on its own immutable base, the fourth commandment. When accused of Sabbath-breaking, his manner of defense was, to show that his acts were lawful—in accordance with the Sabbath law.

U. But the Apostle plainly declared, [2 Cor. iii,] that the ten commandments, which were engraven in stones, were abolished?

B. You have been too hasty in this assertion. The Apostle is certainly speaking of two distinct ministrations. He is contrasting the ministration of the law of God under Moses, (which was a ministration of condemnation and death,) with the ministration of the same law under the gospel, (which is the ministration of the Spirit.) It is the ministration of death that is done away, to give place to the more glorious ministration of God's law, called the ministration of the Spirit.—For a clear and full exposition of this subject, we must refer you to a work recently published by us, entitled, "*A Review of the Remarks of O. R. L. Crozier, on the Institution, Design and Abolition of the Sabbath.*" By J. N. Andrews.—Pages 26—30.

But why should all ten of the commandments be slain at the cross, even if it was necessary to abolish the fourth?—All agree that nine are good, yes, indispensable, for the gospel dispensation. Was it an oversight in the Law-giver, in placing the Sabbath in the midst of nine moral precepts?—And did he have to slay the whole ten in order to get rid of the Sabbath? But if all ten were abolished at the cross, how is it that the nine are still binding?

U. Why, nine of them, all excepting the Sabbath law, were re-enacted.

B. We do not see the necessity, or the propriety of God abolishing his law, and then having nine-tenths of it re-enacted. But when, and by whom was it re-enacted?

U. Jehovah said of Jesus, "This is my beloved Son, hear him." Jesus re-enacted nine of the commandments for the gospel, during his ministry.

B. But when did he abolish the ten?

U. He nailed them all to the cross.

B. But stop, Brother, here is a grand difficulty; you have nine of the commandments re-enacted before the ten were abolished!!! What will you do with this?

U. Well, I see that I have been too fast. It must have been the apostles that re-enacted the nine.

B. Are you not loth to admit that Christ abolished his Father's law that was spoken to Israel under circumstances of awful grandeur, and engraven in stone, and then left the apostles, men "subject to like passions as we are," to re-enact a certain portion of it? This does not look like the work of Him who has said, "I am the Lord, I change not." But admitting that the apostles did re-enact nine of the commandments, when did they do it?

U. It must have been during the last three and a half years of the seventy weeks, in which they completed the work of confirming the covenant.

B. Then there was three and a half years, or at least, a space of time, between the abolition of the ten commandments, and the re-enactment of the nine. A space when there was no law, consequently, no transgression, and men might blaspheme, murder, &c., and not commit sin!!!

U. No, I see it will not do to have a space of time when there was no law binding; therefore, the nine commandments must have been re-enacted at the time the ten were abolished.

B. Then we shall understand you, that Heaven aimed a blow that killed all ten of the commandments, and the same blow, at the same moment, brought nine of them to life again!!! And all this to get rid of the Sabbath which Christ says was made for man.

We will now illustrate your position by a simple figure.—Let your ten fingers and thumbs represent the ten commandments. Your fore finger on your right hand represents the Sabbath law. This finger has served you well, but now it is diseased, and past cure, and in your way while attempting to

labor. It is against you, contrary to you, and you decide to call a Surgeon and have it cut off and taken out of the way. The Surgeon comes and pronounces the finger past cure. He also tells you, that in all your future life, nine will be sufficient. You are then told to lay both of your hands upon a board prepared on the table while the Surgeon cuts off all ten of your fingers and thumbs. He then lays aside the diseased finger, and sets himself at work joining on the other nine for your benefit in future life. Oh! What a foolish Surgeon! And with what folly does your no-Sabbath system (that all ten of the commandments had to be slain and nine re-acted again) charge the Omniscient God!!

How much better to obey the Son, of whom Jehovah said, "Hear Him." He says, "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, 18. John Wesley, in his sermon on this text, remarks as follows:

"One jot or tittle shall in no wise pass, till heaven and earth pass; or as it is expressed immediately after, *EOS AN PANTA GENERALI*, till all (or rather all things) be fulfilled, till the consummation of all things. Here is therefore no room for that poor evasion (with which some have delighted themselves greatly) that 'no part of the law was to pass away, till all the law was fulfilled: but it has been fulfilled by Christ; and therefore now must pass, for the gospel to be established.' Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled*, any reference to the law, but to all things in heaven and earth."

Again, let us "hear Him." "And behold, I come quickly, and my reward is with me, to give every man according as his work shall be. I am Alpha and Omega, the beginning and the end, the first and the last. 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." Rev. xxii, 12-14.

The Son of God is the speaker. He does not say, blessed are they that do *my* commandments; neither does he say, blessed are they that do *nine* of the commandments, re-enacted and "expanded" for the gospel; but the promised blessing is for those who do *his* [the Father's ten] commandments.

Dear Brother, do not neglect to give this question a careful investigation. And as your objections are fairly and fully removed, your only safe course will be to frankly acknowledge that they are gone. In so doing, you may expect that the light of truth will break into your mind. May God bless you, may the Spirit of truth guide you, and may you, with the commandment-keepers, when the Lord comes to "give every man as his work shall be," enter in through the gates into the Holy City, and have right to the Tree of Life. Amen.

Communication from Bro. Maston.

DEAR SCATTERED SAINTS:—Allow me (though unworthy to occupy a space in this little sheet) to express my feelings of joy and gratitude to God, that he ever let me hear the sounding of the third angel's message; and that he has given me a willingness of heart to listen to its glorious notes. O, that I could proclaim it with a voice of thunder, and shake the heart of every unbeliever!

Although I was not with you in the proclamation of the first and second angels' messages, yet I feel to rejoice that they were within my hearing, and I can sympathize with you in your disappointment.

I can now look back, and with feelings of regret, behold the darkness that encompassed me. I can see that I was marching under the black flag of Satan, and beating up volunteers to swell his ranks. I was treading the dark path of iniquity, and hastening on to the dreadful whirlpool of perdition!

I sometimes thought that I enjoyed myself when I was walking hand in hand with the world, and beckoned onward by the glittering star of pride and fashion. Church-members would occasionally try to persuade me to join the church; telling me that there was no enjoyment like religion, and that worldly pleasures were nothing more than fiction. I would then look around among the different churches, to find such enjoyment; but in vain. They were too nigh alike—too much like the world to possess a Christian spirit. But when I came to Rochester, another scene was spread before me. Here I saw a little handful of God's children who assembled on the seventh-day to worship him. So different, were they, from any that I had ever before seen, that I was struck with astonishment. I looked upon them as a bed of embers undisturbed by the least breath of air. But when an angel from heaven wafted its wings over them, to ex-

pel the darkness and revive the spirit, their shouts of glory seemed to rend my heart. O, what peace so sweet as peace with God! What blessing so rich as God's blessing! What enjoyment can equal the enjoyment of religion! I needed to look no further.—The enjoyment that I had been searching for, was there to be found. But there was a great obstacle that lay in my way—the seventh-day—I never could keep it. I had been taught that Sunday was the Sabbath; and that the numbering of the days of the week had been changed through some misreckoning of time.

