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AND SABBATH HERALD.

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

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THE SANCTUARY.

BY R. F. COTTRELL.

There is a house in heaven built,
The temple of the living God,
The tabernacle true, where guilt
Is washed away by precious blood.

Long since, our High Priest entered there,
Who knows the frailties of our frame;
Who loves to hear his people's prayer,
And offer to our God the same.

The daily ministry he bore,
Till ended the prophetic days;
He opened then the inner door,
To justify the sacred place.

Before the Ark of Ten Commands,
On which the Mercy-seat is placed,
Presenting his own blood, he stands,
Till Israel's sins are all erased.

This work performed, the firm decree
Will pass on all the sons of men,
He that is filthy, let him be,
He that is holy, so remain.

To Christ let living faith ascend,
Keep God's Commandments, patient wait,
Till we shall see our Dearest Friend,
And pass, with him, the pearly gate.

Mill Grove, N. Y.

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.

Continued.

WHAT is the object of a seal? The seal of an earthly monarch is set with his name and title of royalty to his decrees and laws in order to ratify, confirm and give the royal sanction to the same. Thus Haman the Agagite, sealed with the king's seal the decree of Ahasuerus against the Jews. Esther iii, 12. Jezebel, also, sealed with the king's seal, the letters which she had written to cause the death of Naboth. 1 Kings xxi, 8.

The Emperor of Russia, in giving authority and royal sanction to a code of laws, would affix his name and title of royalty thus, Nicholas, Emperor of Russia. The object of thus affixing his title, Emperor of Russia, would be to reveal his majesty, right to enact laws, and also the extent of his dominion, viz: the Empire of Russia. Thus is seen the use and importance of the royal title to designate the true lawgiver. And then his seal is set as a sentinel, or witness that the name and title is the real signature of the true monarch and rightful lawgiver.— Thus his seal stands as a witness, *SIGN, memorial or MARK* of his name.

The king's seal makes his signature sure, and settles the question with all, when they see it affixed to any decree or law, that the mandate is *genuine* and must be obeyed. And thus the true monarch and lawgiver is *KNOWN* by his title of royal majesty, with

his seal affixed which is the sign, memorial or mark of his name. His subjects are thus secured against all imposition.

For his seal is the true SIGN between himself and his loyal subjects, that he is their rightful lawgiver and ruler. But should the Emperor of Russia sign his name, Nicholas, and omit his seal and his title of majesty, viz: Emperor of Russia, the mandate might be disputed and set at naught. For it might be said that there are Nicholases many, but who is this that puts forth this mandate? Hence we see clearly the necessity that the royal title and seal should accompany the name, that the Emperor's mandate should be ratified and confirmed by his royal sanction, without which it is a dead letter, void, and of none effect.

If the law of an earthly monarch is but a dead letter in the absence of his seal and his royal title, which must ever accompany his name to stamp his signature as genuine, Would it not be thus with the law of Jehovah, if it were destitute of his royal sanction? which must be something in connection with his name, to reveal his majesty, right to reign, and also the *extent of his dominion*.

The law of Jehovah is to be *sealed among his subjects*, Isa. viii, 16. To seal the law, is to give it the royal sanction, or rather to restore to it the royal sanction which Jehovah affixed to his name, when he gave it, by which his Royal Majesty, right to reign, and extent of his dominion, were clearly set forth.

We are now prepared to examine the statutes of the royal law, to see if we can find Jehovah's royal sanction thus affixed.

Suppose that those who contend that the fourth oracle of God has been destroyed, and that his present constitution consists of the nine which remain, should send a missionary to the heathen, who know not God, and give him express directions that he should present but nine of the ten commandments for

"The facts are, the Seventh-day Sabbath is a Jewish institution, established in Horeb, and continued in force on the Jews until their law ended. When that law served its time out, or filled the office for which it was given, it ceased, died, was abolished taken out of the way, and nailed to the cross, and the Sabbath being a part or parcel of that law of works, it was abolished as a matter of course. And so far as any now seek to be justified by that dead law, they are fallen from grace, according to the declaration of Paul. Beware how you treat this important matter, lest you find yourself fallen from grace, when it is too late to be recovered from the fearful fall."—*Harbinger*, Nov. 22, 1851.

And suppose further that they direct him to assure the heathen that the Lord Jesus Christ is about to be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God. 2. Thess. i, 7, 8.

Faithful to his charge, the missionary warns the heathen of the swift approach of that fearful day which shall involve in utter destruction all who *know not God*, by casting into hell the wicked, and *all* the nations that *FORGET* God.

The first inquiry of the anxious heathen would be like this, Who is God that I may *know him*, and what are his commandments that I may obey them? The missionary sets before them nine of the commandments of God, and informs them that this is their whole duty to God.

He reads to them the first precept of the constitution, "Thou shalt have no other gods before me."—

The heathen acknowledge that this precept is just, but anxiously ask, Who is the one true God who utters this commandment? The second precept, which forbids the bowing down to graven images, does not answer this most important question. Nor does the third which forbids the act of taking the name of God in vain.

Faithful to his trust, the missionary passes in silence that "Jewish ordinance," the fourth commandment, and rehearses to the people the last six precepts of the decalogue, one by one. They learn, indeed, from them their duty to each other, but they still remain in darkness respecting that Great Being who utters these solemn commandments.

The heathen get no ray of light from these nine commandments by which they can tell who the God of the Bible is. They inquire again, Who is HE that puts forth these solemn and fearful precepts for our obedience? How can we render obedience to them when we know not the God that forbids the worship of another besides-himself? How can we love him if we know him not? Make known to us this fearful and potent Monarch; let us see his title and his seal with his name affixed to his law; let us understand his *right* to reign, and what is the *extent* of his dominion, and we will render obedience to him. But without this, we have no evidence that this law is genuine. Until you can comply with our request and reveal unto us the one true God who is to be adored, these precepts are but a *dead letter*; they possess *no royal sanction*, and your mission is an utter failure; we are left in the dark as much as before you came to us.

From the above considerations it is a plain fact, that as the nine commandments, allowed by the no-Sabbath teachers, do not point out him who gave them, and do not contain his royal sanction and seal, they are by *themselves*, but a dead letter, unable to enlighten the eyes or to convert the soul. And inasmuch as the teachings of the apostles and prophets are framed according to the oracles of God which compose his constitution, the whole Bible is left with no greater authority than is possessed by such a constitution and becomes a dead letter.

That there is a sad deficiency in this constitution of nine commandments, is a fact too plain to escape the notice of any. Such a constitution being destitute of authority, it cannot clothe with authority that which is framed upon it. Hence, it must be pronounced by all very imperfect.

When the constitution was given by Jehovah in person, it consisted of TEN commandments, and was written by his finger in the tables of stone. First, the constitution, or foundation of the whole Bible, was thus given by God, himself, and afterward Moses wrote the first five books of the Bible.

But if the fourth commandment does not contain the royal sanction, the right of power, and the extent of Jehovah's dominion, or in other words, the genuine signature and seal of the Great Law-giver, and does not thus supply the sad deficiency, and clothe the law with the authority of Him who gave it, then certainly, there never has been a time since the law was first given, that it could be called perfect.

But David testifies to the character of the law of God: "The law of the Lord is PERFECT, *converting the soul*: the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are

right, rejoicing the heart: the commandment of the Lord is pure, enlightening the eyes. The fear of the Lord is clean, enduring for ever; the judgments of the Lord are true and righteous ALTOGETHER." Ps. xix, 7-9.

We come down the track of time to the days of the New Testament, and listen to the testimony of Paul: "Do we then make void the law through faith?—God forbid: yea we establish the law." Rom. iii, 31. If the law was an established law in the days of Paul, most certainly it then bore the signature and royal sanction of the Lawgiver.

And James, in Chap. i and ii, testifies that the law of God is a PERFECT, ROYAL law of liberty. Yet without the sanction and authority of its Royal Giver, it could not be thus acknowledged by James.

As the nine commandments do not, of themselves, contain the royal sanction, authority or signature of the Lawgiver, they cannot alone form the perfect law of God. But we have learned from the testimony of David, Paul and James, that the law of God is perfect, and consequently, it does contain the seal and signature of the Lawgiver. Hence, it is evident that the seal and signature of Jehovah must exist in the fourth commandment. Let us read it:

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it."

The first expression of this precept calls particular attention to what it contains, as important to be noted above the other precepts. "REMEMBER the Sabbath day to keep it holy. THE SEVENTH DAY is the Sabbath of the Lord thy God."

