

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. III.

ROCHESTER, N. Y., THURSDAY, SEPTEMBER 2, 1852.

No. 9.

JOSEPH BATES, J. N. ANDREWS }
and JOSEPH BAKER, } Publishing Committee
JAMES WHITE, Editor.

PUBLISHED SEMI-MONTHLY,
At No. 124 Mount Hope Avenue, Rochester.

Terms—GRATIS. It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them.

All communications, orders, and remittances, should be addressed to JAMES WHITE, Editor of the Review and Herald, Rochester, N. Y. (post-paid.)

THE ROCK OF SALVATION.

BY ANNIE B. SMITH.

O, LET Thy sweet Spirit descend from above,
Our hearts melt in humble contrition and love,
Cemented together in one let us be,
Thou Rock of Salvation—united in thee!

Let angels' bright pinions, now hovering nigh,
Bear upward the tidings, while to thee I cry,
O, cleanse in that fountain of blood spilt for me,
Thou Rock of Salvation—and hide me in thee!

The rough, thorny path, faint and worn, we pursue,
Refresh with thy presence, our strength we renew
By those living waters that flow full and free
From the Rock of Salvation—rejoicing in thee!

Thou Friend and Supporter when troubles appear,
Preserver from evil, temptation and fear,
O, now to thine arms for protection I flee,
Thou Rock of Salvation—O, hide me in thee!

Secure in thy bosom I fain would repose,
Where peace, like a river, unceasingly flows;
Thy beauty and glory beholding, I'd be,
Thou Rock of Salvation—enraptured in thee!

Thy judgments, O Lord, soon in wrath will descend,
O'erwhelming with terror, the tempest will rend;
But firm a foundation, sure refuge I see
In the Rock of Salvation—above, cloft for me!

With all the redeemed, my glad voice would I raise,
And join in the songs to Immanuel's praise;
That at thine appearing I may numbered be,
Thou Rock of Salvation—O, hide me in thee!

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

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

BY H. EDSON.

1. THE IDENTITY OF THE WORK in Rev. vii, 1—3, with that of Rev. xiv, 9—12 is clearly seen from the fact that the consequences and events that follow the sealing angel of Chap. vii, and the third angel of Chap. xiv, are identical.

When the angel of Rev. vii, with the seal of the living God, shall have finished his work of sealing the servants of God in their foreheads, the four angels will let go the four winds and the earth, the sea and the trees will be hurt.

So also, when the third angel of Chap. xiv shall have finished his solemn warning against the worship of the beast and the reception of his mark, and shall have restored the true worship of Jehovah by teaching the observance of all the commandments of God and the faith of Jesus, then will follow the wine of the wrath of God, poured out without mixture into the cup of his indignation.

The wrath of God is filled up in the seven last plagues, the account of which may be read in Rev. xv and xvi. When these plagues are poured out, the

earth and sea and trees will be hurt, as by the blowing of the four winds.

The first vial will be poured out upon the earth.—The second will be poured out upon the sea. The fourth will be poured out upon the sun, and power will be given unto him to scorch men with fire and great heat. Under this plague the trees will be hurt as predicted in Joel i, 10—12, 18—20. Thus it is seen that the earth and sea and trees are to be hurt by the pouring out of the plagues, the same as by the loosing of the four winds. Hence the identity of the consequences and events which follow the sealing angel of Rev. vii, and the third angel of Chap. xiv, is clearly seen.

That an utter destruction of the enemies of God is to follow the sealing or marking of his servants, is evident from Eze. ix.

When the four angels shall loose the four winds from the four quarters of the earth, the nations shall "make a rushing like the rushing of mighty waters!" The nations shall rush like the rushing of many waters; but God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and like a rolling thing [or this-tle down, margin] before the WHIRLWIND." Isa. xvii, 12, 13.

This will constitute the whirlwind of the Lord which will then be raised up from the coasts of the earth. "The slain of the Lord shall be at that day from one end of the earth even unto the other end of the earth; they shall not be lamented, neither gathered nor buried; they shall be dung upon the ground." Jer. xxv, 32, 33. "For thus saith the Lord God of Israel unto me: Take the wine cup of this fury at my hand and cause all the nations to whom I send thee to drink it. * * * And all the kings of the north far and near, and all the kingdoms of the world which are upon the face of the earth." Verses 15, 26. "Behold a whirlwind of the Lord is gone forth in fury even a grievous whirlwind: it shall fall grievous upon the head of the wicked. The anger of the Lord shall not return until he have executed and till he have performed the thoughts of his heart: in the latter days ye shall consider it perfectly." Jer. xxiii, 19, 20; xxx, 23, 24; Eze. xiv, 19—21.

By comparing these quotations, it will be seen that the loosing of the four winds in Rev. vii, is used to represent the same event as the pouring out of the seven last plagues, which fill up the wine cup of God's fury. Rev. xiv, 9—12; Jer. xxv.

Hence, it appears that the work accomplished by the sealing angel of Rev. vii, (viz: the preparation of God's people for this time of trouble,) is identical with the work of the third angel of Chap. xiv.

The consequences and events, which immediately follow each, are identical, viz: the four winds being let go, or the wine of the wrath of God being poured out, alike hurt the earth, the sea and the trees, and the slain of the Lord are from one end of the earth even unto the other.

Nearly all Advent believers have recognized the identity of the angel of Rev. x, with the angel of Chap. xiv, 6. For many reasons we believe that this view is correct. So, also, the evidence is clear, that the sealing angel of Rev. vii, and the third angel of Rev. xiv, are identical.

2. But what are the COMMANDMENTS OF GOD brought to view by the third angel? And what relation do they sustain to God's religious system?

Those who wish to avoid the obligation of the fourth commandment, would have us believe that they are the commandments of Jesus. But unfortunately for such, the third angel presents the commandments of God indistinction from the faith of Jesus, which embraces all his testimony or sayings. When our Lord cites the commandments of God, he quotes from the ten. Matt. xv, 4. The commandments of a monarch are designated by his signature and seal. The commandments of God are designated by the signature and seal of himself. As the fourth commandment is the only precept in the great constitution that points out the true God, it contains his signature and seal; hence, the precepts with which it stands connected, are emphatically the commandments of God.

That the work to be accomplished by the angel of Rev. vii, is identical with the work to be effected by the third angel of Chap. xiv, is clearly seen from the fact that the seal of the living God is to be restored to the commandments. Isa. viii, 16; Eze. xiii, 4, 5. Hence, the sealing angel of Rev. vii, and the third angel of Chap. xiv with the commandments of God, particularly restore that precept which contains the signature, or name and seal of Jehovah.

The sealing angel is represented as having the seal of the living God. The 144,000 have the signature or name, as well as the seal of the living God written in their foreheads. Rev. vii, 3, 4; xiv, 1.

The chronology of the fulfillment of the prophetic mandate, [Isa. viii, 16,] "Bind up the testimony, SEAL the LAW among my disciples," is identical with the work of the sealing angel in Rev. vii, and the third angel of Chap. xiv. To seal the law among the disciples of Jehovah, is to seal the commandments of God, and lead the saints to keep them.

Isa. viii, 14, 15 brings to view the fall of both houses of Israel. "The first house of Israel, the Jewish church, fell in consequence of their rejection of the First Advent. The second house of Israel, the Gentile church, has fallen by rejecting the Second Advent. The next event in the order of prophetic fulfillment is noted in verse 16: "Bind up the testimony, seal the law among my disciples."

This is to be done while they are looking for the Lord and waiting for him, and while they are for signs and wonders in Israel. Verses 17, 18. The time is further marked by the fact that many will then be saying, "Seek unto them that have familiar spirits and unto wizards that peep and that mutter," which God forbids and points us "to the law and to the testimony," instead of seeking to the dead. This sign is now being fulfilled in a manner that brings it to the view of all.

The next event is the time of trouble. Verses 21, 22. Hence, it is clear that the work of binding up the testimony and sealing the law among the disciples, is identical with the work of the sealing angel in Rev. vii, and the third angel with the commandments of God, and testimony of Jesus Christ in Rev. xiv.

For they have the commandments and the seal of the living God, and they are the identical agents to whom is addressed the prophetic mandate, "Seal the law among my disciples." Hence, the commandments of God taught by the third angel of Rev. xiv, are the precepts which constitute the law of Jehovah.

He never would have put forth the mandate, "Seal the law," unless his seal had, by wicked hands, been wrenched from his law of truth, and thus his truth

had been cast down to the ground. This has been done by that "littie börn" that has practised and prospered, and thought to "change times and laws." Dan. viii, 12; vii, 25.

Hence, the work of the sealing angel in Rev. vii, and the third angel of Chap. xv is to obey the mandate of Isa. viii, 16, and seal the law by restoring the seal of the living God to his commandments, and to seal the servants of God by leading them to keep the same.

The seal of the living God is contained in that precept which alone points out himself. That precept is none other than the fourth commandment of the ten.

The two great commandments, "Love the Lord thy God with all thy heart" and, "Love thy neighbor as thyself," are perpetual obligations. There has never been a moment, and there never can be one when the obligation of these can in any wise be changed or cease. No person will hesitate to admit this plain truth.—But in doing this they effectually admit the obligation of the whole ten precepts of the decalogue. For the two great commandments are the sum of the ten.—The ten are the component parts which make up that sum. As the two embody the ten, they cannot continue in existence if a part or all of the ten are abolished.