While at work on Bro. Andrews' reply to O. R. L. Crozier, I noticed that he occasionally quoted C.'s argument in favor of the abolition of the Sabbath.—This was something new to me. I wished that it might be so. It would certainly be very convenient for the transgressor, and I could work on Sunday as well as any other day without having my conscience ruffled.

The assertion thrown out by C. that the Sabbath was abolished, led me to investigate the subject. To my satisfaction, I saw that the hand-writing of ordinances was nailed to the cross—this I supposed to be the ten commandments. But before I had got through with his review, I found that my argument was but mere chaff, and it was blown aside by the strong breeze of truth from the word of God.

My next position was, that the Sabbath had been changed; but after reading a book entitled, "History of the Sabbath," handed to me by Bro. Belden, I saw that the observance of the first day of the week was an institution of Papacy. Thus, I was compelled to throw aside all inferences, and give way to facts. I then saw that the Sabbath was binding upon me; but I could never make up my mind to keep it. It was utterly impossible. I thought it the height of folly for me, situated as I was, to undertake to keep it. I rested upon this conclusion until I heard a lecture upon the subject, and then conviction began to settle. The thundering of my conscience, and the resistless emotions of my heart, would give me no rest day nor night. My happiness became obscured, and a stumbling-block obstructed my path of pleasure.—I would have given any thing that I possessed, if I could have been placed where "keep the Sabbath" would not be continually ringing in my ears. I had about made up my mind to leave the city. But just then God laid his hand upon me, and prostrated me until I would yield in obedience to his will.

You, brethren and sisters, I presume, have all read an account of my sickness; but, perhaps it will not be out of order for me to briefly state a few words more in relation to it.

During my first attack, I was at my boarding-place. I had been ill but a short time, when the icy fingers of death were laid upon my landlady, 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 convince me of the necessity of keeping his holy law, and remind me of the dreadful scenes that awaited me. She would say that the Lord would heal 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 seemed to be willing to do any thing that would comfort me. I supposed that I was 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 the house of his children; for on the morning following my removal, I was again brought almost to death. And as I lay there, under the agonies of death's affliction, still unwilling to submit myself to God, it seemed as though the commandments were held up before my eyes, and the instruction that I rejected

but a short time before, began anew to harass me and add to my affliction. I almost wished that I had heeded the advice, and not turned it aside with a deaf ear. Satan, then, for fear that this might be the means of my forsaking him, whispered to me that I would soon get well, and to encourage me, held up by the side of the commandments—in the most conspicuous manner that he could array them—the various attractions and enjoyments connected with him and the world. But I soon lost sight of them. They were soon beclouded, and a mist seemed to settle upon them, and bear them back into darkness as the commandments sprung to light. I still rejected them, and continued on until I had reached the verge of the precipice, and was about to leap into the unfathomable gulf of perdition, when the Lord extended his hand of mercy and rescued me from that wretched doom.

I now rejoice in the God of my salvation. I can now respond to the language of David, "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." "He brought them out of darkness and the shadow of death, and brake their bands in sunder." "Then they cry unto the Lord in their trouble, and he saveth them out of their distresses. He sent his word and healed them, and delivered them from their destruction."—Ps. cvii, 8, 14, 19, 20.

I feel to praise him that he ever set his hand to save me. What could have been his object? Merely that I might continue in transgression and iniquity? Nay, I think not. He must have had a greater object in view, or he would never have noticed such an unworthy, sin-stained mortal as I.

I conclude, then, his object was that I should live for him—serve and obey him; and by his grace, I will praise him for ever. He has bought me with a price, and I am determined to live a life humble and devoted. The truth looks glorious to me, and I delight in keeping the holy Sabbath of our Lord. It is a star of pleasure, that beckons me onward with cheerful heart, and encourages me to be steadfast unto the end. I have placed my feet upon a firm foundation, and the storms of Satan can never wash me from it. My trust is in the "Rock of my salvation." O, how I long to see that glorious City! The saints' eternal Paradise! I soon expect to meet you in its golden streets, to grasp you by the hand, and make the heavenly arches ring with our shouts of glory.—O, what feelings of joy fill my soul, as I raise my thoughts to heaven, and contemplate on its glories now unseen!

O, this, indeed, is joy! Though here we meet again to part, But what transporting bliss awaits the pure and faithful heart! Where we shall find the loved and lost—those who have gone before,
Where every tear is wiped away—where parting comes no more.

A gleam of heaven's own light—though now its brightness scarce appears
Through the dim shadows, which are spread around this vale of tears.
But thine unclouded smile, O God, fills that glorious place,
Where we shall know as we are known, and see these faces to face.

Brethren and sisters, let us be faithful, and watch unto prayer, strive to be humble, meek and lowly at the feet of Jesus. Overcome temptations, and endure trials, for his "salvation is near to come, and his righteousness to be revealed."

Yours, in hope of eternal life,

L. V. MASTEN.

Rochester, Nov. 9th, 1852.

Statement of Bro. Case.

DEAR BRO. WHITE:—In regard to the statement that appeared in the *Harbinger*, that I had advised those taking that paper to stop it without paying for it, is a false charge. And whosoever gave Eld. Marsh that information, is guilty of bearing false witness against the innocent. I have always told the brethren to be sure and pay for their paper, and in some instances have offered to let them have money for that purpose.

Madison, Wis., Nov. 1st, 1852.

H. S. CASE.

Communication from Bro. Seely.

DEAR BRO. WHITE:—I would like to give a brief sketch of my experience through the *Review and Herald*, hoping that it may be a benefit to some, especially those who are opposing God's holy Sabbath.

I was a believer in the second coming of Christ in 1843. I opposed the doctrine at first, but after hearing on the subject, and a diligent search of my Bible, I became convinced that it was truth, and acted accordingly. I was then a member of the Second Baptist church in Rochester. I saw that there was not that life and power of religion among them as among the Advent people. I loved the children of God, and the spirit they manifested. I could no longer walk with the church as they were, and I, therefore, left. A number of us left at the same time, and when we were brought before them on trial, we were not even permitted to speak in our own defence.

On the passing of the time in 1843, we were much disappointed, but still we did not feel discouraged, or like giving up. Nearly every evening we met to comfort and cheer each other on. Until one evening, a brother very unexpectedly came with the cry, "Behold the bridegroom cometh, go ye out to meet him."—Words can never express the feelings of joy that it brought to my heart. I obeyed the call, and about the tenth day of the seventh month, gave up my business, and tried to do what I could in warning others of the approaching judgment. O, what an effect it had upon the world! How the church and world combined, raged and scoffed at the proclamation of the coming of the Lord. Was there ever a time like that? Now, brethren, you who once rejoiced in this mighty move, and have given it up as all delusion, I ask, what did it all mean? Can you forget all those scenes?—Was it of God, or of man? O, I fully believe that it was of God.