God, by Ezekiel his prophet, [Chap. xx, 10-12,] narrates his act of bringing forth his people from Egypt, and his act of giving them the law and testifies: "Moreover, also I gave them my Sabbaths, to be a SIGN between me and them, THAT THEY MIGHT KNOW that I am the Lord that sanctify them." Verses 19, 20. "I am the Lord your God: walk in my statutes, and keep my judgments, and do them; and hallow my Sabbaths, and they shall be a SIGN between me and you, THAT YE MAY KNOW THAT I AM THE LORD YOUR GOD." See Ex. xxxi, 13-18.

In these scriptures the object of the Sabbath commandment is clearly laid open, viz: to REVEAL and MAKE KNOWN THE TRUE GOD—the Great Creator of heaven and earth. And also to be a SIGN between him and his subjects, whereby they might know that he is the Lord their God.

Precepts from a king are always known to be genuine, from the king's SIGN or seal, which accompanies them. And so God has given his Sabbath to be his SIGN or seal, whereby his subjects may know that he is the Lord their God, the one Lawgiver, who is able to save and to destroy.

The Sabbath then is the SIGN or seal of the living God. And the territory of his dominion over which his law extends, also his power and royal majesty and right to rule are revealed in the words of the fourth commandment, "The Lord MADE heaven and earth the sea and all that in them is." And the words that follow this TITLE, describe the institution of the Sabbath for a holy use or purpose viz: to be the SIGN or seal of God.

It is worthy of notice that in the last clause of the fourth commandment is the name of our Great Lawgiver, "THE LORD." And following his name is his title, giving the extent of his dominion, and his right to reign &c., in these words, "made HEAVEN and EARTH the SEA and ALL that in them is." And next in order is the Sabbath, the SIGN or seal of the living God. And thus we have the name, title and seal of our Lawgiver in regular order.

The Sabbath is the memorial or SIGN of God's royal majesty and power in CREATING the heavens and the earth. A king's seal is the memorial or

SIGN of his royal majesty and power, and right of authority and dominion. In the same sense is the Sabbath the SIGN or SEAL of the King Eternal, the mark of Jehovah's royal majesty and power, and extent of dominion. The fourth commandment, therefore, contains the full and perfect signature and seal of the Majesty of Heaven. It contains the signature and seal of the Divine law. The constitution of God's moral government and religious system receives its ratification and royal sanction through the fourth precept, which alone points out himself and contains his name, title of royal majesty, and the SIGN or seal of the same.

The 144,000, who are sealed with the seal of the living God, [Rev. vii,] have his name, also, written in their foreheads. Rev. xiv, 1. An old version of the New Testament, translated in 1582 renders Rev. vii, 2, 3, as follows: "And I saw another angel ascending from the East, having THE SIGN of the living God, and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have SIGNED the servants of our God in their foreheads."

In order for the servants of God to be SIGNED in their foreheads, his NAME and seal must be written in their foreheads, which are the facts in the case. Rev. vii, 2, 3; xiv, 1. This is not an external writing in their foreheads; for the forehead is the seat of the mind; and hence it is written, "I will put my laws into their hearts, and in their MINDS will I write them." Heb. x, 16. Thus his law is sealed among his disciples, [Isa. viii, 16,] and clothed with power by his royal sanction, and thus rendered effectual and PERFECT to convert the soul and make wise the simple.

But according to the *Harbinger*, the ten lively oracles of the great constitution have served their time out, filled the office for which they were given, ceased, died, been abolished &c. If this be true then the wisdom and power of God (for such we have proved the commandments of God to be) has served out its time, filled its office, ceased, died, been abolished.

That paper admits, indeed, that nine of the lively oracles were incorporated into the New Testament, but this does not mend the matter. For if the fourth commandment has served its time, filled its office, and is now dead, abolished &c., then the knowledge of God, the Creator of heaven and earth and all therein, and his royal sanction and seal have all served out their time, ceased, died, been abolished. Then, as a matter of course, and as a direct consequence, all precepts that originate with God, the Creator of heaven and earth, have become null and void, having shared the same fate as the constitution out of which they grew. Relative to the great constitution, we call attention to the following from the *Harbinger* of March 27th, 1852.

"To correspondents. E. D. C. We understand the ten commandments sustained a similar relation to the law of Moses, that the constitution of the United States does to the law of the same. The latter is simply a writing out in detail of the principles taught in the former. Though they may be spoken of as distinct instruments, yet they are inseparably connected, and one cannot be abolished without the other sharing the same fate: especially if the constitution, or ten commandments, was abolished, the law growing out of them must also be abolished. That written on tables of stone was abolished; [2 Cor. iii,] hence, the whole law of Moses was abolished. Do not stumble at this plain truth."

We have already seen that the whole Bible grows out of the great constitution, the ten commandments. Hence, the constitution could not be abolished without the whole Bible "sharing the same fate." "Especially if the constitution, or ten commandments were abolished, the law [the whole Bible] growing out of them must also be abolished.

As the royal sanction, seal and signature is contained in the fourth precept, if the nine commandments and that which grows out of them be severed from it, they become null and void, and thus the whole truth is cast down to the ground. And hence, if no Sabbath, then no God, no Bible, no law.

The Man of sin, when he set himself to the work of striking out the fourth commandment, aimed his

blow at the root of the tree. For his purpose being to exalt himself above all that is called God, or that is worshiped, one most important step must be taken, viz: that precept which points out the true God must be struck from the constitution.

To separate the fourth commandment from the nine, takes away the knowledge of their author, and thus casts them (and all that grows out of them) down to the ground. This is the very process by which the little horn, in its Papal form, cast down the truth to the ground, and practised, and prospered.—Dan. viii, 12. Let us now take a brief view of the effort of the little horn to destroy the sign or seal of God, which is the mark of his name, and to establish in its place THE MARK OF THE BEAST.

Whoever abolishes, and does away the Sabbath commandment, and puts another institution in its place, puts down the authority of God, (as we have already shown) and exalts another above Jehovah.—This is the very process by which the Man of sin, Papacy, or the little horn, has opposed, and exalted himself ABOVE all that is called God or that is worshiped, so that he, as God, sitteth in the temple of God, SHOWING himself that he IS GOD. 2 Thess. ii, 3, 4. And he says in his heart, "I am, and there is none else beside me." Isa. xlvi.

Thus the Man of sin, has taken the place or seat of God in authority, by casting to the ground the authority of God as revealed in the fourth commandment, and has taken the reins into his own hand, and instituted another SIGN, viz: the first-day sabbath, the SIGN of his power ABOVE God, which he enjoins in the PLACE of the SIGN of God, and thus attempts to SHOW his power ABOVE GOD; for he thinks himself able to CHANGE Jehovah's times and LAWS. Dan. vii, 25.

The Sabbath of Jehovah is the mark of his power; for it designates him as the Creator of heaven and earth. The sabbath of the Pope is the mark of that power that should exalt himself above all that is called God, and think to change times and laws: for it designates him as ABOVE God, and ABLE TO CHANGE THE LAW OF JEHOVAH. This fact must be apparent to all.

There is no other process but the above by which the Man of sin could exalt himself ABOVE all that is called GOD or that is worshiped. While Jehovah's law in its original form, with his own royal sanction was paramount, he must be regarded ABOVE all in authority. Before an other can be exalted above him, his law must fall into the hands of an opposing rival, and that rival must sit in legislation on the law of God, and revise, alter, and CHANGE it, by removing the royal sanction of Jehovah from it, and instituting in its place the SIGN of his own power and royalty to be observed in the place of the sign of God. And the statutes of Jehovah thus revised, are to be administered under the royal sanction of the new administration. And thus the law of God is not only altered, but the administration of it is changed to other hands. Read carefully Dan. vii, 25. Nothing short of this can fulfill the prophecy.

The holy covenant is the constitution of God's moral government. See Dan. xi, 28, 30, 32; Deut. iv, 13; Ex. xxiv, 12; Deut. vi, 9; Isa. xxiv, 5, 6; Rom. vii, 12. The wicked powers described in Dan. vii, 24, 25; 2 Thess. ii, 3, 4; Rev. xiii, 1-10, are identical. This power has set himself against the holy covenant, or law of God, [Dan. xi, 28-32, 36; Rev. xiii, 6,] and has usurped the authority and government of God over the world, [Rev. xiii, 7,] and magnified himself above every god, and spoken marvelous things against the God of gods. And in his warfare against the holy covenant, arms have stood on his part, and he has magnified himself, and required the homage and worship of them that dwell on the earth. Rev. xiii, 8. Thus he sits in the temple of God, SHOWING HIMSELF THAT HE IS GOD, saying in his heart, I AM and there is NONE else beside ME.