Hence, James says, "Whosoever shall keep the whole law and yet offend in one [point is a supplied word] he is guilty of all." That is to say, he has violated the great principles which require him to love God and to love his fellow man. "If a man say I love God and hateth his brother he is a liar. For he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him that he who loveth God, love his brother also." 1 John iv, 20, 21.

From these texts we see clearly that if a man should violate one of the last six precepts of the decalogue which teach what it is to love our neighbor as ourselves, he has committed an act of hatred toward his neighbor, and violated the great principle of love to God and to his neighbor. "Love worketh no ill to his neighbor; therefore love is the fulfilling of the law." Rom. xiii, 10.

Wherever hatred exists in the heart, there exists and reigns the carnal mind, which is enmity against God, and which is not subject to the law of God, neither indeed can be. Hence, such an one cannot please God. His law of love does not dwell in such a heart. Hence, the transgression of one precept is guilty of all.

"Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt; for the tree is known by his fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit." God's law of love, and the carnal mind (the law of sin) cannot reign in the same heart. Christ has no concord with Belial. Hence, if a man violate one of the ten precepts of the law of love, he brings forth corrupt fruit, and shows that the carnal mind or law of sin reigns in him. Hence, the law of love does not reign in his heart, and in this sense he is guilty of ALL.

Paul says, [Rom. xiii, 8—10], "Owe no man any thing but to love one another; for he that loveth another hath fulfilled the law. For this, (that is to say in order to love another,) Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself." By this text it is plainly shown that the last six precepts of the decalogue teach us what it is to love our neighbor as ourselves, and that they are all comprehended in that precept. This great commandment is the sum of the six. The six are the particulars which make up the sum. The sum cannot exist, if the particulars which make up that sum are abolished. And if the particulars exist they make up the sum.

In like manner the first four precepts of the decalogue are comprehended in the first and great commandment, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy

mind." This great precept is the sum of the four.—The four are the parts which make up the sum. The sum cannot exist if the particulars of which it is composed be destroyed. They teach us what it is to love God supremely, and explain how we are to do it.

None can obey the great commandment, to "Love God with all thy heart," without rendering obedience to the first four precepts of the decalogue. This will not be denied unless with reference to the fourth commandment. To such we reply, that it is a self-evident truth that no one can obey the great commandment, "Love God with all thy heart," without first having a knowledge of his existence. The fourth commandment alone points out the true God. Note its language. See also Eze. xx, 20. This will be noticed again. Hence, it is a moral impossibility to render obedience to the first great commandment independent of the fourth. It is evident, therefore that the fourth commandment is comprehended in the first of the two great precepts.

From the above we can see clearly how it is that the ten precepts of the decalogue hang upon or are comprehended in the two great ones. The ten are only an elucidation or explanation of the two, and are the embodiment of man's whole duty.

But not only the whole law, but also the prophets depend upon the same foundation. "Therefore all things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets." Matt. vii, 12. "To the law and to the testimony, if they speak not according to this word it is because there is no light in them." Isa. viii, 20.

The writings of the prophets are but the detail of the principles of the great constitution—the ten lively oracles. To this they are confined; if they speak not according to it, it is because there is no light in them. The opposers of the Sabbath admit that the ten commandments were the constitution of God's religious system from the departure from Egypt to Christ.

And when he came he said, "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. "And it is easier for heaven and earth to pass than for one tittle of the law to fail." Luke xvi, 17. That event is yet future. Rev. xx, 11; xxi, 1. Hence the original constitution abides without alteration.

But says the no-Sabbath advocate, Christ fulfilled the law and that made an end of it. The Editor of the *Advent Harbinger* compared this to the fulfilling, or filling full with water of a certain number of pitchers. When they were filled full they could hold no more, and no more could be done to fulfill them, or to fill them full, and in this sense Christ had fulfilled the law.

To this we reply that James [Chap. ii, 8—12] teaches us that to fulfill the royal law is to obey and keep it inviolate. When John refused to baptize the Saviour, Jesus said to him, "Suffer it to be so now; for thus it becometh us to fulfill all righteousness." If Christ in fulfilling the law made an end of it and released us from its obligation, then on the same principle, his being baptized and fulfilling all righteousness, made an end of baptism and of all righteousness, and released us not only from the ordinance of baptism but also from all righteousness and from all moral obligation!

But Christ, in giving to the apostles their commission, said to them, "Go ye therefore and teach all nations, baptizing them * * * teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always even unto the end of the world." He had taught them that if they would enter into life and be highly esteemed in the reign of heaven they must "keep the commandments" themselves, and teach them to others.

And in his last testimony, sixty-five years after his ascension, he said, "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." Hence, the original constitution of God's religious system abides on its immutable basis without one jot or tittle having failed, and it will remain the same until heaven and earth pass away. Hence, the ten commandments are still the constitution of God's religious system, the foundation of the apostles, as well as of the prophets.

The condition of the holy, everlasting covenant was obedience to the commandments, statutes and laws of God. Deut. iv, 13; Ex. xxiv, 12. These were kept by Abraham. Gen. xxvi, 3—5. The same was confirmed to Jacob for a law and to Israel for an everlasting covenant. Luke i, 72, 73; 1 Chron. xvi, 13—17; Ps. cv, 6—10; Heb. xiii, 20; Isa. xxiv, 5, 6.

Said the great Apostle to the Gentiles, "Now therefore ye are no more STRANGERS and FOREIGNERS, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone." Here we learn the fact that the prophets and apostles and Gentile believers are all built on one and the same foundation. The Gentiles are grafted into the old olive tree, and are borne by its roots, and are no more strangers and foreigners but fellow citizens with the people of God.

Some time after the crucifixion of our Lord, Stephen made his defense before the Jewish council. He bore testimony as follows: "This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear. This is he that was in the church in the wilderness with the angel which spake to him in the mount Sinai, and with our fathers; who received the lively oracles to give unto US." Acts vii, 37, 38.

The ten commandments are all that God ever spake with his own voice unto the fathers from the Mount Sinai. The people requested that they might hear no more the fearful voice of God; and it is testified that God spake the ten commandments with a great voice, and "ADDED NO MORE; and he wrote them in two tables of stone," and delivered them to Moses. Deut. v, 22.

Hence, it is clear that the ten commandments are what Stephen calls the LIVELY ORACLES which the fathers received to give unto US. See also Rom. iii, 2. And Peter testifies, [1 Pet. iv, 11], "If ANY man speak, [or preach or teach,] let him speak AS the oracles of God."

This language of the Apostle embraces all the writings of the New Testament; and by this declaration of the Apostle they are all governed in their teaching, and writing by the ten lively oracles of God.—Hence they must write and speak in accordance with the lively oracles of the great constitution.

In like manner James presents this law as a glass for a man to look into and behold himself and see what manner of man he is, and whether he is a righteous man or a sinner, (for by the law is the knowledge of sin,) and faithfully advocates the duty of fulfilling this law, (that is of rendering complete obedience to it,) and testifies that he that shall fail in one point is guilty of all. He then bears testimony to this great constitution in these words: "So SPEAK ye and so do as they that shall be judged by the law of liberty." Chap. ii, 12. And Paul testifies that, "Not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii, 12, 13.

Thus the testimony is abundant and clear that the apostles, who wrote the New Testament, were governed by the original constitution, and are built on the same foundation with the prophets.

The prophets and apostles are alike compelled to speak according to the ten lively oracles of the constitution.

Our Great Lawgiver, in giving the constitution of his religious system, trusted to no human agency to speak or write it for him. But in person uttered the divine precepts with his own voice in the hearing of his people, and wrote them himself with his own finger in two tables of stone, and delivered them unto Moses. It is a fact worthy of serious consideration

that we have no inspired account of any portion of the Bible being written until *after* God had spoken the precepts of his divine constitution with his own voice from Mount Sinai. After this, Moses wrote the first five Books of the Old Testament. Then Joshua, Judges, Kings and Samuel and the Prophets follow after. See Acts iii, 24. And hence, it is written, [Luke xvi, 29,] "They have Moses and the prophets let them hear them; if they believe not Moses and the prophets neither will they believe though one rose from the dead." See also Luke xxiv, 27. Moses began to speak of Christ in Gen. iii, 15; xlix, 14. See Rom. v, 13 14. Inasmuch as the ten commandments were first spoken from Mount Sinai before the Books of Moses and the prophets were written, it follows that the fourth commandment in the divine constitution contains the first revealed history of the creation of the heavens and the earth, the sea and all that in them is. And hence, the more minute particulars of the creation as described in Gen. i and ii were written *after*, and according to, the fourth oracle in the divine constitution, which alone points out the true God. And hence, all light with respect to the knowledge of the true God in the writings of Moses, the prophets and the apostles, is according to, and is borrowed from this great luminary, the fourth oracle in the divine constitution. All teaching of the prophets and apostles must be according to the ten lively oracles of God; else there is no light in them. Isa. viii, 20. 1 Pet. iv, 11; James ii, 12.—Solomon, in contemplating and summing up what the preacher had preached and written, and the setting in order many proverbs and teaching the people knowledge and the making many Books, Says, "Let us hear the conclusion of the whole matter, [the margin reads, The end of the matter EVEN ALL that hath been heard is,] Fear God, and keep his commandments; for this is the whole duty of man." (And this too with reference to the judgment.) "For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil." Eccl. xii, 9—14. And to this agrees the testimony of James ii, 12, and Paul, in Rom. ii, 12, 13.