Well, after the tenth of the seventh month passed and the Lord did not come, we were much more disappointed than before. All was darkness around me, and I hardly knew where I was. I heard so many different views presented that I knew not which to believe as truth. At the Hall, where we had formerly met of one heart and one mind, all was confusion, and scarcely two of them could be found that agreed. The union and love that had before existed was gone, and it seemed more like devouring one another than any thing else. I could not enjoy such meetings, and upon one occasion I felt so bad that I left and walked the street. I felt sad and lonely. I knew that it would be death to go back to the churches, and I was like one that had no home. I expressed my feelings to several at the time. Finally, I concluded that I would attend, and get what good I could, and shut my eyes to the rest.

When the "Age to come doctrine" began to be advocated, I did not fall in with it immediately. Many things I could not reconcile with it, yet as it was the main theme discussed at the Hall, I thought it was all the truth there was to be found, and gradually settled down into that belief. But it was a theory I had in my head which brought no life to my soul. I was often perplexed with this inquiry, why, if it was truth, did not the spirit and power of truth attend the preaching of it? And the question has been frequently asked me, why our meetings were not more spiritual? And I, with some of my brethren, have mourned and wept over such a state of things.

And, again, if it was truth, where were its fruits to be seen? Why was it that the strongest believers in it were the most eager after the world, with its pleasures and fashions, when truth was designed, and has a tendency to lead us out from the world, to be more separate, and live nearer to Christ.

It is about two years since I heard anything relative to the Sabbath. I did not pay any particular attention to it at that time. A little over a year since the subject was again brought up, and I looked at it for the purpose of finding something against it. I examined an article of Eld. Marsh, on the abolition of the Sabbath, and I thought there was Bible argument sufficient to refute anything that could be brought in its favor. I used the weapons of Eld. Marsh and Crozier, and thought I could slay every thing before me with them. But instead of that, they came very near slaying

me. About this time my wife commenced keeping the Sabbath. I tried every way to convince her that she was wrong. I thought I should be willing to suffer anything if it could be the means of her giving it up. I offered one person fifty dollars if they would turn her mind from the subject. I honestly believed that she was in error, and under some influence besides the Spirit of God. I sometimes plead, and then I threatened. But all that I could do or say, only seemed to strengthen her in her position, and she seemed so fully determined to press forward through every difficulty, that I made up my mind that we should have to part. I fought this truth and its advocates with all my might. I told my wife I would destroy their papers if she did not take them out of the house, and even went so far as to do so. I have said a great deal against those who are keeping the seventh day. And I found that the moment I began to oppose, I felt condemned.

When their last Conference was appointed in this city, I said that I should not attend, and should do all in my power to hinder my wife from going. But at the urgent request of a friend I promised to attend. I attended two meetings, and got some light on the Sabbath, and the Sanctuary in heaven. I now began to search my Bible for myself, and found much more in favor of their views than I had anticipated. My prejudice, in a measure, began to give way. I felt that, whether they had the truth or not, I was not right. I did not manifest a right spirit. One evening, being alone, I knelt down before the Lord, and consecrated myself wholly to him, to be guided by his Spirit. I made up my mind not to say anything more against this people. I was awake most of the night reflecting upon my past life. I realized how that I once enjoyed the Spirit and power of God, but now I had fought against his truth until I had brought leanness into my soul. The next day I felt very solemn. And while at my work I was so strongly convicted of my sins that I could not remain there, but felt that I must go and confess my wrongs, and ask forgiveness of my brethren, which I did. I now felt humble, and willing to do anything that God required of me, and his blessing rested upon me. Light soon broke into my mind on the truth, and I became satisfied that the Sabbath was binding upon us; and I am now rejoicing in keeping all the commandments, the Sabbath not excepted. I have now found something that satisfies the hungry soul. I feel very thankful that the Lord did not leave me to myself, to sin away the day of grace, but has brought me to see his truth.

About three weeks after I commenced keeping the Sabbath, I was taken sick with the disease, prevalent in the land. I was advised to go according to the Bible rule found in James v, 14, but I refused. After being sick several days, I called a Physician. I took the medicine as prescribed, but grew worse instead of better. At first, I thought it was too humbling to go as the Bible directed. I was not willing to bear the reproach that it would bring upon me. But I grew worse so fast that something must be done immediately, or I could not live. And I came to the conclusion that I would obey God, let the world say what they would. I went according to the direction given in James v, 14, "let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: and the prayer of faith shall save the sick, and the Lord shall raise him up." I was made whole. I rose up praising God.

I am still keeping the Sabbath, and have received a special blessing on that day, more than on any other; and I can truly say that it is a delight. I believe we are hearing the third angel's message, and that we are near the time of trouble, and very soon, Jesus will come to deliver his people. Those who keep the commandments, have the promise of entering the Holy City. I have come in at the eleventh hour, and I feel as though I wanted to devote the few remaining days wholly to the work of the Lord, that I may share in the promised inheritance.

And now I want to say a word to those who are still opposing God's holy law. Stop one moment, and consider how you feel. See what spirit you manifest. Before deciding against it, investigate the subject carefully and candidly. Beware how you oppose, lest you

be found fighting against God. If this is truth, it deeply concerns us all; and it is high time we were awake to it. Be entreated by one that feels for you, ere it is too late; for soon he that is holy, will be holy still, and he that is filthy will be filthy still.

Yours, expecting soon to see the King in his beauty,
DAVID SEELY.

Rochester, Nov. 12th, 1852.

LETTERS.

From Bro. Wheeler.

DEAR BRO. WHITE:—The Conference at Dartmouth was one of deep interest. It commenced under the influence of the Holy Spirit, and continued to increase in interest until the close. *Union and freedom in the truth* prevailed. I had freedom in presenting the reasons of our faith and hope. The fervent prayers and warm-hearted exhortations of the brethren and sisters evinced a deep interest in the cause of our soon coming King. A favorable impression was made on the minds of those who came in to hear, and some were constrained to acknowledge the truth of our position. May God enable such to break away from the surrounding influences, and walk in the light of truth.—In short, the meeting was one of the best I ever enjoyed.

I visited Fairhaven, held a meeting with the brethren and friends there. From thence, in company with Bro. Gurney, went to New Shoreham, Block Island, R. I., calling at Westport and Fall River on the way. Arrived on the Island just before the Sabbath, Oct. 30th. I spent five days on the Island, holding meetings daily, with increasing interest until the last.—The brethren were much blessed, and the truth left 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," 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 God.

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 were requested to cease their disturbance or retire from the meetings, yet they persisted, and when the brethren withdrew to another room, they continued to make so much disturbance in and around the house that the neighbors would bear it no longer, and told the brethren that something must be done. They were, therefore, constrained to ask "Cesar," not to protect themselves, but to prevent these men from disturbing the neighborhood around. The town authorities addressed a note to Mr. Howland, requesting him to give bonds for good behavior, or leave the Island, and he accordingly left, thus the brethren have been free from this disturbance.