Let us now examine the holy covenant of Jehovah, as changed, revised and altered by the Man of sin' and sent forth under his sanction, with his SEAL or the SIGN of his power accompanying it. We copy

from the "General Catechism" of the "Most Reverend Doctor James Butler." "revised, enlarged, improved and recommended by the four Roman Catholic Archbishops of Ireland."

"Say the ten commandments of God.

1. I am the Lord thy God, thou shalt not have strange gods before me.

2. Thou shalt not take the name of the Lord thy God in vain.

3. Remember that thou keep holy the Sabbath-day.

4. Honor thy father and thy mother.

5. Thou shalt not kill.

6. Thou shalt not commit adultery.

7. Thou shalt not steal.

8. Thou shalt not bear false witness against thy neighbor.

9. Thou shalt not covet thy neighbor's wife.

10. Thou shalt not covet thy neighbor's goods."

We trust that the reader will not lightly pass over the above. What has become of the second commandment? It is gone. This changes the numbering of all the commandments which follow. How does the Pope *make up* the ten commandments?—Ans. He divides the tenth commandment, and makes two of it.

But we call special attention to the act of this blasphemous power respecting the fourth commandment, which stands as the third in his statutes. Hear him expound it:

"Say the third commandment.

Ans. Remember that thou keep holy the Sabbath-day.

What is commanded by the third commandment?

Ans. To spend the SUNDAY in prayer and other religious duties.

Which are the chief duties of religion in which we should spend the Sundays?

Ans. Hearing MASS *devoutly*; attending vespers, or evening prayers; reading moral and pious books and going to communion.

What is forbidden by the third commandment?—

Ans. All unnecessary servile work; and whatever may hinder the due observance of the Lord's day, or tend to profane it."

Thus we see by the above that the Man of sin has destroyed the signature and seal of the true God, the Creator of heaven and earth, and in its place has inserted the MARK OF THE BEAST.

"The Most Reverend Doctor" proceeds to vindicate the right of the head of the church (the Man of sin) to arrange all this. Under the head of "COMMANDMENTS OF THE CHURCH," he writes thus:

"Are there any other commandments besides the ten commandments of God? Ans. There are the commandments or precepts of the church, which are chiefly six. Say the six commandments of the church.

Ans. (1.) To hear Mass, and to rest from servile works on Sundays, and Holy days of obligation.—

(2.) To keep fast in Lent, the Ember days, the Fridays in advent and eves of certain festivals, and to abstain from flesh on Fridays, and on other appointed days of abstinence. (3.) To confess our sins to our Pastor, or other Priest, duly authorized, at least once a year." &c., &c.

Mark the above. To keep SUNDAY is the FIRST commandment of the church of ROME. But hear the Catechism again:

"Can the church err in what she teaches? Ans. No, she *cannot err* in matters of faith."

Now hear them define Sunday:

"The SUNDAY, or as it is sometimes called, the Lord's day, is the day on which God commenced the Creation of the world, and on which our Lord Jesus Christ was raised from the dead. This day is kept by Christians in LIEU of the Sabbath, which the Israelites celebrated on Saturday IN THE ANCIENT LAW, because God rested on that day, after creating the world, in which he was pleased to employ six days."

Now listen to the Papists once more, and you can learn their opinion of Protestant Sunday-keeping.—In a work entitled, "An antidote or Treatise of Thirty Controversies" the author speaks thus:

"The Word of God commandeth the seventh day to be the Sabbath; you [Protestants] without any

precept of scripture, change it to the first day of the week *only authorized by our tradition.*"

Thus the adherents of the beast boast themselves of the power of changing that precept through which the knowledge and fear of God is taught, [Isa. xxix, 13, 14,] and of the making void this commandment of God through their tradition.

Many have been the conjectures respecting the mark of the beast; but the word of God is definite, and does not mean any thing and everything as some vainly imagine. The word of God defines THE mark of the beast to be THE MARK OF HIS NAME.—Rev. xiv, 11. And as he has usurped the authority and government of God, and sitting in the temple of God, has revised, altered and changed the law of God, SHOWING HIMSELF THAT HE IS GOD, by being at the head of the administration of the government of God, he must of necessity have a sign, memorial, seal, or mark of his name as a god. He exalts himself above God, and speaks marvelous things against the God of gods; hence, the mark of his name is the mark of his name as a God, and necessarily takes the place of the mark of the name of the true God, above whom he has exalted himself. And we have already seen, that not content with revising the law of God, he has obliterated the mark or seal of Jehovah from the law of God, and in its place has affixed his own seal, the mark of the beast.

In the light of these facts a child may discern between the worship of Jehovah and the worship of the beast, his opposing rival. If we keep the commandments of God as uttered by his own voice, and hallow his Sabbath it will be a SIGN between him and us that He is our rightful King, the Lord our God.—Eze. xx, 19, 20. But those, who have once had their eyes open to see these great truths, and then from fear of man refuse to obey God and choose to render homage to the Pope, virtually worship the beast, and acknowledge him to be above all that is called God, or that is worshiped, and thus receive his mark. The fearful penalty of worshipping the beast and receiving his mark, may be read in Rev. xiv, 9—11.

Every shepherd has a mark set upon his flock.—And thus we have endeavored to show the distinction between the worship and mark of Jehovah, and the worship and mark of the beast. And in view of the fearful scenes now about to open upon us, we exhort you in the language of Joshua xxiv, 14, 15. "Now therefore FEAR the Lord and serve him in sincerity and in TRUTH. And if it seem evil unto you to serve the Lord, Choose ye this day whom ye will serve." 1 Kings xviii, 21. "How long halt ye between two opinions? If the Lord be God follow him, but if Baal then follow him." If you would be wise choose the fear of the Lord, lest he mock when your fear cometh as a desolation, and your destruction, as a whirlwind, and distress and anguish cometh upon you. "Then shall they call upon me, but I will not answer; they shall seek me early but they shall not find me; for that they hated knowledge and did not choose the fear of the Lord." Prov. i, 27—29.

To be continued.

THE FOURTH COMMANDMENT.

FALSE EXPOSITION AND ITS CONSEQUENCES.

THE Fourth Commandment has been variously expounded by its professed friends. Among these expositions; none has been more injurious than that which represents it as requiring the observance, not of the Sabbath, and the seventh day, but of a Sabbath, and a seventh day—not of a certain and well known time, but of an uncertain and varying time. Yet this is the exposition of it which is given both by commentators and writers on the subject of the Sabbath. It will be found, however, that this view is generally presented in order to prepare the way to introduce the first day of the week, under the specious name of Lord's Day, into the place of the Sabbath. Thus some are made to think, that the name Sabbath may as well be applied to the first day of the week as to the seventh. But to such an exposition there are several serious objections:—

1. It is a perversion of the original text itself. In

every place where the weekly Sabbath and the seventh day are spoken of, the Hebrew article is uniformly used. This article is often used like our demonstrative *this*—but more commonly like our definite article *the*—never as our indefinite article *a* or *an*; and Gesenius, in answer to the question whether it may be used indefinitely, says, "The definite article cannot be rightly said to stand indefinitely." To this opinion agree all our translators, both ancient and modern, who have rendered the terms, both in the fourth commandment and all other places of scripture, by the Sabbath and the seventh day.

2. It makes the fourth commandment to be indefinite and absurd. If that commandment only requires the observance of a Sabbath or rest, and that on a seventh day, then one might keep the seventh day, another the third day, and another the fifth day, yet all obey the commandment. What confusion would thus result from carrying out this exposition to its legitimate results! But God's commandment is not yea and nay after this manner. It says, "the seventh day is the Sabbath of the Lord thy God." That man will not be held guiltless who misinterprets and misrepresents it, for however pious a purpose he may do so.

3. It is contrary to the teachings of the very men who give this exposition; for they affirm, that the fourth commandment required the keeping of the seventh day until Christ came. Now, if the Jews before Christ, were bound to keep a certain and definite day, and that the seventh day, then the commandment required a certain and definite day, and that the seventh day.

From these considerations it is evident, that those who represent the fourth commandment as requiring the observance of only a Sabbath, and that upon some one day of the seven indefinitely, are guilty of a false exposition of the commandment, and of handling the word of God deceitfully. They make a plain passage of Scripture to signify one thing for some thousands of years, and then ever afterwards to signify another thing. Thus do they make void the commandment of God, that they may keep their own traditions.

Now let us turn to a consideration of some of the consequences of this kind of exposition. Among these we will mention only three.