Thus we see that the sum of all that is taught and written, and ALL that hath been heard IS, to "Fear God and keep his commandments; for this is the whole duty of man." And that in reference to the judgment of the great day.

The ten lively oracles are comprehended in the two great commandments. The writings of the prophets and apostles are comprehended in the ten oracles of God. The constitution of God's religious system is the main-spring of the whole Bible.

The oracles of God are to the Bible what the heart is to the human system. As the seat of life diffuses vitality and strength to every part of the human frame, so does the great constitution of lively oracles, as a "well-spring of wisdom," diffuse the pure principles of wisdom, righteousness and sacred authority to all the Scriptures of the apostles and prophets.—If the heart ceases to perform its office, the man dies; and if the lively oracles are destroyed the whole Bible becomes a dead letter.

If the oracles of God are dead, abolished, superseded, having served out their time, thus the whole Bible has served out its time, is dead, abolished, superseded. But we affirm on the authority of inspiration that Jehovah's great constitution is unabolished, and is the great foundation on which all Scripture is built. David has said, "Thy commandment is exceeding broad,"—a sufficient foundation for the apostles and prophets.

He says again, "Thy righteousness is like the great mountains; thy judgments are a great deep." Ps. xxxvi, 6. God's righteousness, and his judgments embrace the lively oracles of his law of love. Hence, David prays, "Lead me O Lord in thy righteousness." "Thy righteousness is an everlasting righteousness, and thy law is the truth."

Hence, the precepts of God's law of love are but the transcript of his divine nature, the principles of his own righteousness. And of this Isa. li, 6, 7, testifies: "My salvation shall be for ever, and my righteousness shall NOT be abolished." And again, [Isa. xlii, 21,] "The Lord is well pleased for his right-

eousness sake; he will magnify the law and make it honorable." Hence, Jesus says, [Luke xvi, 17,] "It is easier for heaven and earth to pass, than for one tittle of the law to fail." For God is love; and his law of love is but a copy of his own righteousness and perfection, a transcript of his unchangeable and immutable character.

Law is power. "Where the word of a king is, there is power." Eccl. viii, 4. Call to mind the wonders wrought by God in honor of his holy law. The waters of Jordan are divided before the Ark of God; the walls of Jericho fall before it; Dagon falls before it; the enemies of God are smitten by it with great and sore plagues, and return it to the people of God by two milch kine, whose calves they retain at home.—The people of God look into it and many thousands of them are slain. Afterward it abode in the house of Obbedom three months, and God greatly blessed that household; then it was deposited in the temple made by Solomon; now it abides in the Temple of the Tabernacle of the testimony in the presence of God's own holiness. Rev. xi, 19.

In the New Creation God's holy law of love will control all creatures. "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt or destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord as the waters cover the sea." Every thing will then be in sweet submission to that law which requires supreme love to God, and the love of our neighbor as ourselves.

In Deut. vi, 7—9; xi, 19, 20, we read God's requirement that his commandments should be taught by parents to their children as they set in the house and when they walk by the way, and when they lay down and when they rise up; and they should bind them for a sign upon their hand and for frontlets between their eyes, and write them upon the posts of their houses and on their gates. And in view of the commandments being thus taught and written, Solomon has said, [Prov. viii, 1—4,] "Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors; unto you, O men, I call; and my voice is to the sons of men." And in summing up all his remarks upon wisdom both in Proverbs and in Ecclesiastes, he says, [Eccl. xii, 9, 13,] "Let us hear the conclusion of the whole matter: Fear God and keep his commandments; for this is the WHOLE duty of man."

From these considerations it is evident that the ten commandments, or lively oracles occupy the same place in the moral government of God that a constitution occupies in the government of a nation. Hence, every portion of the Bible must be in accordance with the constitution. But unless the constitution be signed and sealed by the Law-giver, and thus be ratified and confirmed by receiving his royal sanction it is of no power. Without this, not only the constitution, but the whole Bible, which is framed upon it, is but a dead letter.

(To be continued.)

THE SABBATH CONTROVERSY.

In the *Harbinger*, December 1851, appeared "the report of a Bible class on the Sabbath question," written by O. R. L. Crozier. The Editor of the *Harbinger* pronounced this an argument that would set those right who were "troubled" about the Sabbath. As it seemed proper to notice this production, I prepared an article in reply, which was published in the *Review and Herald*, Vol. II, Nos. 11 and 12.

In that reply, every argument in "the Bible class report" was stated, and nearly every thing of importance was presented in the writers own words. Hence, all could see and judge for themselves, whether those who were teaching the perpetuity of the commandments,

or those who were teaching their abolition, were the ones who spoke according to "the oracles of God."

To counteract the effect of this review of the report, the author of the report put forth a series of eight Articles in reply. In his first article, he thanked "the writer in the *Review*" for making so many important quotations from the Bible class report, but, instead of taking a similar course in reply, he for the most part quoted but a fragment of a sentence, or else suppressed the argument of the *Review* entirely, gravely informing his readers that they were nothing but inferences and assertions.

I deemed it duty to expose the character of this series of Articles, that those who boast themselves of "unanswerable" arguments against the commandments of God, might be found even as other men.

To do this, in the series of "Letters" the Articles of C. have been examined in the light of additional Bible testimony, also they have been held up in connection with the words of the *Review* against which they were directed. His course of inferences and perversion has thus been made manifest to all.

In the *Harbinger* for May 29, 1852, a reply to Letter 1 appeared. As I trusted that he would reply to each Letter, I thought it not best to notice his effort until the series of Letters were complete. His reply to Letter 11 has not yet appeared, and I know not how long we shall be obliged to wait. As Letter 1 convicted him of a course of unfairness, not usually found in a political paper, the reader may be interested to read his defense which we present entire, merely appending a few remarks in brackets.

O. R. L. Crozier's reply to Letter 1.

"We find in the *Advent Review and Sabbath Herald*, for May 6, 'No 1' of 'Letters to O. R. L. Crozier,' on the subject of the Sabbath. We had not intended to say any thing more on this subject, for the present, at least, for it was at first set forth in a plain manner in our Report of the Bible class at Lona, and then in reviewing the Report the *Advent Review* said all it could say on the other side, and we answered its review. It seems to us that this is enough. Still, it may be duty to answer this forthcoming series of letters. We shall not engage in a random squabble of idle words; our time can be better employed. Every main position the *Review* has taken has been disproved by the plain testimony of the Bible. If this is disregarded, we have nothing more to do. Those who love darkness rather than light, will be sure to remain in their coveted element: but those who wish for light and seek after it, will be sure to find it.—We do not attribute a want of moral principle to all who adhere to the Seventh-day Sabbath; we think they are mostly honest in that error: and it may be that the few of whom we feel compelled to think otherwise, can be excused and share our charity, on the same ground. Paul 'verily thought' he was right when contending for the law with a zeal but a little more obstinate and blind than that of the *Review*. We regret to see its frivolous evasions of many of the plainest passages of the New Testament. We regret it on its conductors' account and on account of those whom they are leading on in the same error. They ought to see, and we still hope they will, that the Old Testament must not be exalted above the New, but the New must be allowed to explain the Old. We must regard the voice from heaven with regard to God's Son:—'HEAR YE HIM!'"

[What there is to all the above but words and assertions, we are unable to tell. We have ever been willing to "hear Him," of "whom Moses in the law, and the prophets did write." We love his testimony relative to the commandments and the Sabbath, but C. is obliged to explain it away. Matt. v, 19; xix, 16, 17; Mark ii, 27.—He continues as follows:]

"We see nothing in the letter before us that requires an answer. It consists mainly in reflections upon our sincerity, stout assertions, repetitions and re-quotations. Its complaint of unfairness is entirely groundless: we stated its views and then disproved them.—If it still has any more evidence to offer on the subject, we would be glad to see it. It is useless in any discussion to make a great ado about matters that have no bearing on the subject. Such a course may prevent or stifle conviction of the truth on the part of those who do it, and blind others: but it does not help to a correct understanding of the subject. For instance. Ex. xvi. contains the first reference to the Sabbath in the Bible, and tells when it was required

to be kept. This is a plain fact that any body can read right out of that chapter. If we try to cover up this fact, and keep it out of sight, as the *Review* does, we do it to our own injury. Deut. v. tells why the Sabbath was commanded to be kept. This too is plain. If we try to break down that part of God's word by other parts, we only do it to our own and others hurt."