I spent the Sabbath, Nov. 6th, with the brethren in Boston. Had freedom in reviewing our past history, and presenting the evidence that our hope is soon to be realized. There is evidently an improvement in the state of the cause here and the church are beginning to arise from the effect of the trials through which they have been passing. May the Lord enable all to profit by the light he has given, and come up united to the work of the Lord. Amen.

In view of what God has done, and is doing for his people, and especially for what he has done for unworthy me, I feel truly grateful to him and encouraged to endure the trials of the way. I never felt the importance of walking carefully before the Lord as I have for a few weeks past.

Dear brethren and sisters, the last message of mercy is being given. God has laid upon his people the responsibility of bearing this message to the world. Says Jesus, "ye are the light of the world." Matt. v, 14. How important the trust that God has committed to us. How careful should we be that in our daily course we reflect the light of the third an-

gel's message, and show to all around that we have *living faith* in what we profess to believe. A form of the truth will not save us. We must have the principles of God's law, which is love, deeply fixed in the soul, so that our entire being, with all that we have and are, will be given up to God and his cause, a living sacrifice. And a sacrifice does not increase on the altar, but consume. A lamp or light that burns, is continually consuming the means that sustain it.—The conflict will soon be over, and truth, eternal truth will, through Christ, bear away the victory.

Yours to suffer and rejoice with the saints, in hope of eternal life,

FREDERICK WHEELER.

Dorchester, Mass., Nov. 7, 1852.

From Bro. Loughborough.

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, when (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 shall we say it was against man, and thus throw imperfection on the Creator, when Christ says it was "made for man?"

It is said by some, that it was a part of the ceremonial law, and that law was imperfect. Who says the ceremonial law was imperfect? The Apostle, I admit, teaches that it did not make the comers thereunto perfect, yet it was perfectly adapted to point to Christ. But the Sabbath did not depend upon the gospel, or, did not point to it for its light; but points back to Creation. Therefore the Sabbath cannot be classed with this law by Paul's argument, for he teaches that there has been a fulfillment of the ceremonies of the law of Moses which is perfect, which is the ministration in the heavenly Sanctuary; and according to their position, the Sabbath has had no such fulfillment.

But you urge that the law is abolished. Where is the proof? Why, say you, Col. ii. 14. "Blotting out the hand-writing of ordinances," &c. This, 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. By and by we come to one like this: "'Tis but the voice that Jesus sends to call them to his arms." I have a bottle of ink in my hand, and I say, brother, that is against the truth, I am going to blot it out. Why, says he, that you cannot do. Neither can you use the figure of blotting out what God wrote with his own finger upon tables of stone. Neither would it be a correct figure to speak of nailing it to a tree or cross.

Those who wish to take the ground that the commandments are abolished, wish, also, to have us understand that nine of them were incorporated into the new covenant, or re-instituted by Christ, before the ten were abolished. Then, surely, at that time there should have been the greatest harmony prevailing among men, when they had their duty made plain, and urged upon them by two Law-givers. I admit, Christ quoted the commandments; but never stated that he was re-instituting them. He merely showed that the law of God was still in force, and that we might have a standard to raise when the enemy comes in like a flood with his no-Sabbath delusion. It seems that he is forced to take this ground, for he sees that men will not admit that the world have come to a mutual agreement since the days of Christ, and moves all dates forward one day, so as to bring the seventh-day Sabbath on the first day of the week, according to our present reckoning. So if he can make men think that God has done away his Sabbath, of course they will not keep it.

But our Saviour recognized a Sabbath that would exist thirty years or more after his death. He says, [Matt. xxiv, 20,] speaking of the destruction of Jerusalem "Pray ye, that your flight be not in the Winter, neither on the Sabbath day."

Says O. R. L. Crozier: "In directing his disciples to pray that their flight from Jerusalem at the time of its destruction, thirty seven years this side of the

cross, might not be on 'the Sabbath day.' He speaks of the Sabbath as though it would then exist of course, as much so as 'Winter.' Matt. xxiv, 20. Whatever reason they had for praying thus, does not effect the case in hand. The Sabbath then existed, and here received the sanction of our blessed Lord."—*Day-Dawn*, Dec. 1846.

And I might add, John who wrote the Revelation which Christ made to him twenty-six years after the destruction of Jerusalem, says: "I was in the Spirit on the Lord's day." We see that he did esteem one day above all others, and called it "the Lord's day," notwithstanding our friends frequently state that Paul esteemed every day alike, applying it to the Sabbath. But John then recognized one day as the Lord's.—The day that the Son of man is "Lord of," of course, is "the Lord's day."

Christ also says: [Rev. xxii, 14:] "Blessed are they that do his [the Father's] commandments," &c., not excepting the fourth. These, with many other reasons which might be produced, are what has changed the channel of my thoughts in relation to the Sabbath question.

J. N. LOUGHBOROUGH.

Rochester, N. Y. Nov. 13th, 1852.

From Bro. Everts.

DEAR BRO. WHITE:—I would inform you that in a short tour accompanied by my wife, we saw and felt that the Lord was truly moving on the hearts of his honest children. We went from home on the 13th Inst., and returned the 24th. We found those who were willing, yea, anxious to hear, that were in the nominal churches. They said although they were attached to their ministers, that "their preaching was like chips in porridge, it does not feed, it is the same old story over and over." And some of our church acknowledge that the Bible teaches no Sabbath but the seventh day." And in other towns where I could not then stop to read the present truth to them, the brethren said that a number of families were anxious to hear; some decidedly declared that the churches were fallen, and that they wanted to have the first lecturer 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 Low Hampton, where the lamented Bro. Miller spent his last days. The exercises of the forenoon were in progress, when we entered the chapel, when the speaker, Bro. Miller's oldest son, concluded his remarks. I felt so much of the word of exhortation that it was like fire in my bones, longing to give vent to my full soul. I seized, upon the favored opportunity, to greet those dear children in brotherly kindness, stirring up their minds by remembrance of the former days of our experience, hope and disappointment, and our scattering, and the present signs of Christ's soon coming. The meeting was closed, and the dear children gathered around me in the kindest manner, one circumstance deeply affected me, that was Sr. Miller, (wife of Bro. Miller who was so endeared to me, also to thousands for his labors of love during his life) passing through the little congregation, seizing my hand and her streaming eyes and the hearty shake she gave my hand and kind words assured me of a warm, Christian heart. A number of the brethren asked me to speak to them in the afternoon, but in consequence of their not being agreed, I only had opportunity to exhort them some twenty minutes. I felt that prejudice gave way, and at the close they gave notice of an evening meeting for me to present the commandments. Although the evening was very snowy, yet a few came in and gave a candid hearing to the truth. The kindness of Sr. Miller in entertaining us over night, and the kindness of her children and many others there, and besides Bro. Robbins Miller, voluntarily offering to try to obtain an opportunity for a presentation of a number of lectures there, made us feel that we had had a work of breaking ice, for which I feel to praise the Lord. Many omens I could mention that plainly show that the commandments are interesting to the starving scattered flock. Some in Fairhaven, Castleton and Shrewsbury, where I lectured two evenings to good congregations. A good interest was manifested and they

invited me to come soon again and hold a number of meetings.—On the next Sabbath I met with the brethren in Granville, Vt., at Sr. Rice's. Had a good comforting meeting. Dear sister Rice, although to human appearance is near the grave, was greatly comforted.