1. It overturns all certainty in explaining the Scriptures. If a man, in translating from a Latin or Greek author, should pervert his author's meaning in this manner, by using words in a different sense from that in which they are intended, he would be cast out and despised. But yet when a preacher represents the term the Sabbath as meaning simply a rest, that so he may call the first day of the week a rest, and therefore the Sabbath, he deals worse with the Scriptures than the translator just mentioned does with his profane author. Instead, however, of being cast out and despised, his speculations are allowed to go for truth. Thus unbelievers are encouraged in their infidelity; and occasion is given for them to say, that the Bible is interpreted by its friends to mean just what they please to have it. It is dangerous for men to use their wits thus to blind the eyes of their fellows.

2. It abolishes the Lord's Sabbath, and makes the Fourth Commandment to be a mere cipher.—First, it abolishes the Lord's Sabbath, because it teaches that the observance of the seventh day, on which God rested, and which he introduced into the commandment as one with the Sabbath, is not at all binding, but the day may be spent in any kind of labor. Is not this to abolish the Lord's Sabbath?—Second, it makes the fourth commandment a cipher, because it takes away the time, which is the seventh day, and the event commemorated, which is God's resting from his creative work. Now read the commandment, as these expounders would have it, bereft of the time, and the event commemorated. It then commands only a rest, without any precept or example as to its length or frequency. One person, therefore, may rest one hour in each day; another, one day

in a month; and a third, one month in a year; and each may call this keeping the Sabbath. Does not this make the fourth commandment a mere cipher?

3. It abuses God's Word, and misleads his people. It abuses his word by representing that the Word teaches what it does not teach, and that it fails to teach what it attempts to teach. It misleads his people, on one side, by pressing the fourth commandment to sustain the first day of the week, which it says nothing about, thus laying a yoke upon the people, requiring them to observe a day, in regard to which they will finally be asked, Who hath required this at your hands? On the other side, it misleads the people, by encouraging them to neglect a day which God hath sanctified, and commanded them to keep holy.

Such are some of the consequences of this false exposition of the fourth commandment. They affect both the sabbatical institution itself, and those whose duty it is to remember it. It is true that the persons who countenance such expositions are called very zealous and godly men; but this, instead of bettering the case, makes it worse. If they were enemies to the commandment, such things might be expected, and would be comparatively unimportant; but that the wound should be inflicted by its friends, aggravates the evil. There is occasion to tremble for some religious teachers, who profess great interest in the Sabbath, but who yet refuse to hear the truth in regard to it. Some such there are, who, if the truth be presented to them, instead of inquiring if these things are so, imitate the Jews of old, who, when they were cut to the heart, gnashed on their reprover with their teeth; and when they could endure it no longer, "stopped their ears, and ran upon him with one accord." Such would do well to inquire if they are not in this thing teaching error for truth, and their own traditions for the commandments of God.—*Sabbath Tract*, No. 9.

THE PRIESTHOOD OF CHRIST.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was "made an High Priest for ever, after the order of Melchisedec." *Tax* is, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree. Heb. vii, 3. Margin, that is, he neither followed, nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood." (Which passeth not from one to another. Margin.) Verse 24.

The Priesthood of Levi to be continuous had many and a succession of priests, "because they were not suffered to continue by reason of death." Verse 23. 2. Being after the order of Melchisedec, he is superior to the sons of Levi; because he blessed and received tithes from them in Abraham. Verses 1, 7, 9, 10.—3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father. Verses 14, 21. 4. Being himself perfect, and his priesthood unending, he is able to "perfect for ever" and "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." He was not called after the order of Aaron; that is, not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is.

1. After calling upon us to "consider the Apostle and High Priest of our profession, (or religion,) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [*oikos*, people] and Christ over his, [Heb. iii, 1—6,] and says: "Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after." This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest

"as was Aaron." Chap. v. 1—5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people." Chaps. ii, iv. 5. Both were ordained for men in things pertaining to God; that (they might) "offer both gifts and sacrifices for sins." Chap. v, 1; viii, 3. 6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them. 7. "And they truly were many priests, because they were not suffered to continue by reason of death; but *this man*, because he continueth ever, hath an unchangeable priesthood." 8. "Who needeth not daily, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for this he did once when he offered up himself." 9. "For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son who is consecrated (perfected, margin,) for evermore." Chap. vi, 23—28. 10. "But now hath he obtained a more excellent ministry" than theirs. Chap. viii, 6. 11. "By how much also he is the mediator of a better covenant" than theirs.—Chap. viii, 6. 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle" than theirs. Chap. ix, 11. 13.—"Neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place." Verse 12. 14. "For if the blood of bulls and goats and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the eternal spirit offered himself without spot to God purge your conscience." Verses 13, 14. 15. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself." Verse 24. 16. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Verses 25, 26. 17.—"And as it is appointed unto (the) men (priests) once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation." Verses 27, 28.—18. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering he hath perfected for ever them that are sanctified." Chap. x, 1, 14. 19. "It is not possible that the blood of bulls or of goats should take away sins;" "but a body hast thou prepared me." Verses 4, 5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's. I add one more. Chap. viii, 4, 5. "For if he were on earth he should not be a priest, seeing that there (margin, they) are priests that offer gifts according to the law: who serve unto the example and shadow of heavenly things."

The features of the substance always bear a resemblance to those of the shadow; hence, the "heavenly things" referred to in this text, must be priestly service "in the heavens" [verses 1, 2] performed by our high priest in his Sanctuary; for if the shadow is service, the substance is service also.

As the priests of the law served unto the example and shadow of the heavenly service, we can from their service, learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make all things according to the pattern showed to thee in the Mount."

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things. Chap. ix, 23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of that priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed, but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went away [daily, Chap. vii, 27; x, 11.] into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people." Chap. ix, 6, 7. Hear Paul divides the services of the Levitical priesthood into two classes—one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the Lamb, and the drink-offering was poured in the Holy. Ex. xxix, 38—42; Num. xxviii, 3—8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex. xxx, 34—38; xxxi, 11; xxx, 7—9. The same was afterwards done at the Temple. 1 Chron. xvi, 37—40; 2 Chron. ii, 4; xiii, 4—12; xiii, 3; Eze. iii, 3.

This did not atone for sins either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old and New Testament, to express the same idea as Atonement.

Examples.—The italicised words are, in the text, synonymous with atone or atonement. Ex. xxix, 36. "Thou shalt cleanse the altar when thou hast made an atonement for it." Lev. xii, 8. "The priest shall make an atonement for her and she shall be clean." Lev. xiv, 2. "This shall be the law of the leper in the day of his cleansing." Verse 21. "The priest shall make an atonement for him and he shall be clean." The atonement could not be made for him till after he was healed of the leprosy. Chap. xiii, 45, 46. Till he was healed he had to dwell alone without the camp. "Then [Chap. xiv, 3, 4] the priest shall go forth out of the camp, and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest command to take for him, that is to be cleansed two birds alive and clean," &c. The law was the same in cleansing a house from the leprosy. Verses 33—57. The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Verse 48. "And he shall take to cleanse the house two birds," &c. Verse 49. "And he shall cleanse the house with the blood of the birds," &c. Verses 52, 53. "And make an atonement for the house, and it shall be clean." Chap. xvi, 18, 19. "And he shall go out

unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Chap. viii, 15. "And Moses took the blood, and put it upon the horns of the altar round about with his finger and purified the altar, and poured the blood at the bottom of the altar, and sanctified it to make reconciliation upon it." 2 Chron. xxix, 24. "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel." Jer. xxxiii, 8. "I will cleanse them from all their iniquities." "And I will pardon all their iniquities." Rom. v, 9—11. "Being now justified by his blood." "By whom we have now received the atonement."—2 Cor. v, 17—19. "Who hath reconciled us to himself by Jesus Christ." Eph. ii, 16. "And that he might reconcile both unto God." Heb. ix, 13, 14.—"The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgressions," and to "perfect for ever them that are sanctified." Chap. x, 14; Eph. i, 7. "In whom we have redemption through his blood, the forgiveness of our sins." Acts iii, 19.—"Be converted that your sins may be blotted out."