[After refuting every inference presented from Ex. xvi, and Deut. v, to prove that the Sabbath was made for the Hebrews in the wilderness of Sin, I might have expected something better than assertions in reply. If the testimony presented to show that the Sabbath was made at Creation, for the human family could have been invalidated, doubtless it would have been done. I present a few points which sustain the position of the *Review*. The truth or falsity of them can be seen at a glance. (1.) The Sabbath of the Lord means simply the Rest-day of the Lord. (2.) The seventh day has been the Rest-day of the Lord ever since he rested upon it in Eden. (3.) God then sanctified and hallowed it; that is he consecrated it, made it holy, set it apart to a holy use. (4.) Ex. xx, 11, calls the seventh day the Sabbath at the time when it was thus set apart to a holy use. (5.) The voluntary act of the people in the wilderness of Sin, [Ex. xvi,] in gathering twice the usual amount of manna on the sixth day, is no proof that they were ignorant of the Sabbath. (6.) Moses' statement on the sixth day, that the morrow was the Sabbath of the Lord, is slender proof that God made the seventh day his Rest-day in the wilderness of Sin; yet it is with this statement that C. attempts to break down Gen. ii, 1-3; Ex. xx, 8-11. (7.) It is a fact that Deut. v does not give the great primary reason for the institution of the Sabbath. It may be read, however, in Ex. xx, 11. For a further notice of these points, the reader is referred to Letters 1 and 11.] J. N. A.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THURSDAY, SEPT. 2d. 1852.

THE SANCTUARY.

[This is a very interesting and important subject. And we hope that it will be fully brought out by some one soon, and presented to the readers of the *REVIEW AND HERALD*. We give the following from the pen of O. R. L. Crozier, written in 1846.]

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory; and held converse with the high priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the Old Testament; neither did the Wonderful Numberer, tell Daniel what Sanctuary was to be cleansed at the end of the 2,300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the New Testament, the divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained.

"Then verily the first covenant had ordinances of divine service and a worldly Sanctuary, for there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shew-bread, which is called [Hagia] Holy. And after the second vail, the tabernacle which is called the [Hagia Hagion] Holy of Holies, which had the golden censor, and the Ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." Heb. ix, 1-5.

A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it, [Ex. xxv, 8,] which name covers not only the tabernacle, with its two apartments, but also the court and all the vessels of the ministry. This, Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices." Verse 9. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands." Verse 11. The priests entered the "figures" or "patterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself."—Verses 23, 24. When he ascended, to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion Holies] and of the True Tabernacle, which the Lord pitched and not man." Chap. viii, 1, 2. That is the Sanctuary of the "better [the new] covenant," Verse 6.

The Sanctuary to be cleansed at the end of the 2,300 days, is also the Sanctuary of the new covenant, for the vision of the treading down and cleansing is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The True Tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God. Ex. xxv, 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God." Heb. xi, 10. What is its name? "The heavenly Jerusalem." Chap. xii, 22; Rev. xxi. "A building of God, an house not made with hands, eternal in the heavens." 2 Cor. v, 1. "My Father's house of many mansions." John xiv, 2.

When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down." Matt. xxiv, 1, 2. That temple was their Sanctuary. 1 Chron. xxii, 17-19; xxviii, 9-13. 2 Chron. xxix, 5, 21; xxxvi, 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "In my Father's house are MANY MANSIONS." John xiv, 1-3. Standing as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction, how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former.

The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, and these only, the New Testament applies the name "Sanctuary," and it does appear that this should for ever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find none. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, No! Was Daniel so taught? Look at his vision.

Daniel prayed, "Cause thy face to shine upon thy Sanctuary which is desolate." Chap. ix, 17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the City wherein thou dwellest, a resemblance of thy Holy Tabernacle, which thou hast prepared from the beginning." Wis. Sol. ix, 8. 1 Chron. xxviii, 10-13. It had shared in the seventy years desolations of Jerusalem. Dan. ix,

2; 2 Chron. xxxvi, 14-21. It was rebuilt after the captivity. Neh. x, 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superseded Moses, with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, &c., "by the Spirit." 1 Chron. xxviii, 10-13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary, and Christ, the officiating Priest. When that built by Moses was superseded by Solomon's, the Ark was borne from the former to the latter. 2 Chron. v, 2-8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the Tabernacle stood. Num. iii, 29-31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary.—*prideaux*. We learn the same from 2 Chron. xxix, 18, 21.

"We have cleansed all the house of the Lord, and the altar of burnt offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in verse 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. xv, 17. "Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "a City," [Heb. xi, 10,] a "Tabernacle," [Chap. viii, 2,] a building in the heavens. 2 Cor. v, 1. And the Lord has chosen Mount Zion in Palestine for the place of its final location. Ps. cxxxiii, 13, 14. "For the Lord hath chosen Zion; he hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain," [Ps. lxxviii, 54,] which was his chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did they regard that land as the Sanctuary? If they did not, we should not.

A view of the texts in which the word occurs will show. "Let them make me a Sanctuary." Ex. xxv, 9. "The shekel of the Sanctuary," [Ex. xxx, 13,] and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary." "Before the vail of the Sanctuary." Lev. iv, 6. "Carry your brethren from before the Sanctuary." Lev. x, 4. "Nor come into the Sanctuary." Lev. xii, 4. "He shall make atonement for the holy Sanctuary." Lev. xvi, 33. "Reverence my Sanctuary." Lev. xi, 30; xxvi, 2. "Nor profane the Sanctuary of his God." Lev. xxi, 12. "Vessels of the Sanctuary." Num. iii, 31. "Charge of the Sanctuary." Num. iii, 32, 38. "They minister in the Sanctuary." Chap. iv, 12. "In the Sanctuary and the vessels thereof." Verse 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it." Chap. iv, 15; vii, 9; x, 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary." Chap. viii, 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary." Chap. xviii, 1. "He hath defiled the Sanctuary of his God." Chap. xix, 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord." Jos. xxiv, 26. "All the instruments of the Sanctuary." 1 Chron. ix, 29. "Build ye the Sanctuary." Chap. xxii, 19. "Governors of the Sanctuary." Chap. xxiv, 5. "The Lord hath chosen thee to build an house for the Sanctuary." Chap. xxviii, 10; 2 Chron. xx, 8. "Go out of the Sanctuary." Chap. xxvi, 18;

xxix, 21; xxx, 8. "Purification of the Sanctuary." Chap. xxx, 19; xxxvi, 17.

I have given nearly every text, and I believe every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor any land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," [Judg. xviii, 31; 1 Sam. i, 9-24,] and was pitched at the city of Shiloh at the time of dividing the land; [xviii, 1, 10;] hence, it was called the "Tabernacle of Shiloh." [Safety and happiness.] Ps. lxxviii, 60. The Lord forsook it when the Philistines took the Ark [1 Sam. iv, 3-11] and delivered his strength into captivity, and his glory into the enemies' hand. Verse 21.

It was brought back to Kijath-jearim, [1 Sam. vii, 1, 2] thence to the house of Obadedom, thence to the City of David which is Zion. [2 Sam. vi, 1-19; v, 9,] and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, [1 Kings viii, 1-6,] which was built in Mount Moriah near Mount Zion, 2 Chron. iii, 1. The Lord has chosen Zion to dwell in at rest for ever; [Ps. cxxxii, 13, 14,] but as yet he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem, upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down." Ps. cii; xxxiii, 20.—And then "the people shall dwell in Zion at Jerusalem." Verses 18, 19.

The Song of Moses [Ex. xv] is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in *their midst*, and is built and forms a part of the City whose name is, "The Lord is there."

LETTERS.

From Bro. Bates.

Alden, Ill., Conference.

DEAR BRO. WHITE: *The Conference at Alden, Ill.*, commenced July 30th, and closed Aug. 1st. After some things were "set in order that had been left undone," the word of truth in the message took effect to bind up, heal, and quicken God's law-loving people, to live in strict obedience to his commandments.—Prayer was answered for the sick. God blessed his waiting people.

Elder O. P. Hull, a minister of the seventh-day baptist denomination, attended the last day. He also attended the Albion, Wis., Conference a fortnight previous. He frankly acknowledged that there was a power attending the message which we presented, that waked up, and brought out people to keep the Sabbath, which their preaching could not do. Said he, "I have no difficulty in convincing men that will hear me, that the seventh day is the Sabbath, but all motives to move them to obedience in keeping it, is unavailing."

Said he, I have listened to you with deep interest. I understand your views much clearer now than when I first listened to them in Albion. He wished to have the paper sent to his address, that he might examine the subject more thoroughly, and have the whole truth.

Brn. Case, Waggoner, Phelps and Perry, were present, and took a part in the meeting, at the close of which all moved their various ways again into the wide field to hunt up the scattered sheep of the house of Israel.

At South Bend, Ind., I joined Bro. Dodge, of Jackson, again, and we visited many places in the north part of the State. We found some violent opposers to the third angel's message, and some that were famishing for the present truth. These gladly received the message, and begged of us to come again. We pray God to preserve them from devouring wolves.

Jackson, Mich., Conference

This was a meeting of deep interest to God's dear children in Jackson, and to those that came from the region round about.

To know and do the will of God, seemed to be the prevailing sentiment throughout the meeting. The brethren that came in from thirty to seventy-five miles were principally those that had embraced the present truth since the Jackson Conference in June last. Their testimonies were clear, and pointing to the great message they had recently embraced in keeping the seventh-day Sabbath, in addition to all the other commandments in the decalogue. Some of them said they had not been in such a meeting for many years. Their testimonies were accompanied with tears and in some instances sobbing aloud, praying God to forgive them for being so prejudiced against the keeping of the Sabbath of the Lord, and against the brethren in Jackson. They were fully satisfied now that God was with them, and had been, and said that *they* was now with them with all their hearts. God was truly searching the hearts of his people.