In view of the cry of the churches for light, I truly can say that the fields are white while laborers are few. O, my cry is that the Chief Shepherd would send forth laborers into the harvest who are full of the Spirit of the Good Shepherd, that will enable them to suffer hardness with patience, overcome prejudice with kindness, and win souls in the Spirit and love of the gospel. I verily believe, there is more dependent on a kind, loving winning spirit, than many are aware of; for there is every sort of effort put forth to *alarm* and *prejudice* the dear children, that the adversary can master, and unless they can see some of the fruits of love to melt their frozen hearts, arguments will only drop on stony ground.

The fruits of kind labors put forth in the last conference that you attended on your Eastern tour, are the ingathering of some souls to the keeping of the commandments with delight, and a heavenly peace to the joy of the saints and praise to the Lord.

ELON EVERTS.

New Haven, Vt., Oct. 30, 1852.

From Bro. Southwick.

DEAR BRO. WHITE:—I wish to give you a little sketch of my experience. In 1817 I joined the Presbyterian church. I soon became dissatisfied with the position they took in reference to a Temporal Millennium, and the return of the Jews. I could not see how the promise to Abraham could be fulfilled to him and his seed in this life, since the promise was to be sure to all the seed, and they were rushing into their graves by hundreds every year.

But when Wm. Miller commenced lecturing on the second appearing of Christ, I became interested in the glorious doctrine of the resurrection, and could then see that the promise made to Abraham and his seed would be fulfilled in the New Earth. David says, the meek shall inherit the earth, but the wicked shall be rooted out of it. "They are not all Israel that are of Israel * * * but in Isaac shall thy seed be called." Rom. ix, 6, 7. I could then see that if we be Christ's then we are Abraham's seed, and heirs according to the promise.

It took me sometime to get the idea fixed in my mind that the Lord was coming in the Autumn of 1844. But at length I became satisfied from the evidence brought to view in the type, that this would be the case. I began asking myself the question, Am I prepared to meet him in peace? I found, on close examination, that if I were weighed in the balance I should be found wanting. I then enquired, Lord what wilt thou have me to do? I soon learned the will of the Lord in this matter, and in accordance with it, I dedicated myself, soul, body and spirit, and all I was in possession of, to his service. And O, the glory, the indescribable glory that shone around me in this act. I shall never forget it. Praise God, no, never.

I also heard the message, Babylon is fallen, come out of her my people. I felt that it was from God.—I was resolved to do any thing and every thing that he required. I left the Presbyterian church, and received a great blessing in so doing. But, alas, my Lord did not come. I can truly say, I was disappointed. But God has always a comforting word for his children, glory to his name.

While returning home from meeting one day, praying over the subject, I turned to my companion and said, there is a mistake in the event. The angel did not say to Daniel, then shall Christ appear, but, then shall the Sanctuary be cleansed. But I was in the dark as to what the cleansing of the Sanctuary meant.

I still felt that I was a pilgrim and a stranger here, that this was not my home; but I was determined by the grace of God assisting me, to seek a City that was out of sight, whose builder and maker is God.

I left Mooers, Clinton Co., N. Y., for Wisconsin where we have lived six lonesome years, without hear-

ing one lecture on the second appearing of Christ, or even the opportunity of conversing with one who was looking for that event. But we did not forget to look to God for deliverance. And it has, at length, come.

Last March, a man by the name of N. Perry, a preacher, came to my house. In course of conversation he enquired, to what church I belonged. I told him I professed to belong to the body of Christ, and was looking for his second appearing. He said that there was some Advent brethren twenty miles distant, soon to hold a conference and I ought to go. I concluded so to do.

We there found Brn. Phelps, Waggoner and Bates. The sound of an Advent brother's voice was music to my ears, and joy to my soul. I heard them on the third angel's message and other things connected with it, and it was a feast of fat things to my soul. I there learned what the cleansing of the Sanctuary is. Praise the Lord. I told them they must come to my place and lecture. Bro. Phelps complied with my request. The result has been, that some fifteen persons have embraced the Sabbath, and are now rejoicing in the present truth, trying to keep the commandments of God and the faith of Jesus.

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,

MILTON SOUTHWICK.

Oakland, Jefferson Co., Wis., Oct. 24th, 1852.

From Sister Barrows.

DEAR BRO. WHITE:—How sweet is communion with those we dearly love in the Lord, with that charity that never faileth. My heart rejoices in the truth, as it triumphs, and the Lord is giving the victory to his people that keep his commandments. The Prophet speaks of the earth's being defiled, and says it shall be utterly emptied, and utterly spoiled, because they have transgressed the laws, changed the ordinance, broken the everlasting covenant. For the Lord of hosts hath purposed, and who shall disannul it, and his hand is stretched out, and who shall turn it back? And he shall be exalted in judgment, and God that is holy, shall be sanctified in righteousness.

But those that do his will, shall they fear? No, never! For he has said, "Say unto Zion, fear not," and by and by he will speak comfortably to Jerusalem, and say unto her, that her warfare is accomplished, and that she hath received at the Lord's hand double for all her sins. In that day shall this song be sung in the land of Judah, We have a strong city: salvation will God appoint for walls and bulwarks. Open ye the gates, that the righteous nation which keepeth the truth may enter in.

I feel to-day, could I see the remnant, I would say with all my soul, Fear not ye sighing and crying ones; but lift up your heads and rejoice for your redemption draweth nigh. I believe our trials will all work for our good, and we have no feelings like giving up, or fainting by the way; but striving in the strength of the Lord to press our way forward to the kingdom.

We are much pleased with the *Youth's Instructor*. The Lessons are instructive and interesting. It is just what our children need to enlighten their minds, and give them a correct understanding of the present truth.

LYDIA BARROWS.

Irasburgh, Vt., Nov. 9th, 1852.

From Bro. Kellogg.

DEAR BRO. WHITE:—I feel thankful that I live in these days when God's truth shines out with such clearness—when the third angel's message is being given, and that I had a disposition to heed its call, yes, and that I saw the light on the Sabbath. I rejoice that the truth is rising, and that others are receiving it in the love of it. God is working mightily for his people in the West. Many are embracing the truth here. They come in strong, giving glory to God.

God is working for his people, and the powers of darkness are also at work in every part of the land. But the Lord is good to his children. The truth contained in the last message shines brighter and brighter so that the opposers cannot fail to see it. The church here, I believe, are trying to live by every word of God.

L. KELLOGG.

Jackson, Mich., Oct. 28th, 1852.

From Sister Gilbert.