From these texts we learn that the words, atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify the same work, viz: bringing into favor with God; and in all cases blood is the means, and sometimes blood and water. The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministrations was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively—the former was made for the forgiveness of sins, the latter for blotting them out—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence, the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The first Chap. of Leviticus gives directions for the burnt-offering, the second for the meat-offering, the third for the peace-offering, the fourth for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The trespass-offering [Chap. v; vi, 1—7,] was similar to the sin-offering. "If a soul sin through ignorance," [Chap. iv, 2,] when he knoweth of it, then shall he be guilty." Chap. v, 3. "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing." Verse 5. From Num. v, 6—8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that men commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his trespass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court. Chap. iv, 24; i, 1; xvii, 1—7. There he (or the elders) laid his hand on its head and killed it. Chap. iv, 2—4, 13—15, 22

—24, 27—29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an atonement for the individual, and his sin was forgiven. Chap. iv, 5—10, 16—20, 25, 26, 30—35. The carcasses of the sin-offerings were taken without the camp and burned "in a clean place." Chap. iv, 11, 12, 21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the blood of the victim, and that they were all performed in the court, (the enclosure of the Sanctuary,) and that the atonement thus made was only for the forgiveness of sins. These points are expressly taught in this chapter and the following one on the trespass-offering.—Here is an atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest alone once every year, not without blood, which he offered for himself and for the errors of the people." Heb. ix, 7. "Errors of the people," Laos nation. This defines the yearly to be,

The National Atonement, of which the Lord "speaks particularly" in Lev. xvi: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come not at all times into the holy place within the vail, before the mercy-seat, which is upon the ark; that he die not: for I will appear in the cloud upon the mercy-seat." Verse 2. For what purpose and when could he enter it? "To make an atonement for all Israel, (the whole nation) for all their sins once a year;" "on the tenth day of the seventh month." Verses 29, 31. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now assemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, [verse 4; Ex. xxviii,] having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breastplate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim, (light and perfection,) and the plate of pure gold, the holy crown, [Lev. viii, 9,] with "HOLINESS TO THE LORD" engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement to cleanse them, that they may be clean from all their sins before the Lord. Verse 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering, [verse 3,] and for the people, two goats; one for a sin-offering and the other for the scape goat, and a ram for a burnt-offering. Verses 5—8. He killed or caused to be killed, the bullock for a sin-offering for himself. Verse 11. "Then he shall take a censor full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times." Verses 12—14. So much in preparation to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the Mercy-seat.— And he shall make an atonement for [cleanse, see marginal references.] the holy place [within the vail, verse 2] because of the uncleanness of the children of Israel, because of their transgressions in all their sins: and so shall he do for [that is atone for, or

cleanse] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness. Verses 15, 16. "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself,) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel." Verses 18, 19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministrations. Thus it received the uncleanness from which it is now being cleansed. Ex. xxx, 1—10. "Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," that is the Holies of Holies, the Holy, and the altar in the latter. (To be continued.)

CLEVELAND, O., CONFERENCE.

THIS Meeting was one of interest and trial. Two professed the Sabbath, and some others were re-aroused to examine the subject. Spiritualism, and kindred objections to Bible light, connected with our experience since 1844, seemed the prevailing sentiment among a remnant of the large number of professed Advent believers who once stood firmly under the labors of our deceased Brother Charles Fitch.

The little church here, that are now rallying under the standard of the third angel's message, have been connected with some that desired to keep the Sabbath, while at the same time they were advocating, "spiritual union," street-preaching and the like, and in consequence of such unscriptural teachings, mobs and unnecessary prejudice has been created against this last message of mercy.

After a due course of labor with some of these, in conformity with the scriptural rule, we decided to withdraw all fellowship from them, until they repent, and forsake all such wrong views and teachings, "and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, nor doing thine own ways, nor finding thine own pleasure," &c. The few that are struggling for freedom are now no longer burdened with these stumbling blocks. I pray the Lord to make them free indeed.

A professed Advent teacher by the name of Y. Higgins, from Indiana, finding our meeting somewhat in his way called upon us, in company with one of the professed lecturers of C. and because I would not concede to their proposed union meeting, awarding to him the privilege of controverting and objecting to what he thought fit, he said that he should not come to the meeting.

We replied in substance that we shut none out of our meetings, but invited all who had ears to hear and hearts to feel. But at the same time we considered it our duty to avoid all unnecessary controversy with unreasonable men. To those that were seeking for truth we were bound to listen. We neither invited nor refused him a place in the meeting; but we objected to his proposed union, especially if he intended to pursue such a course of conduct towards us, and the truth which we presented, as he had already done a few weeks previous, at the house of Bro. J. Catlin, Kingsborough, Indiana.

We will here state one of his arguments to prove that the commandments of God are abolished. He said that God delegated twelve men under the gospel dispensation to revise his law. We stated that it would then look something like this, viz: God was so ignorant when he gave his law of the ten commandments, in the days of Moses, that it became necessary for him to delegate twelve men under the gospel dispensation to revise it for him. This view of his argued was clear, and some other points, also, which were utterly untenable. JOSEPH BATES.

Cincinnati, O., Sept. 2d, 1852.

JOSEPH MARSH'S MISREPRESENTATIONS.

It is with much regret that I feel called upon to perform this duty, and were it not that I have been wickedly misrepresented by the Editor of the *Harbinger*, in the most public manner, I should be content to remain silent. But justice and the cause of truth demand that I should notice a few points in the Ed.'s remarks.

First, I am represented as being "hasty" having an "excited mind," and my "reason dethroned," &c.

The reasons given I will briefly notice. And first, because I said ELD., instead of *Bro. Marsh*, and for thus doing the Ed. says: "The endearing appellation of Brother he cannot now apply to his old and tried brethren." Here I would remark, that while my *reason remains*, I trust that I shall not be hypocritical, enough to call any man *brother*, when I know he regards those who are keeping the law of ten commandments, "as fallen from grace, obnoxious &c."—See *Harbinger* for Apr. 17th, 1852, Article headed, "The Sabbath," from which we quote the following: "In your present position you are certainly *obnoxious* to the apostle's charge of having 'fallen from grace,' and if Paul was afraid of such, how ought less instructed Christians to regard you?" My eyes being "anointed," I see the commandments of God, the third angel's message, and the Sanctuary in heaven. I behold the "Sabbath of the Lord our God." And how glorious they all appear. The Ed. rejects these and calls them "wild vagaries." Can I, then, apply to him the "endearing appellation of brother?" Nay, verily, not while I know that he is transgressing the law of God. Suppose I should steal from the Ed.'s desk five dollars, Would he call me dear brother?—No, he could not, unless he were a hypocrite. Well, though I do not steal, yet if I offend in another point, I am a transgressor of the law. James ii, 10, 11.—Though I do not have the same love and sympathy for those who refuse to keep the fourth commandment that I once had, when I honestly supposed it was abolished, yet I would assure the Ed. that I am not crazy nor mad, but will try to speak forth the words of truth and soberness.

Again, he says: "Did our young brother in the brief space of eleven days, and perhaps not more than two or three, review the whole Life and Death question, all that his old brethren have written of the Advent of Christ &c., and find them erroneous?" I answer, No. But the Life and Death question is not the present sanctifying truth. Many with whom I am acquainted believe all these, and yet they are far from being sanctified. But let them keep the Sabbath-day holy, and they will know "that God doth sanctify them."

Again, he asks the question, "Why did he take this hasty step?" And answers, "because he is naturally unstable in his ways, and easily influenced by surrounding circumstances. This is evident from his late hasty change of position, and, also, from a *circumstance* which we will mention. We were informed before attending our Conference in May last, that Bro. Cornell was opposed to the doctrine of the Age to come. But on hearing Bro. Storrs' last discourse he heartily embraced the doctrine, and said he should henceforth teach it." Here I will say, that I have no recollection of saying anything of the kind, and I am confident I did not use those words; and as to my being opposed to the doctrine before that Conference I am sure it is not true. For I never could understand the subject, and considered it dark and mysterious, even if true. And I have remarked to several persons that I was not satisfied with the reply to A. N. Seymour's questions on that subject, by the champion of the Age to come theory, J. B. Cook, found in the *Harbinger* for Jan. 3d, 1852.

So much for the "circumstances," and now I will return to the "history of my change." Now what is the history referred to? It is this: I am represented as having changed my views in the brief space of eleven days, and perhaps not more than two or three, reckoning the time from the day he received my first letter and the date of my second letter, or "renunciation," as he is pleased to term it. Now it is not fair thus to reckon. Why? Because, for ought he knew, I began to investigate immediately after the

date of my first letter. The truth is, I began to investigate June 25th, instead of June 28th, the day he received my letter, and continued till the date of the second letter, July 9th, which leaves fourteen days, which time was a large share of it spent in diligently searching the Scriptures. Four days of the time, I was constantly engaged in the most thorough investigation, listening to ten lectures from two to four hours in length, and continuing my search until 11 and 12 o'clock every night. And now I say, if I was not very *hasty*, or *crazy*, or *unguarded*, when in two or three days search, I embraced the Life and Death question, I was not as much so when in fourteen days, I found something more important than that, or the Age to come theory, and concluded my time could be better employed than to be circulating books on those subjects. Now I cannot but think that the Ed. has judged me by himself and others I might mention who are still opposed to present truth.