Brn. Lyon, from Plymouth, M. E. Cornell, J. P. Kellogg, of Tyrone, B. B. Brigham, of North Plains, D. Hewett, of Battle Creek, and several others were at the meeting. All but the first named one are professed public teachers, and feel the burden of the third angel's message. The three last named, with others were baptized. The Meeting closed with a heavenly season around the communion table, in commemoration of the sufferings and death of our blessed, coming Lord.

The Great Physician answered prayer, and healed his people from sudden sickness that seized them.—To God be all the glory. Amen.

JOSEPH BATES.

Milan, O., Aug. 19th, 1852.

Milan, O., Conference.

DEAR BRO. WHITE:—This Meeting was one of deep interest to the few scattered Sabbath-keepers in Milan, and vicinity. Opponents had been doing much to break down and overthrow their faith.

Brn. Sweet and Smith, made ample arrangement for the Meeting, to benefit all that came.

The presentation of our present position, connected with the past movements in Second Advent history elicited an interest to hear, which continued to the close of the third day. The brethren were much strengthened, and settled in the "present truth." Some who had become indifferent, were aroused; while others who came to hear our present position for the first time, were much disturbed.

A little company of us enjoyed a refreshing season around the table of the blessed Lord. Stumbling blocks were removed, and the tempted and tried ones were set free. All praise be to God.

The following day, in answer to prayer for the afflicted, God displayed his mighty power as I never before witnessed, in Charles, the son of Bro. and Sr. Sweet. This child had been "bound" and afflicted for the last eleven years, with cramp-convulsion, epileptic fits, ever since he was two years of age. Although he tried hard to keep the Sabbath with the family, it had required continual watchfulness and care to keep him in a quiet state for any length of time. He was anointed, and prayed for, in accordance with the scripture rule. James v, 13-16; Mark xvi, 18, last clause. He began immediately to weep aloud. After he was set upon his feet, he soon began to praise the Lord for what he felt, and soon his face shone with joy and gladness. He turned his face upward, and began to move to and fro through the room, crying with a loud voice, I'll praise the Lord with all my might, and with all my mind, and with all my soul. O my God, I never felt to praise thee as I now do.—I feel it in every part of me. What do you feel? we enquired. God's Holy Spirit, he replied, and continued, I never felt to praise the Lord as I now do. Then stretching his hands to ward heaven, he cried more mightily, I feel as though I could go right up to heaven, O, Lord we thank thee, we praise thy holy

name, O, Bro. Smith, praise the Lord, O, Father, praise the Lord, Praise the Lord Bro. Bates. He then called on his mother, and said, I never felt so in all my life, O, my God, I never felt thy Holy Spirit so before, What shall we do when the latter rain is poured out? Are you not tired my son? No, mother, said he, don't ask me if I am tired praising the Lord, it only rests me. I can't stand a moment without praising him. And he continued, O, Lord how love I thy law. What sweetness comes from thy Holy Spirit, What will it be in the New Earth, where we shall have harps of gold and crowns of glory, O, what will it be in the New City. How I long to be there, O, holy Father we shall never die there. He was asked just to look into the glass and see his face. He looked, and then raised his voice with a shout, O, praise the Lord, I am healed. He took the *Youth's Instructor*, and fixed his eyes for one moment on the tree, and read, "Love God," and cried out, that I shall do, His Holy Spirit is as sweet as honey and sweeter too. I want to give all my breath in praising his name. He got hold of his Father again, and cried, O father praise the Lord, I cannot praise him enough. Don't let one moment pass without praising him.

Thus the child continued, without a moment's cessation, for nearly three hours to shout and praise the Most High God. His father and mother, older brother and sister alternately embracing him, and bathing him with tears of joy. His oft repeated reply to us all was, praise the Lord, without scarcely turning his straining eyes from looking up towards heaven. His mother said that under any other circumstances he could not have withstood this exercise ten minutes without having fits.

The next day, when I was parting with the family, he put his arms around me, and said, O, I will serve the Lord. I thought surely the Lord knows how to heal, and give his Holy Spirit to his law-loving children, and show them, as he did Malachi, how he can turn the heart of the fathers to the children, and the heart of the children to the fathers.

JOSEPH BATES.

Cleveland, O., Aug. 26th, 1852.

From Bro. Rogers.

DEAR BRO. WHITE: I rejoice that there are some who are willing to embrace the truth in keeping the fourth commandment. In reading your argument upon the message of the third angel in reference to the keeping of the commandments, I was much gratified, for in this message the angel proclaims the blessing to those keeping the commandments of God, and the faith of Jesus.

In looking at the majority of professed Christians, I see they do not regard the Sabbath of the Bible.—And yet we hear them say that they serve God with the whole heart. But we are taught by the Apostle, that he who offends in one point is guilty of all; that is, he is under condemnation, and can no longer be considered as being made free from all sin. And some tell us they live by faith; but the Apostle says, that faith without works is dead, and calls on them to give evidence of their faith. And he further says, that this is the love of God that we keep his commandments, not a part but the whole. If we were to tell them that that law which forbids men to kill was done away, would they not say that we were deceiving ourselves? So we say that they who are living in known neglect of God's commands do not obey him.

The Sabbath being made for man, God has seen fit to embody it in the moral law. And Jesus tells us, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."—Heaven and earth has not yet passed away, so that the law that requires men to remember the Sabbath day, and keep it holy is still obligatory upon all men, and through obedience to the commands of God, and faith in Christ, we are to be prepared for his second coming.

JOSEPH S. ROGERS.

Preston, N. Y., Aug. 26th, 1852.

From Bro. Seaman.

It would seem that the *Harbinger* continues to consider the law of God done away, and offers to his readers for strong proof, his ingenious mechanism of 2 Cor. iii. Although this subject has been noticed before, in an able manner, yet it may not be entirely unimportant to call attention to it again.—Please notice the following, from the article as published in that paper.

"But if the ministration of death, WRITTEN and ENGRAVEN on STONES * * * was to be DONE AWAY * * * is ABOLISHED * * * is DONE AWAY. What can be plainer than this?"

I wish to call attention to the magic influence in the application of these nine stars which seem to be fixed by continuous repetition, and joining parts of sentences, to do away the commandments of God.—If this mode of explanation can be pursued with impunity, I know not what doctrine, however absurd, that may not be sustained with equal propriety. Usually when stars are introduced to fill a blank in a sentence, it means that the part omitted is of no importance, and the impression is left on the mind of the reader, of a fair connection of the same subject. It will be perceived in the article referred to above, that after having quoted a part of verse 7, the first three stars are made to fill the place of twenty-four words, then are joined to a part of the last sentence. Next, the second set supply the place of one-hundred three words, uniting a garbled extract in verse 13.—The last three take the place of twenty-four words more, making the sum total, one-hundred fifty-one, words written by inspiration of the Holy Spirit, and left out as of no importance. All we have for these are the nine fixed stars of the *Harbinger*. In summing up the verdict, this we are informed is "plain Bible testimony," or to use the language of the *Harbinger*, "What can be plainer than this?" The course pursued by those who make void God's holy law, is here plainly illustrated. St. Paul is made to utter language to no profit, and the grammatical use of the king's English most cruelly tortured. By reading the chapter, the candid reader can see that the Apostle is contrasting the two ministrations. He shows plainly that the glory which attended Moses' ministration was far inferior to that which now enshrouds our High Priest, and the ministration of the Spirit in the Heavenly Sanctuary before the Ark of God; and although the glory which attended Moses in his ministration has passed, the law of God, which was written by his finger, even the ten commandments remain. But no longer entrusted to man's keeping, they are in the Temple of the Tabernacle of his Testimony, in the proper place, in the Ark of his Testament. Rev. xi, 19.

Hence, we hear Paul teaching the Hebrews that we have a minister of the Sanctuary, of the True Tabernacle which the Lord pitched and not man. And while I believe that the glory that attended Moses' ministration has passed, I believe, also, that the ministration of the Spirit of the living God, which writes this holy law in our hearts, comes from the Sanctuary above, and is attended with a far more exceeding and eternal weight of glory, now enshrouding our High Priest. This ministration remains. And as the children of Israel could not steadfastly behold the glory of Moses' countenance, so we say with emphasis, none will be able to behold the glory of Jesus' countenance unless they keep the commandments of God, and have the faith of Jesus. Such only will receive glorified bodies that can stand the brightness of that scene. They must, also, have the victory over the beast, (Catholicism,) and his image, and his mark, and the number of his name if they would be caught up on the sea of glass, and sing the song of Moses, which is the song of deliverance. But those who break God's commandments, and teach men so, will he destroy. He will say, "bring hither those mine enemies, that would not that I should reign over them, and slay them before me." We cannot serve God and keep the Pope's sabbath.

The glorious apparance of one angel at the sepulchre made the Roman guard fall like dead men. Much more will consterration seize the commandment-breakers, when they get a glimpse of that transcendent glory which will be witnessed at the revelation of Jesus Christ. It will cause them to call for rocks and mountains to fall on them, and hide them from the face of Him that sitteth upon the throne, and from the wrath of the Lamb.