DEAR BRO. WHITE:—I have of late embraced the true Sabbath of the Lord our God. And I find much more comfort in observing it than I did in keeping an institution of the beast. And Jesus says, "Blessed are they that do his commandments, that they may have right to the tree of life, and enter in through the gates into the City."

I am determined to do all his [the Father's] commandments, and so live, the Lord assisting me, that I may gain admittance into that heavenly Kingdom.

I have not the privilege of attending meeting on the Sabbath, as those with whom I live do not keep the Sabbath, and are strongly opposed to the truth. Yet I enjoy the presence of the Lord at home. And I believe that he will, in his own good time, let me have my liberty. I have need of your prayers that I may endure the trial, and come off conqueror.

Since I have embraced the present truth, I have realized, in a measure, what it must be to live in the sight of a holy God. I feel the need of having clean hands and a pure heart, and living separate from the world, that I may be able to stand through the time of trouble.

I want to reflect the lovely image of Jesus more fully, and be meek and lowly in heart.

"Come, ye who love the Blessed Lord,
And taste the sweetness of his word,
In Jesus' ways go on.

Our troubles and our trials here,
Will only make us richer there,
When we arrive at home.

Amen, amen, my soul replies,
I'm bound to meet you in the skies,
And claim my mansion there.

Now here's my heart and here's my hand
To meet you in that heavenly land
Where we shall part no more.

Yours in hope of soon seeing Jesus,"

MARY E. GILBERT.

Morristown, Vt., Oct. 17th, 1852.

From Bro. Sheffield.

DEAR BRO. WHITE:—The paper I 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 us; for I know that they are more that are for us than all they that are against us. I have felt sorrowful when I have heard of some, that, after they have known the right way, and have walked therein for a little season, have become discouraged. But I find that it was even so in the days of the apostles; for to some, Paul said, ye did run well, who did hinder you that ye should not obey the truth. Jesus himself said, that because iniquity should abound the love of many should wax cold. But he that shall endure unto the end the same shall be saved.

Then these things should not discourage us. O, no. I feel to take new courage and press on, and say, I know in whom I have believed. I am one that came in at the eleventh hour, and I do feel to love all the brethren, especially those who have borne the heat and burden of the day, and stood firmly on the side of truth when the third angel first began to sound.—Though few in number, their trust was in the word of God. I long to see you all, but do not expect to, until your hopes are realized, your faith lost in sight, if then I am so unspeakably happy as to be one of your number.

Your brother in hope, E. S. SHEFFIELD.

Fort Atkinson, Wis., Oct. 28th, 1852.

From Bro. Mason.

DEAR BRO. WHITE:—I am thankful to God for this opportunity of sending in my little mite towards the support of the truth. I praise him that ever I was brought under the sanctifying influence of the third angel's message. I feel that as long as I keep the commandments of God, and have the faith of Jesus, I shall be carried above the trials of the way, and persecutions of a wicked world, and through the time of trouble be safely kept, and at last, stand upon the sea of glass, and sing the song of Moses and the Lamb.—O, praise God for his blessed promises to those that keep his commandments.

I have been trying to keep the Sabbath of the Lord according to the commandment [Luke xxiii, 56] for about two months. I am all alone here, there being no one within ten miles that keep all the commandments. Bro. D. Hewett, of Battle Creek, spent the last Sabbath here, and the promise of Christ was truly verified to us, that where two or three are gathered together in his name, there will he be in the midst.—We had a blessed time. Truly, it is good to walk in all the commandments. The contents of the *Review and Herald* is meat in due season to me.

That you may be upheld and sustained in publishing the truth, is the prayer of your unworthy brother,

H. C. MASON.

Climax, Prairie, Mich., Nov. 6th, 1852.

From Sister Westcott.

DEAR BRO. WHITE:—Feelings of gratitude to God, and a sense of the duty I owe to my fellow travelers to the eternal world has induced me to relate a little of my experience through the medium of the press. I wish, by the grace of God assisting me, to cast the little influence I may have on the side of truth.

From my infancy I was taught, by precept and example, to observe the first day of the week as the Sabbath. The reason why, was, Christ arose on that day. Yet I never, from my heart, observed it, but merely because it was custom so to do. I never saw that the fourth commandment had any more reference to the first day of the week than to the third. When the no-Sabbath theory came up, I very readily fell in with it, without any farther examination, and I really thought I had a firm foundation to stand upon.

In September last, there was a Conference of Sabbath-keepers held in this city, and through the influence of friends, I was induced to attend; but I thought I never should become a Sabbath-keeper. However, I thought I would see what proof they could bring that the Sabbath was binding upon the Christian Church. I thought there was none. I heard two discourses from brother Andrews upon the Sabbath, and the Spirit of God accompanied the word, and settled conviction on my heart. I saw that I was standing on a sandy foundation.

I commenced searching the word of God to find something to overthrow their argument for the Sabbath, but in vain. Texts of scripture, which I once thought strong proof against the Sabbath, now helped to convince me that it was binding. I raised every objection against it I could, but the truth of God shone more and more upon my mind. I continued on in this way three weeks, praying and reading my Bible. I saw the Sabbath was binding, but I thought I never could identify myself with that humble class who keep the commandments of God and have the faith of Jesus.

Again I thought, what did not our Saviour suffer for us—persecuted even unto death. For our sakes he became poor, that we through his poverty might be made rich. I prayed the Lord to help me to be willing to become anything or nothing for his sake. I saw that if I would live godly in Christ Jesus I must suffer persecution. At last, by the grace of God, I was enabled to decide for the truth.

I have kept three Sabbaths only, yet I feel to say in keeping the commandments of God there is great reward. The truth looks precious to me. I now feel to rejoice in it. I praise God that he ever revealed unto me the true light of his holy Word. I feel to say with the Psalmist, "Oh how love I thy law! It is my meditation all the day." May God keep us humble, and give us grace to endure to the end, is the prayer of your unworthy sister,

AMANDA WESTCOTT.

Rochester, N. Y., Nov. 1st, 1852.

From Sister Orton.

DEAR BRETHREN AND SISTERS:—I am thankful that there is a medium, through which we can speak words of comfort, although separated far from each other. I suppose that those of you with whom I am acquainted will be surprised when you cast your eyes over this paper and see my name, knowing how much I have said against the Sabbath and those that were advocates of it. But, praise the Lord, whereas I was once blind I now see.