I could refer to several who have very suddenly changed, and have not been even reproved by the Ed. of the *Harbinger*. I will mention one instance, only, found in the *Voice of Truth* for Nov. 26th, 1845. In an article entitled, "The Bridegroom," which might with some propriety have been entitled, "Mary A. Seymour's Renunciation," the writer says, "But after a *moment's* consideration I was led to wonder at my leanness of intellect, and slowness of discernment that I had not known the truth before." Surely, Mrs. Seymour and others are as hasty to change, when convinced of *error*, as myself.

Again, he says: "The mystical principle deceived him which is evident from his statement that the law engraved on stones is all binding now, of which Paul says, it (the law) is abolished, is done away," [2 Cor. iii, 14,] and then adds, "had he fully believed that God means what he says, and says what he means, he would not have been deceived," &c. Now I do most firmly believe that God means what he says, and when he says "*ministration*," he does not mean *law*, neither does he mean *law* when he says "*glory*."—It is those who think that quotation proves the law abolished, who are deceived by the mystical principles, and have departed from the plain word.

Again, I am represented as being deceived and ensnared by the *unqualified assumptions*, the *dogmatical* and *unlawful inferences*, the *fearful perversions*, the *foolish dreams* and *mesmeric influences*, of those who practice such things. "By these things, in these strange times, they *influenced* this weak brother. It was an influence but not of the truth; for he was led to take this hasty step, *without investigation*, or *searching the scriptures*." Oh, how false! Oh, how cruel! Has it come to this? After I had searched so diligently, and investigated as thoroughly as my capacity would allow, and continued my search so long, with untiring *zeal*, to be accused thus falsely. God knows I was not led nor influenced by the *spirit of mesmerism*, for I was on my guard every moment. I had been told that they practiced *mesmerism*, which I now believe to be false; for I find they are as much afraid of *mesmerism* as I can be.—Here I will say, (that all may know my position,) the view advocated by the *Review* concerning the third angel's message, the *Sanctuary* in heaven, and the fourth commandment, I most firmly believe to be correct. What the Ed. regards as "*wild vagaries*," I believe to be God's holy, *sanctifying* and *sealing truth*.

Again, in contrasting me with R. V. Lyon and Wm. Sheldon, he says: "The one rejects very many of the most fundamental doctrines of the Bible, under the excitement of the moment, and plunges headlong into the grossest absurdities, &c., while the others, after patient investigation, embrace those very doctrines, &c." How does the Ed. *know* that I did not patiently investigate, as well as they. Any one that knows the circumstances, knows that he had no such knowledge. Then must he not have been somewhat excited and hasty to make such unqualified and absolutely false statements, without having one particle of *knowledge* whether I did, or did not "investigate and search the scriptures before my views were changed." Under these trying circumstances I feel to say in the

language of David, [Ps. cxix, 69,] "The proud have forged a lie against me, but I will keep thy precepts with my *whole heart*." Amen. And again, in the 59th, verse, "I thought on my ways, (yes, I meditated continually for fourteen days,) and turned my feet unto thy testimonies." 60th, verse. "I made haste, and delayed not to keep thy commandments." *Praise the Lord*.

In conclusion, I would say, that it is with deep regret that I find it duty to thus take up time in reviewing these misrepresentations. It has been a cause of grief to me. I have wept over it, and prayed that the Lord would give me wisdom and meekness, that I might say nothing wrong. I have too much charity to say that I have been *wilfully*, misrepresented. But to say the least, the Ed. must have written his *remarks* hastily, without due consideration, and I have no other desire concerning him than that he should discover his error and acknowledge the same in the *Harbinger*, and cease to fight against the fourth commandment, and embrace the whole truth, and at last stand on *Mount Zion*.

A companion of all them that fear the Lord, and of them that keep his precepts. Ps. cxix, 63.
M. E. CORNELL.

LETTERS.

From Bro. Rhodes.

DEAR BRO. WHITE:—I would inform you of our labor and prosperity in the work of the Lord since we parted at Bro. Miles', in Boylston, two weeks since.

After leaving you, within ten or fifteen minutes drive we found Bro. and Sr. Robinson waiting by a stream of water for us to arrive, that they might put off the old man and put on the new man, Christ Jesus by being buried with Christ in baptism. While the ordinance was administered, the Holy Spirit witnessed that the Lord was pleased with our obedience to his requirements.

Tuesday we tarried in Camden, and held a meeting with the saints there. We had a time of labor, and the Lord signally wrought for us, for which we thank his holy name, while we count his long-suffering towards his erring children, salvation.

Friday and Sabbath our Conference at Lineklaen was held in the Presbyterian house, and was well attended. On the Sabbath the seventh-day Baptists, who meet for worship about three miles from here, put off their meeting in its usual place, and attended ours.—The word of the Lord, accompanied by the Spirit, had free course, and accomplished the object for which it is preached. Some saw and confessed the present truth. One man, who has never made a profession of religion, having been disgusted with the course of those who have a form of godliness, but deny the power, [2 Tim. iii, 1—8,] saw and confessed the light of the Sabbath, while comparing it with the mark of the beast, and said he should not break another Sabbath; and regardless of the frowns of the mother [Rev. iii, 20; xvii, 3—5] and her children, [Rev. iii, 23; xvii, 5; Isa. xlvi, 1,] went to his labor in the field on the Pope's sabbath.

On First-day, being, as we thought, rather crowded from the Presbyterian house by an appointment for a Methodist meeting, we moved our meeting about three miles, to the seventh-day Baptist meeting house, the use of which was freely given us. The house was filled with attentive listeners to the third angel's message. Rev. xiv, 9—12. They gave us several names for the *Review and Herald*, and manifested a willingness to hear further on this subject.—May the Lord bless the present truth to his people in that vicinity.

Bro. Holt, Ross and myself met on Monday with the church, to sympathize with them in their trials, and to bear some of their burdens, while they begin to learn something of the trials of the way, which are needful to purify and cleanse the church from all filthiness of the flesh and spirit, that they may perfect holiness in the fear of the Lord. Dark spirits were present to annoy the saints, but the testimony of Jesus cut like a two-edged sword, and victory turned on Zion's side. We trust the church here will go free from dead weights, and have their eyes anointed with the eye-salve, that they may discern both good,

and evil, and know how to make a difference between the precious and the vile, the clean and the unclean, [Eze. xxii, 26; Jer. xv, 19,] that they may turn and discern between him that serveth God and him that serveth him not. Mal. iii, 18.

Tuesday, Wednesday and Thursday afternoon I held meetings in different places among the saints in this vicinity; for we thought best that I should tarry among the saints here another week. The meetings were all attended with good results.

Yesterday (Sabbath) held meeting in Lincklaen.—We had freedom, and felt much liberty in Christ and his word. Ten of the number here put on Christ by baptism. I am confident that the church is rising, and coming up on to higher and holier ground.

To day I labored in word and doctrine in the same house we occupied last First-day. One for the first time confessed, and resolved to walk in the present truth of the third angel's message. Several manifested a desire to learn more of the faith of Jesus, and send in their names for the paper.

Yours on the way to Mount Zion,

S. W. RHODES.

Lincklaen, N. Y., Sept. 5th, 1852.

From Sister Cornell.

DEAR BRO. WHITE:—Everything seems to praise the Lord, and I feel that I can heartily respond, amen, bless the Lord O my soul, and all that is within me praise his holy name. Not only for the privilege of communicating with those of like precious faith, but that I was led by a most singular train of God's providences to hear from our beloved Bro. Bates about the commandments of God, one of which I had so long trampled under my feet. I do feel deeply humble when I think how long I have been desecrating God's holy time, finding my own pleasure, and speaking my own words. But by the help of him who is mighty to save, this shall no longer be. My motto, from henceforth, shall be, the commandments of God, and the faith of Jesus.

I went to Jackson, Mich., with my companion, to hear, as I thought, an awful doctrine. My mind was so filled with prejudice that I almost feared to go, having heard so much about the great delusion; and yet I felt an irresistible desire to hear for myself.—And, praise the Lord, my prejudices had to yield before the plain, unvarnished truths of God's holy Word—not inferences, or forced conclusions, as I anticipated, and as some have wickedly intimated. Those too, from whom we might expect better things. At least, I did not expect such misrepresentations. But, says our Blessed Saviour, rejoice when men shall revile you, and say all manner of evil against you, falsely for my sake.