Then I desire to have all my sins blotted out, that I may abide under the shadow of his pavilion before the great day of his wrath shall come. Soon the solemn notes, "the harvest is passed, the summer is ended," "he that is filthy let him be filthy still, and he that is holy let him be holy still" will be heard. Then it will be too late to seek the Lord.

"Blessed are they that do his commandments;" for they shall have right to the tree of life, and enter in through the gates into the City, and be permitted to gaze on the unveiled glory of King Jesus for ever.—My soul is striving to be there.

E. R. SEAMAN.

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

From Bro. Hamilton.

DEAR BROTHERS AND SISTERS:—If the Lord be for us who can be against us? We do have the evidence here that the Lord is with us; for he sent his servants in the first place, and his blessing, I trust, rested upon their labors. And so from time to time since, when their help is most needed, he has sent them, and his blessing has followed.

O, how good the Lord is. Blessed be his name for sending Bro. Edson and Andrews to visit us at this time; for their coming was like the coming of Titus. They comforted us although under afflictive circumstances on account of sickness in our family. And though our meetings were rather thinly attended yet the Lord was present by his Spirit, and we had the demonstration that the "law of the Lord is perfect converting the soul."

First-day afternoon, while Bro. Andrews held forth from the Word the righteous law of God, that knows no mercy, showing that he that offends in one point is guilty of its transgression; and showing that redemption was only found in Jesus' blood, and that he is now in the Holiest of Holies pleading it before the Father for all who will repent and forsake their sins by keeping the commandments of God, one was reclaimed and one I hope converted to the truth. Bless the name of the Lord. O, may we all feel to say from the heart, "the law of thy mouth is better unto me than thousands of gold and silver." Ps. cxix, 72.

JOHN HAMILTON.

Fredonia, N. Y., Aug. 16th, 1852.

From Bro. Sheffield.

DEAR BRO. WHITE: Though a stranger personally, yet I feel that I can address you as a brother in the Lord; for I believe you are doing the Lord's work in publishing his truth to the world. Receive my thanks for the paper you have so kindly sent me.—I find it contains many precious truths, especially in regard to the Sabbath. The articles of O. R. L. Crozier reviewed by Bro. J. N. Andrews, have had a good effect here. Those who keep the Sabbath have read them with pleasure and consolation, as they have seen the Sabbath of the Lord our God maintained and upheld by such abundant scripture testimony, yea, more than double what we thought could be produced in its favor.

At the commencement of last March there were none in this place that kept the seventh-day Sabbath, excepting two families of seventh-day Baptists. Now there are ten families besides these, that rest the Sabbath-day according to the commandment, the most of which are interested in the third angel's message.

Sabbath arguments had been presented here before, but they did not arouse my attention so but that I could slumber over the subject until Bro. Phelps came here to preach, the first of March last. I went to hear him to gratify my curiosity, and with the intent to ridicule his position. When he presented the bible testimony relative to the Sabbath, it was too plain

to make a subject of ridicule. After once hearing, I was anxious to hear again on the whole subject; and after hearing the second time, I could no longer reject these truths without feeling condemned. I resolved then and there, that from thence forward I would keep the Sabbath of the Lord. I thank and praise the Lord that I could feel to say, I will not fear what man can say or do unto me, but will rather fear Him that can destroy both soul and body in hell.

I fully believe the time is at hand, when the dragon will be wroth with the woman, and will make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus Christ; and that the patience of the saints will soon be tried to the utmost, when they will be ordered on pain of death to worship the beast or his image, and receive his mark. But I do not feel discouraged. I know that my Redeemer liveth.

Yours in hope that when He shall appear, we shall be like him,
E. S. SHEFFIELD.
Port Atkinson, Wis., Aug. 14th, 1852.

From Bro. Ballows.

DEAR BRO. WHITE:—There has been no position in all my Christian experience for more than twenty years, in which I have taken so much comfort as in keeping the seventh-day Sabbath. It imparts joy and peace, and we feel the blessing of God resting upon us continually. It is strange to me that men can be so short-sighted as to argue that the Sabbath has been changed, and yet no change of the commandment; for it is certain that if our Lord had changed the Sabbath, he would have said something about the change of the commandment. But it remains the same. The law of God is as immutable as himself. His ten commandments ever have been, still are, and always will be binding upon all his children.

Each dispensation has had certain laws by which God's people have been governed, and all that kept the commandments of God, and obeyed the precepts peculiar to the dispensation in which they lived, have been accepted of him. Each of the seven dispensations have had laws peculiar to themselves, and when the dispensation passed, the law passed away with it. Hence, when the Mosaic dispensation passed, the Mosaic law, or the ceremonial law, or law of carnal commandments contained in ordinances, also, passed away; but the ten commandments are still the same.

Now we are under the Gospel, and there are precepts to be observed, called in the third angel's message the faith of Jesus, which are as binding upon us as the commandments of God. Let us then not only keep the commandments of God, but the faith of Jesus. And as the fourth commandment has been, and is still trodden down, and thus caused a breach or gap, let us stand in the gap and make up the breach by keeping the Sabbath according to the commandment. My prayer is, that God may give us grace and wisdom to do our duty in his fear.

Yours in the patient waiting of the saints,

J. K. BELLOWES.

New York City, Aug. 22d, 1852.

From Sister Richmond.

DEAR BRO. WHITE: We read your paper with much pleasure, and feel to praise the Lord for his goodness, and tender mercy to the children of men.

I would say to the dear brethren and sisters scattered abroad, especially those who went forth to meet the Bridegroom, and have since borne the reproach that our hope has brought upon us, let us hold fast the beginning of our confidence firm unto the end, that no one take our crown. Let none be discouraged, for we soon shall reap, if we faint not.

I feel to praise the Lord that so many are turning their feet from the Sabbath, and repairing the breach in God's holy law, that they may be prepared to stand in the battle of the Lord. And while they are coming in at the eleventh hour, and receiving their penny, let us not murmur because we have borne the heat and burden of the day, but rejoice that we are counted worthy to suffer for Christ's sake.

I believe the Lord has been leading us out from

the churches, and trying us, to see if we would keep his commandments, or no. And while we were scattered, and felt the need of something to unite us, he has given us the third angel's message, which is bringing the people of God into the unity of the faith and Spirit.

O, may we be very humble, and seek meekness, it may be we may be hid in the day of the Lord's anger. I mean to strive to be more like our blessed Master, who for the joy that was set before him, endured the cross, despising the shame, and has got the victory over death and the grave. I would be more consecrated to God and sink deeper into his will. What manner of persons ought we to be, in all holy conversation and godliness, looking for and hastening unto the day of God.

When I see the wicked doing wickedly, and many departing from the faith, and going back, I often feel to say,

"Why was I made to hear Thy voice,
And enter while there's room;
While others make a wretched choice,
And rather starve than come."

I thank and praise the name of the Lord, for that blessed hope of soon entering the Holy City, "where the wicked cease from troubling, and the weary are at rest." Though we pass through many severe trials on our way, let us say with Paul, "that none of these things move me, neither count I my life dear unto me." Let us leave the things that are behind, and press forward to the kingdom.

In hope of soon seeing Jesus,

ELECTA RICHMOND.

Ashfield, Mass., Aug. 18th, 1852.

From Bro. Maxson.

DEAR BRO. WHITE:—Through the friendly offices of Bro. F. F. Denison, I have for some time received the *Review and Herald*, by which I have been both pleased and edified. It is very gratifying to one who loves truth for the truth's sake, to know that God is raising up those who will fearlessly speak for him in the defense of his holy law; and especially of his long neglected Sabbath. I have long been somewhat familiar with the Sabbath controversy, and with the varied and constantly changing sophistry employed by the opposers of the Sabbath of the Bible. And how powerless is their opposition when brought in conflict with the smooth stones taken from the streams of the river which make glad the City of God. I regard Bro. Andrews' defense of the Sabbath, in his Articles published in the *Review and Herald* a manly and Christian work, and entitles him to the love and esteem of all the friends of God, and his truth. It is indeed pleasing to see that the weapons used in the defense of this item of Christian morality, are the same by whomsoever used, and we rejoice that they are such as God has himself prepared and furnished in his Word.—They may be despised by the world, and a worldly church, because they are neither moulded nor tempered by worldly art, but they have been, they are, and they ever will be "mighty through God to the pulling down of strong holds."

We should not be disheartened because of the enemies of God's truth. A corrupt and sinning world, a worldly church, and worldly-minded teachers of religion are what they always have been. They have always been leagued together in opposition to a pure exposition of God's law. And they cannot sustain the interest and spirit of the world so effectually by pursuing a different course. And by this course they bear unwilling testimony that we are living in the last time. We ought to know that there will come in the last days scoffers at God's truth, men who will not endure sound doctrine, who will turn away their ears from hearing the truth and shall be turned unto fables. May Sabbath-keepers, especially the defenders of God's law, have an unction from the Holy One, and know all things needful for their work.

I am pleased to see that the interests of the children are looked after by our Advent brethren. The little work issued from your press, entitled, *The Youth's Instructor*, the first Number of which I have received,

I think well calculated for usefulness as a juvenile periodical, in directing the youthful mind in the path of virtue and religion. It ought to obtain an extensive patronage.