Since brother White's family moved to this city, I have attended their meetings occasionally, and loved the spirit they seemed to manifest, but did not like to hear them speak in regard to the Sabbath. When the last Conference of Sabbath-keepers in this city was appointed, I thought I would attend as much as possible, and see if they had any scripture to base their faith upon. The second evening of the meeting, brother Andrews took up the subject of the Sabbath, and answered some objections. When he closed, I felt as though the foundation on which I stood was shaken; still there were some texts (those usually quoted against the Sabbath) resting on my mind which I wished taken out of the way before I could see my way clear to keep it. Conviction, however, that it was truth fastened on my mind with such force that it nearly prostrated my body.—The rest of the family (consisting of my father, mother, and brother and sister Loughborough) were also under deep conviction on this subject. As we came around the family altar, we cried unto the Lord, with broken hearts and contrite spirits, to show us the truth, which, praise his name, he has done

During Conference, brethren Andrews and Edson called on us. We raised some objections, which were answered satisfactorily, and scripturally. Still there was an unwillingness in my mind to yield. I took no rest day nor night. The devil kept whispering in my ears, if you embrace the Sabbath you will have to be classed with that humble, despised people everywhere spoken against. This was a source of great trouble to me; so much so, that I concluded that if I did embrace it I would not go among, or be identified with them. I soon found I could not live in this way. Darkness enshrouded my mind, and I was led almost into despair. I prayed the Lord to dispel the gloom, and I would be or do any thing for his sake; and would let my light shine to those around me. The Lord heard prayer. The darkness is gone, and the light of his truth is shining in my heart. I feel like a new creature in Christ Jesus. I praise the Lord that he has counted me worthy to suffer affliction with his people: for if I suffer with him, I shall also reign with him.

I believe it will be but a little while, and my eyes will see him whom my soul loveth. Brethren and sisters be faithful, be watchful, be prayerful; always abounding in the work of the Lord. I would also say, that my father and mother are rejoicing in the truth, striving to keep all of God's commandments. We crave an interest in your prayers, that we may let the light we have received, shine to those around us.

Your sister, rejoicing in the present truth,
DAUSILLA ORTON.

Rochester, November, 1852.

From Bro. Bates.

DEAR BRO. WHITE:—Since my return from the West, I have spent one Sabbath with my family and brethren in Fairhaven, Mass., since which time, I have been holding meetings in Mass. and N. H. Since Oct. 15, I have held two-days meetings at New Ipswich, Washington and Newport. At all these meetings the Lord refreshed his people and renewed their strength.

At the last mentioned place, the meeting was held at the house of Bro. Stephen Smith. Himself and companion are fully decided to suffer with the remnant, that they may eventually reign with them. His two daughters were baptized during the meetings and are rejoicing in the truth.

We have also held some interesting meetings in several other places in N. H. I spent the last night with Bro. Baker and family. He is arranging his domestic affairs so as to visit the brethren in Melbourne, C. E.

JOSEPH BATES.

West Hartford, N. H., Nov. 5th, 1852.

From Bro. Bean.

DEAR BRO. WHITE:—I cannot but rejoice at the different feelings which have taken place in my own heart since the Panton meeting. I love that despised people who are trying to keep the commandments of God and have the faith of Jesus. I rejoice that my eyes have been opened. The truth far outweighs all the pleasures of this world.

I am not yet satisfied. I do not feel all that consecration to God that I want to feel, nor the force of the third angel's message as I should be glad to: yet I am determined to press through the crowd and touch the hem of Jesus' garment.

I find a few honest souls who, I think, would be glad to know the truth. They would like to read your paper.

Yours in hope of meeting the scattered saints in a fairer and better land than this.

LEWIS BEAN.

South Hardwick, Vt., Oct. 29th, 1852.

From Bro. McClelland.

DEAR BRO. WHITE:—The cause of God is still prospering in some parts of Northern New York. Bro. Wyman and Sperry have recently spent three Sabbaths in this section, and the blessing of God has attended their labors. Some, for the first time, confessed the truth. The last meeting held at Norfolk, was one of much interest. The work still goes on, and God's people are coming up.

We feel that love and union, such as Jesus prayed for, is increasing among us. My prayer is, that we may so live that we may be admitted into the everlasting kingdom of God.

JOHN MCCLELLAND.

Norfolk, N. Y., Nov. 12th, 1852.

To Correspondents.

THE paper is sent to R. Littlejohn, Oakland, Jeff. Co., Wis. M. E. Cornell. We sent you a box of books to Detroit, Mich., by Express as you requested; also a note by Mail, relating to the box at the same time. Have they been received?

F. Wheeler. Have received the full amount for Hymn Books. H. C. Mason. The paper is sent to J. C. Crane.

C. O. Taylor. We shall send a large box of books to E. Everts, Vergennes, Vt. You can get the "Bible Sabbath" of him, or we will send it to you.

E. P. Butler. The money from Bro. C., is received.

WE shall send a large box of books to Jackson, for distribution in Michigan, &c., also to Bro. E. Everts, of Vergennes, for distribution in Vermont, &c., as soon as Bro. Andrews' pamphlet is ready. We shall send some of all the works on hand.

We have published 1,500 copies of a small tract, containing the Conversation on the Sabbath Question in this number. The type is not distributed and we will print many more, if the friends think it is needed, and will forward immediately the means to pay the expense. It costs some less than \$1 per hundred.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, NOV. 25, 1852.

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

THE Advent Harbinger for Nov. 6, has six columns from the pen of J. B. 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 1st, Mark xii, 29; 2d, Matt. iv, 10; 3d, Matt. v, 33; vi, 10; 5th, Matt. xv, 4; 6th, 7th, 8th and 9th, Matt. xix, 18; 10th, Luke xii, 15. 'Thou shalt not kill.' Beware of covetousness, is the style of Christ's command. But no mandate of Messiah was ever heard touching the fourth commandment."

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 nine commandments, commanded over again by Christ.

1st. "And Jesus answered him, The first of all the commandment is, Hear, O Israel, The Lord our God is one Lord." Mark vii, 29.

2d. "Thou shalt Jesus unto him, Get thee hence, Satan; for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." Matt. iv, 10.

3d. "Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths; but I say unto you, Swear not at all; neither by heaven," &c. Matt. v, 33-37. "Thy kingdom come. Thy will be done in earth as it is in heaven."—Matt. vi, 10.

5th. "For God commanded, saying, Honor thy father and mother; and, he that curseth father or mother, let him die the death." Matt. xv, 4.

6th, 7th, 8th and 9th. "He saith to him, which? Jesus said, Thou shalt do no murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness," &c. Matt. xix, 18.

10th. "And he said unto them, take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth." Luke xii, 15.

Now let us see to what extremity C. has been driven to make out his case. Look at the text he refers to [Mark xii, 29] for the first one of the Father's commandments; but so "expressed, expanded and enforced," that it is indeed "Christ's command." We have only to remark, that Mark xii, 29 speaks of the first of the two great commandments, and not the first of the ten. Here is a perfect failure in trying to show the first of the ten. See "Conversation on the Sabbath Question," on another page.

Look at the text referred to for the second of the ten commandments, [Matt. iv, 10,] given by the Father, but improved by Christ. It is neither the second of the two great commandments, nor is it the second of the ten; but what Christ said to Satan! Jehovah spake the second commandment to Israel; but according to J. B. C., Christ speaks it, in its "expanded" form, to Satan!! This second failure seems much worse than the first. Look at it with care.

In the text referred to for the third commandment, [Matt. v, 33,] Christ does not quote the language of the third, but what it "hath been said by them (not God) of old time," relative, doubtless, to the third commandment. He then shows the true import of that commandment. We leave the reader to judge of what bearing the words, "Thy kingdom come, Thy will be done in earth as it is in heaven, [Matt. vi, 10,] have on the third commandment.