I feel that it is a small thing to be judged by man's judgment. One is my judge, even the Most High, who will judge righteously. It matters not what wicked men say of us, if we can only feel that we are approved of God. I am so situated that I cannot often meet with those who are keeping all the commandments of God, yet I am not alone. My dear parents are with me, endeavoring to keep holy the Sabbath of the Lord our God. And how true it is that by keeping this fourth commandment, we may know that the Lord our God doth sanctify us.

When I received the present truth, all the errors of my past life were arrayed before me; and I trust they have all been confessed, that they may be placed on the head of the antitypical Scape Goat, that they may be borne far away into the land of forgetfulness. Before hearing this present, scaling truth I was, with the majority of the nominal Adventists, in a luke-warm state, gradually (so that I was hardly aware of it) conforming to the world, its fashions and customs.—And this third angel's message was just what I most needed to arouse me from my state of lethargy. It would be impossible for me to express my gratitude for the privilege of hearing these important truths, which have such a sanctifying influence upon the hearts and lives of those who heartily embrace them. But I feel that I have yet a great deal to overcome.—The occasional risings of self, worldly-mindedness, and a disposition to doubt what the Lord has done for me, warns me to beware, lest the light that is in

me become darkness, and some one take my crown. But Jesus has said, "I am with you always," and by his grace I mean to be an overcomer; for I know it would be far better for me never to have known this way, than after I have known it, to turn from the holy commandment delivered unto me. 2 Pet. ii, 21.

May God grant, dear brethren and sisters, that this may not be our case. But may we keep the word of his patience, that we, also, may be kept from the hour of temptation, &c. And now let us have confidence in God, and establish our hearts for the coming of our Lord draweth nigh. O, how I long to stand upon Mount Zion, with the 144,000. By the grace of God I shall meet you there. I love your society here, and I long to be where I can always enjoy it, with all the redeemed.

Yours in the patience and faith of the saints,

ANGELINE M. A. CORNELL.

Plymouth, Mich., Aug. 28th, 1852.

From Sister Henley.

DEAR BRO. WHITE:—The *Review and Herald* is to me a welcome messenger. I am very thankful the Lord has put it into the hearts of his servants to publish a paper to help us instruct our children in keeping the commandments of God. As we live where we cannot have the privilege of meeting with those of like precious faith for weeks together, the papers are very acceptable and encouraging.

When we look at the professed Advent church with which we have been associated, and see how cold and formal they have become since they have taken such a decided stand against the Sabbath, we are led to exclaim as did David, "how are the mighty fallen."—O, that they would consider that in resisting the fourth commandment, they are fighting against God.

I feel truly thankful to our Heavenly Father that he has led me to receive the present truth. When I heard the first angel's message I began to search the word of the Lord for myself, and in so doing I was led to believe the Advent doctrine, as then proclaimed. And as there is now such a perfect harmony in our past and present experience I must conclude that the past movement, and present work is of the Lord, and that no weapon formed against it can prosper.

Should any of the brethren feel it duty to come to Canada West, we shall be very glad to receive them. It is the united desire of those I have seen, to have some one come, bringing the present truth.

Yours in hope of immortality at the appearing of Jesus,

SARAH HENLEY.

Brooklyn, C. W., Sept. 5th, 1852.

From Sister Cramer.

DEAR BRO. WHITE:—I feel thankful for the light of the present truth. It is the truth I want. Our blessed Saviour, when praying for his disciples, said, "sanctify them through thy truth; thy word is truth." The Bible teaches us that all mankind will be judged by God's holy law, and the apostle James tells us that if we keep the whole law and yet offend in one point we are guilty of all. Then it is true that we must keep the seventh day, and not the first.

I do feel that that holy law is my delight. The Bible is a lamp to my feet and a light to my path. I never felt so drawn away from earth and earthly things as I have since I heard the third angel's message. It cuts me loose from the world, and I feel that my affections are placed on heavenly things. I am seeking for that preparation that I shall need, to stand before the blessed Saviour.

Yours waiting for redemption,

MARGARET CRAMER.

Clinton, N. Y., Aug. 9th, 1852.

From Bro. Cornell.

DEAR BRO. WHITE:—It is due perhaps that I should state, in a few words, an account of the reception of the Sabbath commandment in this place. I came here three weeks since, and strove to defend God's holy law by presenting the testimony in meekness and fear. And notwithstanding I am a feeble instrument, yet the evidences in favor of truth were

so clear and abundant that four have commenced keeping the seventh-day Sabbath. Others are investigating, and I have good reasons to expect they will embrace the Sabbath, and keep the day according to the commandment. I am struck with astonishment that men of good judgment should in so short a time embrace, and stand out firm on the message when so imperfectly presented. But I suppose it is accounted for easily when we consider, that some are honestly searching for *Truth*, and have lost confidence in men, and their creeds and commentaries, and have taken the Bible for the man of their counsel.

It is only five weeks, since I was convinced that O. R. L. Crozier and many others are fighting against a truth which is as plainly set forth in God's word as any other. I had perused his (C.'s) articles, and had not seen the other side; and not being interested in the subject (thinking there was little or no importance attached to its investigation) I did not search the Bible for testimony relative to the subject. But I now rejoice with joy that I cannot describe. I was induced to call at Jackson, Mich., in a manner that to me is rather mysterious. I went to listen to Bro Joseph Bates with some reluctance, and much prejudice. But I could not stand before the vast amount of testimony from the Word. I was convinced of the truth, but to confess it was a trial such as I had never before experienced. I would not yield, and my last resort was a lengthy article written by Dr. Thomas, published in the *Harbinger*. I supposed he would get into difficulty. But to my disappointment, after three hours and a half in review, he showed in a clear manner, from the Bible, that the article contained many absurdities, and the main positions, were founded on mere assumption. This left me standing upon the word of God, and I was obliged to yield and confess that the Sabbath has been, ever since Creation, and always will be binding as long as men and angels are under any obligation to keep a moral law. Praise the Lord, "whereas I was blind, now I see." I could not but see, when once my eyes were anointed with the eye-salve, so clear and glorious a truth.

Yours in patience and hope,

M. E. CORNELL.

Tyrona, Mich., Aug. 4th, 1852.

From Bro. Lyon.

DEAR BRO. WHITE:—Though I am a stranger to you, it is a pleasure to me to write a few words for your encouragement in the best of all causes.

A short time since, Bro. Bates visited us, and found us belonging to a nominal Advent church, with a good portion of the spirit of the world. We were wholly neglecting to keep God's holy Sabbath, and I was almost persuaded that Pope's Sunday was not binding on us, and, therefore, no Sabbath to be kept.

The doctrine of the Age to come has had its influence upon us. These things have brought spiritual death into the Advent ranks. Our main organ, the *Harbinger*, has partaken of the same spirit. We see but a very few of those heartfelt and stirring epistles that we have had in days gone by. Now we ask in all candor, what has brought about this state of things? It needs no prophet to divine the reason.—We have violated one of God's holy commandments.

I thank God that the visit from Bro. Bates, and the paper, has been the means, in his hands, of opening my eyes to see his precious truth. I now see clearly that the Sabbath is binding. We have for a few weeks been trying to keep the commandments of God. In so doing, we find peace, and joy in the Holy Ghost. It has a holy, sanctifying influence upon our lives.—It cuts us loose from this vain world.

I cannot see how those who oppose us, can, with their Bibles in their hand, take such a stand against the fourth commandment. God instituted the holy Sabbath in Eden. Abraham kept the commandments, laws and statutes. The children of Israel kept the Sabbath before the giving of the law on Mount Sinai. Ex. xvi, 29, 30. The apostles met and worshiped on the Sabbath. The fathers continued to observe the Sabbath until the Roman power gradually changed the day of worship to Sunday.

Some tell us it was abolished at the crucifixion.— Paul tells us what was done away, which was the law of carnal ordinances, with the Jewish sabbaths. Col. ii, 14: Eph. ii, 15. Does not the New Testament call on us to keep the commandments of God, and the faith of Jesus? Rev. xiv, 12. If God be God let us serve him; if the Pope be God let us serve him.— Let us be careful how we decide in this matter. Whatsoever a man soweth, that shall he also reap.

My prayer to God is, that his people may be of one heart, and one mind, and go forward in the great work he has assigned them in these last days. How my heart bleeds when I see so much division, and such a hard, unchristian spirit manifested. As a specimen, see an Article in *Harbinger*, Vol. iv, No. 11, headed, "Vain Talkers." If we have done wrong, why not come to us in love, and in the spirit of the gospel?