Your unworthy brother in Christ,

WM. B. MAXSON.

Leonardsville, N. Y., Aug. 20th, 1852.

From Sister Luther.

DEAR BRO. WHITE: I do feel to thank and praise the name of the Lord for all the way that he has led me; and I can say the path of the just is as a shining light that shineth more and more unto the perfect day.

It is now a little more than two years since I heard the third angel's message. I soon saw that it was truth, and that if I would enter into life I must keep the commandments. I had never before dreamed that Sunday-keeping was an institution of Papacy; and as soon as I saw that, I resolved to lay aside the traditions of men, and keep the commandments of God.—Previous to this time, I had been, since 1844, wandering in this world of woe, trying to serve the Lord as well as I knew how, but not knowing my real position, I could not go back to a fallen church and confess that I had been wrong, for I still believed that the coming of the Lord was nigh. I could not unite with any new organization, and build again those things which I once destroyed. Supposing that the Lord would come at the end of the days, I concluded there was a defect in chronology; but I now see that the vision did speak and did not lie.

O, thanks be to God for the clear light that now shines upon his Word since receiving this last warning message; and truly that which is light to us is complete darkness to our enemies. I do thank the Lord that he has counted me worthy to be numbered among the remnant that keep the commandments of God and have the testimony of Jesus Christ. O, that I may endure unto the end, that I may stand with them upon Mount Zion. I am endeavoring to seek righteousness and meekness that I may be hid in the day of the Lord's anger.

When I view the narrowness of the way, my soul cries out who shall be able to stand when he appeareth; shall I go through. My daily prayer is, Lord make me holy, write thy holy law upon my heart, and help me to look to Jesus till I reflect his lovely image.

We (my companion and myself) are much instructed and comforted in reading the *Review and Herald*; and we think the lengthy Articles of Bro. Andrews are full of sound doctrine that cannot be condemned. We are also glad that the Lord has put it in your heart to do something for the benefit of the children.

E. A. LUTHER.

Eaton, C. E., Aug. 23d. 1852.

From Sister Elmer.

DEAR BRO. WHITE:—Realizing the great goodness of God to us, I write a few words hoping that it will be the means of a blessing to some.

While living in the West we were called to wade through deep waters of affliction. Death entered our family and called a number of our children away. My husband was, also, greatly depressed in mind, and all my persuasions, with those of friends availed nothing. For years, not one ray of light pierced the dark clouds that surrounded him. After we came to this State he became more calm, but still the third angel's message found him in darkness, and far from the way he should go. But it came in mercy, and it now appears that nothing else could have saved him. He now enjoys sweet communion with God, and delights in his holy law. The Lord will bless all those that take hold of his covenant, by remembering his commandments to do them. We are witnesses that it is not a law of bondage, but of liberty; and we know that it is not abolished, for we read that all his commandments are sure. They stand fast for ever and ever.

We see now that our afflictions were sent in mercy, for they have been the means of bringing us where we could hear and receive the truth. We thank the Lord for call-

ing our children away from the evil to come, believing that all who sleep in Jesus the Lord will soon bring with him. The Lord is blessing his people who are striving for the truth, and they must and will succeed, in spite of all opposition. The Lord is adding to our numbers, for which we thank him and take courage.

Oh, let us be of good cheer, for soon our trials will all be over. God will soon wipe away all tears from our eyes. Yes, we shall soon see the King in his beauty, and if faithful hear his lovely voice bidding us welcome through those pearly gates, where we shall walk those golden streets, and sing halleluiah to Him that sitteth upon the throne and to the Lamb for ever and ever. O, glorious thought; I long to be there.

Your Sister striving to keep the commandments,

SUSAN ELMER.

Buckland, Mass., Aug. 30th, 1852.

From Bro. Waggoner.
The Law of God fulfilled.

Many seem to suppose that because the Saviour fulfilled the law, we are under no obligation to keep it; thus abolishing, instead of establishing the law through faith. According to Macknight's translation the Saviour fulfilled the law in the sense of ratifying it. Jesus said, [Matt. v, 17,] "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill;" and, [John xv, 10,] "I have kept my Father's commandments." Then fulfilling the law, is keeping it, and not destroying it, according to Christ's own words. Paul gives us the converse of fulfill, which makes it very clear; [Rom. ii, 27,] "and shall not uncircumcision which is by nature, if it fulfill the law, judge thee who by the letter, and circumcision dost transgress the law?"

Rom. viii, 3, 4. "God sending his own Son in the likeness of sinful flesh, and by a sacrifice for sin [margin] condemned sin in the flesh; that the righteousness [precept, Whiting] of the law might be fulfilled [not transgressed] in us, who walk not after the flesh but after the Spirit."

The knowledge of God is perpetuated under both Testaments by the observance of his law. Eze. xx, 20; 1 John ii, 3.

Matt. vii, 12. "All things whatsoever ye would that men should do to you do ye even so to them: for this is the law and the prophets." Then the law and the prophets cannot be destroyed, or made void, so long as the golden rule—the law of love abides.

The remark is often made that, "A law fulfilled is no longer of force." Let us trace this proposition to its conclusion as follows: Christ came to fulfill the law—therefore we are under no obligation to keep or fulfill the law.

Again, [Rom. xiii, 10,] "Love is the fulfilling of the law;" and Christ fulfilled the law, (which is love,) therefore by faith in Christ we are released from the obligation to keep or fulfill the law which is to love. Can such liberty be desirable to the Christian?—But further, we may release ourselves from the obligation to love, according to the above rule. Rom. xiii, 8. "He that loveth another hath fulfilled the law;" and a law once fulfilled is no longer of force. Therefore, "he that loveth another," is under no obligation to love any more!

Can this conclusion be denied by those who vainly strive to "make void the law through faith?" Rom. iii, 31. Is not this perverting the right ways of the Lord? Acts xiii, 10.

1 John iii, 18. "Let us not love in word, neither in tongue, but in deed and in truth." Chap. v, 3; James ii, 8. J. A. WAGGONER.

Baraboo, Wis., Aug. 18th, 1852.

From Bro. Brigham.
Jackson Mich., Conference.

DEAR BRO. WHITE:—This meeting has just closed. It was one of great interest. Brethren came from fifty to seventy-five miles, East West and North to hear for the first time the last message of mercy. Many broken-hearted confessions rendered the fore part of the meeting a truly weeping time. Those from a distance had heard so many slanderous reports circu-

lated for effect, that, until they saw and heard for themselves, they verily thought the dear church in Jackson were anything but the children of God. It is surprising to see how an over-ruling Providence makes the evil devices of our enemies to open the eyes of enquiring souls to see the difference between the chaff and the wheat, and those that keep the commandments of God and those that break them, and teach men so.

At the close of the afternoon service on first-day, six were buried in baptism by Bro. Bates. The scene at the water was solemn and delightful. In the evening we repaired again to the house of worship, where we had the Lord's supper, and all the ordinances of the church of God. And though quite a number had to start for home, yet forty-five joyful brethren and sisters remained, and sat together in a heavenly place, while God's Spirit was poured upon us, and his banner over us was love. It seemed to me that I never before had such a glorious time. For many a dreary month previous, I had concluded that the sweet communications of the Spirit were not to be enjoyed in this mortal state. But let me say to any such desponding souls, that peace, love and joy inexpressible, yes, and a hope too, as an anchor to the soul, both sure and steadfast, can be obtained while in this tabernacle, by keeping the commandments of God, the faith of Jesus, and all the ordinances of the Lord's house. We have only to open the Bible, examine the practice of the primitive saints, and in the same path with them, follow the Lamb whithersoever he goeth; and then God will pour out his blessing.—I speak from experience, praise the Lord. Permit me also to say that this state of humility, love, heaven-born peace and joy is, indispensable in order to meet the prevailing trials in this time of the patience of the saints.

The Lord has greatly blessed the labors of Bro. Bates in this region, and there was much weeping on his departure; but his appointments were sent on, and he left, full of faith and the Holy Ghost.

B. B. BRIGHAM.

North Plains, Mich., Aug. 18th, 1852.

From Bro. Phelps.

DEAR BRO. WHITE: I think much of the idea of a paper for the children. I hope there will be matter calculated to instruct them in their duty to their parents enjoined in the fifth commandment [Ex. xx, 12; Eph. vi, 2, 3] with the fourth, Ex. xx, 8—11. I know that much must be done for many of the children of those parents who have embraced the present truth. Do parents realize the responsibility which God holds them under while they are trying to keep the commandments of God, and the faith of Jesus, and preparing to stand in the battle in the day of the Lord. I understand that we are held accountable to God for our children while they are under our care. Now if we would have them saved, and escape the judgments of God in the seven last plagues, we must see to it that they keep God's commandments and live in obedience to their parents.

I feel that we have reason to be very thankful to God, in this place, that he was mindful of us in sending the message of the third angel, which a godly number have received, and the interest seems to be increasing.

The labors of Bro. Bates and Case, I think will result in much good through this region. There is a large field of labor through this part of the country, almost ripe for the harvest. Who will God send into his vineyard? My prayer is, send by whom thou wilt, that the truth may go to the scattered flock. I feel willing in God to do all I can.

I have just returned from a tour towards Lake Michigan. Found some souls there starving for the truth. The commandments of God were presented, and the testimony of Jesus, and some seemed quite interested in the subject, who I think will embrace the truth.