Look at the fifth "expanded" commandment. Matt. xv, 4. Jesus here says that "God commanded, saying, Honor thy father and mother," &c. Tell us; how much is it expanded? Jesus showed the scribes and Pharisees that they made the commandment of God of none effect by their tradition. He does not give it a second time. He does not intimate a change in it. He does not call it his commandment. He refers them to the commandment of God. Ex. xx, 12. "Let no man deceive you."

For the 6th, 7th, 8th and 9th expanded commandments, J. B. C. refers to Matt. xix, 18. Now look at the truth of this case. The young man came to Christ and asked, "what good thing shall I do that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments."—The young man 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," &c. We would inquire, How much are these four commandments expanded?

The truth is, that there is no intimation, or reason to suppose, that Jesus gave these four commandments on a new account. And what folly to teach that he expanded them. He says, "keep the commandments." He does not say, keep the nine that I am expanding for the gospel. He refers the young man to the original law of God, the ten commandments, and quotes four of them.

As to the text referred to for the tenth commandment, [Luke xii, 15,] Jesus says, "Beware of covetousness," &c. His words do not intimate the least change or expansive of the tenth commandment.

Now compare the above facts relative to the texts referred to by J. B. C., for the nine commandments, also, the frequent references made to the Sabbath of the fourth commandment in the New Testament, [see conversation on the Sabbath Question,] with the statement that "all the ten commandments are expressed, expanded and enforced in the gospel, save the

fourth," and J. B. C.'s "third fact" will be seen to be a gross error. An effort to make out a case; but a perfect failure.

But let us look at this matter again. Admitting that the ten commandments were abolished at the cross, they were certainly binding until our Lord was crucified. Then in addition to the ten which continued to the cross, (according to J. B. C.,) Christ gave nine expanded commandments, making in all nineteen from two Law-givers. Ten contracted, Jewish commandments from Jehovah, and nine expanded, gospel commandments from Jesus!! A favored period indeed!!

Again, if J. B. C. really believes that the ten commandments as given by Jehovah are Jewish, and have been abolished more than 1800 years; and that Christ has given nine expanded commandments for the gospel, why has he not warned his people in this city against circulating cards among their Sunday-School children containing the ten old contracted, Jewish commandments. Why not be consistent with their own views, and have Christ's nine, expanded, gospel commandments printed for their children?

Bro. Stephen Smith.

This dear brother has been passing through severe trials. Unfortunately he fell into the bewitching snare of spiritualism, where the present truth found him about two years since. The presentation of the heavenly Sanctuary, showing him Jesus and the Ark of the ten commandments in the holiest of all, seemed to dispel from his mind the fog of spiritualism.—The change was a happy one indeed, and God blessed his labors for a time, as he went out to teach the present truth to his Advent brethren.

But it was soon visible that he was not entirely free from the influence of spiritualism. This deceptive, blinding influence led somewhat to harshness, and an unteachable, independent spirit, not according to the gospel. And some more than one year since, the brethren assembled in Conference at Washington, N. H., were under the painful necessity of withdrawing fellowship from Bro. Smith, while he stood on the ground he then did.

But, thank God for what he has recently done for him and his family. They see their past errors, have fully confessed and renounced them, and sweet union is again restored. We humbly extend to them the hand of Christian fellowship and sympathy, and pray the Lord to keep Bro. Smith, and make him successful in winning souls to Christ, and feeding the flock of God. In a recent letter he says:

"I feel very clear in my mind, a heavenly calm pervades my soul, and I am strong in the present truth of the third angel's message. I am desirous to know and do my Master's will in all things. By his grace assisting, I mean to overcome and inherit all things."

Appointments.

PROVIDENCE permitting, I will hold a meeting at Panton, Vt., to commence Nov. 26th, at 6 o'clock, P. M., and hold over Sabbath and First-day

JOSEPH BATES.

Bro. Wm. S. Ingraham writes that he will meet with the brethren in this city, Sabbath and First-day, Nov. 27th and 28th. We hope there will be a gathering of the brethren and friends. Bro. Ingraham designs spending a few weeks in the vicinity.

This No. has been delayed for want of means. The receipts in this No. help us some; but they are yet about \$100 behind our actual expenses since No. 7. If more convenient, the friends can hand means for the REVIEW AND HERALD, and YOUTH'S INSTRUCTOR to the traveling brethren. They will forward the same to us.

Letters received since Oct. 25th.

A. S. Hutchinson, H. Edson, M. E. Gilbert, S. W. Rhodes 3, D. Whitcomb, O. Nichols, H. S. Gurney, H. A. Churchill, J. Bates 2, J. Jackson, W. S. Ingraham, M. E. Cornell, J. N. Andrews 3, J. Bushman, E. C. Skinner, H. Lathrop, S. B. Craig, C. O. Taylor, R. F. Cottrell, M. M. Trausdell, S. Flanders, J. A. Williams, E. S. Sheffield, I. Abbey, R. D. Farnsworth, E. P. Butler 2, H. S. Case, B. Clark, E. Goodwin, J. K. Bellows, H. Chase, H. Flower, F. Strong, S. E. Baker, W. Bixby, E. D. Cook.

Receipts.

A. Tuttle, A. Voke, E. Abbey, S. Abbey, N. T. Preston, C. K. Farnsworth, M. Lamson, D. Demarest, J. G. Heath, S. N. Littlefield, W. G. Sheffield, A. R. Mott, S. A. Steadman, F. Wheeler, J. Fitch, H. Chase, H. C. Mason, a Friend, G. Voorus, each \$1.
B. B.—M. A. Coburn, L. Drew, L. Abbey, V. Abbey, P. Lamson, P. Folsom, J. A. Loughhead, L. Titus, E. R. Pond, H. A. Mead, J. B. Sweet, each \$2.
L. Kellogg, J. Barrows, each \$3; D. R. Palmer, a Friend, A. Hazeltine, A. Belden, each \$5; E. Potter, J. Stowell, each \$10.
J. Hamilton, A. Miller, P. Miller, a Friend, C. J. Simons, each 50 cents; E. L. H. Chamberlain, C. Potter, each 75 cents.
R. Abbey, \$4; E. Smith, E. Everts, each \$2.50; M. Southwick, \$1.50; H. B. Simons, 36 cents; J. Miracle, 25 cents.

For the Review of O. R. L. Crozier, in Pamphlet Form, By J. N. Andrews.

E. Potter, A. Belden, A. Hazeltine, each \$5; J. B. Sweet, M. A. Coburn, each \$3; E. Everts, \$2.50; H. Chase, J. Fitch, each \$1; J. Hamilton, A. Miller, P. Miller, J. P. Kellogg, each 50 cents.

There has been \$82.50 received for Bro. Andrews' Pamphlet. This leaves \$17.50 yet due. It will be ready for distribution in a few days.