I am determined, by the help of God, to go through, at the expense of everything.

I want to become entirely reconciled to the will of heaven. I feel like dedicating all to God. I want to be sanctified and made meet for the Master's use, and become more like my Saviour, and more like a child. How necessary it is that we become holy in heart and in life in order to do good while we go forth, bearing precious seed, crying, the commandments of God, and the faith of Jesus, and let our light shine, that others seeing our good works may glorify our Father which is in heaven.

Your brother, in patient waiting for deliverance,

WATERMAN PHELPS.

Alden, Ill., Aug. 15th, 1852.

THE LOVE OF HEAVEN.

BY L. O. STOWELL.

I Love, I love that world so bright,
Its pleasant scenes my heart delight;
Where I shall breathe the balmy air
Of heaven, perfumed with odors rare.

I love the fruit of life's fair tree,
Its loveliness looks rare to me;
I love the crystal fount so pure,
That flows beneath life's tree, I'm sure.

There shall I view the opening flowers,
That bloom among the shady bowers,
Supplied by life's pellucid stream.
So gently flowing from the main.

The Ivy, Balsam and the Thyme,
The towering Oak, the Elm, the Pine,
Will grace that land where all the best
Beneath their peaceful shade may rest.

There, bright arrayed, the unnumbered throng,
Like Seraph forms, shall range along,
All marshaled on the expansive plain,
Obsequious, through heaven's wide domain.

Their music through heaven's arches, ring,
While anthems sweet of praise they sing,
As o'er the blissful fields they roam
Within their bright, elysian home.

Then, shall this love within my soul,
Cease when the seas forget to roll?
No,—I shall mount where Seraphs shine,
And strike the harps to love divine!

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

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, SEPTEMBER 2, 1852.

Boylston Meeting.

This meeting was held in a grove, where the brethren in the vicinity, and a very few from abroad, assembled on the Sabbath. In the forenoon the subject presented was the Advent movement in the past, as symbolized by the angels of Rev. xiv, 6—8. And we were enabled to see that the word of the Lord had been fulfilled in our disappointments, as well as in our joyful expectations; and that we are still on the track of prophecy.

In the afternoon several spoke of the duty of being separate from the world, and of the importance of being humble, and holy, and living out our holy faith. When these points were touched, the Spirit of God rested down as a witness to the truth presented.

It was stated that merely believing and observing the Sabbath would not save one, and that there was no salvation in the Sabbath alone; but that in the hand of God it was a cleaver to cleave us out from the world, and bring us into the Lord's work-shop, where the whole gospel can be brought to bear upon us, and we be hewed and squared by the faith of Jesus.

It was also remarked that our hope of success as a people is in being humble, and separate from the world. That some greatly err in supposing that argument is all that is needed to convince people that we have the truth, and to bring them to acknowledge it. Gross darkness has settled down upon the earth, minds once enlightened have become beclouded, and the conscience has become so benumbed that the most powerful arguments will fail to bring souls to the truth, unless the Spirit of God moves and powerfully convicts. Then our only hope of success is in living humble and holy, that God's Spirit may rest upon us, so that those who come into our little assemblies may feel and know that we have something more than a mere form of godliness. Many honest souls are starving and perishing for spiritual food. And if the sweet, melting Spirit of Jesus is with us, they will taste its sweetness, and be drawn away from the world to take a stand with those who keep the commandments of God.

The importance of a closer walk with God, and living out our faith by good works, was felt by the brethren and sisters present, and a number bore a good testimony on the point.

First-day morning we had a very profitable meeting at the house of Bro. Miles which will not soon be forgotten by some present. Sweet, Christian fellowship prevailed, and the saints were permitted to enjoy freedom of soul.

We had two meetings in the grove through the day, which were well attended, and by the candid, strict attention was paid to the word preached. Some scoffed; but as the majority were candid, and listened with unusual attention, it did not affect the meeting, or mar the peace of the saints. The falling tear showed that some who came to hear were not without feeling upon the subject presented.

At the close of the meeting in the grove, the brethren assembled at Bro. Miles. There was some difference of opinion relative to the time of the commencement of the Sabbath.—

Some spoke of the necessity of union in sentiment, that there is no such thing as gospel union without agreement of views. Then the reasons for the commencement of the Sabbath at 6 o'clock, Friday, P. M., were briefly stated. The Spirit of God came down upon us, and the saints wept, or shouted for joy.

We are now at the house of Bro. John Byington, where we have a meeting this afternoon. To-morrow we go on to the meeting at Norfolk.

JAMES WHITE.

Potsdam, N. Y., Aug. 26th, 1852.

From Bro. Hamilton.

DEAR BRO. WHITE:—"Truth is the gem for which we seek." And it is in defense of truth, and the character of our beloved Bro. Joseph Bates, that I send you this statement for publication in the *Review and Herald*; for I learn that the article published in the *Advent Harbinger* of July 10th, entitled "Mr. Bates' Misrepresentations," signed by C. W. Low, C. Crawford Jr., M. Whitaker and N. Richardson, is made use of to prejudice the minds of many that otherwise might listen to the truth, and likewise to the injury of the character and influence of Bro. Bates. Therefore I feel constrained (painful as it is to publicly expose the errors of those we love) to say that their statement made in the *Harbinger* is not correct. It contains many errors and misstatements.—And I further say that the statement made by Bro. Bates in the *Review and Herald* of May 6th, of the manner in which that meeting commenced, and progressed to its painful close, was correct.

JOHN HAMILTON.

OLIVE HAMILTON.

ADAM MILLER.

ELIZA A. MILLER.

P. MILLER, Jr.

We fully concur in the above.

Appointments.

I WOULD say to our brethren and friends abroad, that Providence permitting, there will be a General Meeting at this place Sept. 11th and 12th. If the weather will permit, it will be held in a grove.

Some of our lecturing brethren will be present to show our position, and give the present truth.

Pultney, Steuben Co., N. Y.

LEBBEUS DREW.

Bro. Holt, Rhodes, Edson and Andrews, may be expected at the Pultney Meeting. It is thought best for the brethren in the region round about to hold meetings to consider the subject of gospel order, before the Meeting commences in the grove. Therefore they are requested to meet Thursday, Sept. 9th, at 2 o'clock P. M.

PROVIDENCE permitting we will hold meetings as follows: Washington, N. H., to commence Friday, Sept. 10th, at 6 o'clock P. M., and hold Sabbath and First-day.

Boston, Mass., Tuesday, Sept. 14th, at 2 o'clock P. M.

Portland, Me. Friday, Sept. 17th, at 6 o'clock P. M., and hold over Sabbath and First-day.

Bangor, Me. Friday, Sept. 24th, at 6 o'clock P. M., and hold over Sabbath and First-day.

It will not be possible to hold Meetings in all the places where we have been requested to hold them. We expect to see the scattered friends at the above appointed meetings.

JAMES WHITE.

A CONFERENCE will be held at North Plains, Iona Co., Mich., where Bro. B. B. Brigham may appoint, to commence Sept. 24th, at 2 o'clock P. M., and hold over Sabbath and First-day.

Also, at Tyrone, Livingston Co., Mich., where Bro. Kellogg may appoint, to commence Oct. 1st, at 2 o'clock P. M., and hold over Sabbath and First-day. The friends of truth, and all who wish to know the reasons of our hope, are invited to attend.

H. S. CASE.

WE have stated that we designed republishing, in pamphlet form, Bro. J. N. Andrews' review of O. R. L. Crozier.—This pamphlet will contain the lengthy review published in Nos. 11 and 12, Vol. II of the *REVIEW AND HERALD*, also some portions of Bro. A.'s recent letters. Those who have read the review and letters, know their value.

We think an edition of four or six thousand should be published for gratuitous distribution, and have paid out \$44 for paper for this object. Those who design to help in publishing this work, and have the means at their command, will please send it immediately.

Letters received since August 19th.

R. F. Cottrell 2, B. Clark, J. Baker, L. Drew, J. Hamilton 2, J. Lindsey, J. N. Andrews, E. Richmond, H. S. Case 2, J. Bates 2, H. Edson, H. B. Steudman, W. Phelps, A. A. Dodge, R. Moran, S. B. Craig, S. E. Baker, E. Cooper, I. Wyman, H. O. Nichols, G. W. Stockings, H. P. Waksfield, J. H. Waggoner, P. Miller Jr., M. C. Andrews, E. A. Luther, E. L. Barr.

Receipts.

M. Cramer, M. Hall, L. Harrington, L. Freest, L. Paine, D. Phillips, A. Arnold, R. Jarvis, L. Tuttle, Wm. Stage, J. Taylor, W. Herr, C. Bailey Jr., J. S. Rogers, B. Marks, each \$1. Wm. B. Maxon \$2; Bro. — Hill, Wm. Lawton, H. Bush, each \$3.

E. Prior, R. R. Chapin, for a Friend, each 70 cents; C. W. Stanley, J. K. Hellows, H. E. Greenwood, each 50 cents.

D. Lyon, \$5; A. B. Pearsall \$4.37; B. B. Brigham \$1.75; J. P. Kellogg \$1.50; H. S. Gurney 66 cents; E. E. York 25 cents.