O, may God help us to be faithful and cry aloud, and spare not, that we may give a portion of meat in due season. We want the paper every week. I hope the brethren will see to this matter. Time is short. What is done must be done quickly.

Yours waiting for the consummation of our blessed hope,
HENRY LYON.
Plymouth, Mich., Sept. 2d, 1852.

PULTNEY CONFERENCE

THIS Meeting commenced on the 9th, agreeable to appointment. The brethren in the vicinity, and a few from abroad, were present. Bro. Wyman and Ingraham, from Vermont, were with us, in the Spirit and power of the third angel's message. Bro. Rhodes, Edson and Andrews were, also, in attendance.

The fore part of the meeting was principally taken up by the presentation of Bible truths relative to the present position of the church of Christ, and its several duties. The importance of church order, agreeable to the New Testament, as we have no other discipline, was taken into consideration by the brethren. It was clearly shown from the scriptures that it was very essential for the church to have perfect, New Testament order; and that a church of such a character, by shedding a healthy influence, would thereby be calculated to accomplish much more good than a church otherwise could. The necessity of union on Bible truths, and of being one in judgment, in mind and spirit, in the church of Christ, was spoken of, and scriptures read on this point, with good effect.

Sabbath evening, a meeting for the brethren in Bath, Wheeler and Pultney was deemed necessary in order to talk over some differences which had arisen among them. This proved a very profitable meeting. Humble confessions were made of errors, and wrongs committed by sons, and a closer union effected. The necessity of living nearer to God, and setting a double watch over their words and actions, was deeply felt. At the same time Bro. Andrews spoke to us many as could be accommodated in the meeting-house, while others remained outside.

The meetings were all well attended. An unusual number were present to hear the reasons of our faith. First-day it was judged that five-hundred people, or more, were congregated in a grove fitted for the purpose, where they listened to the sublime truths of God's Word, connected with the third angel's message, set forth in a clear manner, accompanied by the Spirit and power of God. The servants of God had much freedom in presenting Bible truths during this meeting.— While some mocked, others listened attentively; and the falling tear showed that the heart was affected. Some were desirous of hearing more on the subject, and wished the paper to read.

The Lord is blessing, in a wonderful manner, the labors of those that keep the commandments, and the faith of Jesus.— They have much to encourage them at this time, as the interest among the people, to hear on this subject, is greatly increasing, and a door opening before them, continually, into new fields of labor. And while the Macedonian cry is raised, "Come over and help us," some are constantly leaving the enemies' ranks, and taking a decided stand on the side of truth, to join the company of commandment-keepers, that are every where spoken against, falsely, for Christ's sake. We have much reason to rejoice and be exceeding glad, knowing that they so done to our Master.

I do rejoice to see the work of the Lord prosper. I hear good news from every quarter where the present truth has been presented. The Lord has truly set his hand to gather his people, from the East, and from the West. He will say to the North, give up, and to the South, keep not back. "There fore the redeemed of the Lord shall return, and come with singing to Zion; and everlasting joy shall be upon their head; they shall obtain gladness and joy; and sorrow and mourning shall flee away." Isa. li, 11.

G. W. HOLT.

Rocheater, N. Y., Sept. 14th, 1852.

BE NOT WEARY.

BY HARRIET N. STEVENS.

"Be not weary in well doing, for in due season we shall reap if we faint not."

BROTHER, be not weary,
Let not hope decay;
Though so long and dreary—
Faint not by the way.
Drop thou not in sadness,
'Twill not always be.
Don the smile of gladness,
There is light for thee.

What though darkness brooding,
Dim the vision o'er!
Waves of sorrow flooding,
Hide the cheerful shore!
What though storms are raging!
What though foes are near!
All their powers engaging!
Should we therefore fear?

Look not backward, brother,
'Twould thy ruin be.
Lurks there many a danger,
Many a snare for thee.
Shun the worldly pleasure,
Leads it down to death!
Spurn the golden treasure,
Fleeting as a breath!

Be thy watchword ever,—
Life! Eternal Life!
Patient wait, but never
Yield the eventful strife.
Onward! Upward! Brother,
Grasp the glittering prize;
Yonder it awaits thee—
In the starry skies.

Paris, Me.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, SEPT. 16, 1852.

EASTERN TOUR.

THE Meeting at Norfolk, N. Y., held Aug. 28th and 29th, shared largely of the rich blessing of the Lord. The word preached had free course, and the saints enjoyed freedom of spirit. Many of those present, who have embraced the Sabbath, had but little or no experience in the past Advent movement, yet they are learning the whole truth relative to the past, and our present position. Some are moving very cautiously. This is certainly right; but such, in this age of gross darkness and unbelief, are in great danger of moving too slow.

We presented our views relative to the seventh-day Sabbath, Babylon, the open and shut door, &c., and the Spirit of God fastened the truth upon the minds of those who heard.— We were much cheered by the decided testimonies of some who have formerly been wavering.

We say in relation to the brethren in the vicinity of Norfolk, we hope they will press forward in the present truth, and be decided, settled, rooted and grounded, in all the truth, and live out by their works the "most holy faith" which they profess.

Monday evening, Aug. 30th, we had a free meeting with a few souls in Bangor.

Tuesday P. M., we attended the appointed meeting at Chatoaugay. It was well attended, and we had a free time in preaching the word.

The brethren in northern N. Y. are generally poor. And those who have this world's good, have yet to learn what it is to die to this world, and sacrifice to God and for his cause as others have done. Their experience in the present truth has been short. May God keep them, lead them out from the world, and teach them what it is to show their faith by their works, that their faith may not be dead, but living faith.

Friday, Sept. 3d, we were glad to find ourselves among the mountains of Vermont. Though worn by hard labor and the journey, yet the cheerful countenances of old friends were reviving. How blessed to meet warm-hearted friends, whose hearts are in the work to spread the truth, and labor for God.

The brethren at Wolcott had prepared a tent which, in the most convenient manner, joined on to the house of Bro. S. H. Peck, and had prepared seats for about 400 persons. Friday evening quite a large company were collected from the region round about, and some from Canada East. We did not expect to meet near as many. There were many present who have very recently embraced the Sabbath, or are just becoming interested.

We were much blest in presenting the reasons of our faith; and hope, and union, love and freedom reigned. We are sure that the word reached hearts that have formerly felt but little. Here we met Bro. Barr and Hutchins for the first time, and heard them speak of their present faith, hopes and joys.

May the Lord give them success in winning souls to Christ, and the present truth.

Our expectations were more than realized at this meeting. The cause in Vermont is moving onward. The meetings were harmonious, refreshing, and some of them very powerful.— There were, at least, one hundred and fifty Sabbath-keepers present, besides others deeply interested.

False Impressions and Wrong Moves.

THE cause in northern Vermont and Canada East has suffered, and some of the most faithful and self-sacrificing brethren have felt deeply the withering influence of the false impressions, and wrong moves of some who have professed to teach the present truth. O, when will such learn to keep humble, and make strait paths for their feet, so as not to weaken the church, and wound the hearts of those who ardently desire the welfare of the cause! We cannot see these faithful brethren weeping over these wrongs without feeling more than language can express. We will not keep silent. May God set them free, and remove from them the cause of their trials. Of all the hinderances that the cause has met with, none has half equaled the injudicious moves of many who have professed to teach the present truth. O, when will the day of false impressions, and wrong moves among some who profess to be God's people be past! Let those who see the evil of these things not keep silent. It is time for those who have been thus wounded to assert their liberty, and no longer be bound.

Appointments.

THERE will be a Conference at Panton, Vt., to commence Friday, Oct. 1st and hold several days. Bro. White designs attending this meeting on his return to Rochester. Those who wish to hear the reasons of our faith and hope, are cordially invited to attend. It is expected that several brethren from other parts of the state will attend.

By request of Bro. Everts, Bragg and Sperry.

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.

PROVIDENCE permitting, there will be a General Conference, to be held at Rochester, N. Y., No. 124 Mount Hope Avenue, to commence Sept. 24th, and continue several days. It is expected Bro. Rhodes, Andrews, Wyman, Ingraham and others will be present to give lectures upon the subject of the Seventh-day Sabbath, The Sanctuary, The Three Angels of Rev. xiv, The Time of Trouble, &c.

A cordial invitation is extended to all in this vicinity who are interested in the present truth, and those who wish to know the reasons of our faith. A full attendance is earnestly desired, and it is hoped that all who can will avail themselves of this opportunity of listening to the important truths connected with the last, solemn message of mercy.

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

THE YOUTH'S INSTRUCTOR, No. 2, will be delayed several weeks. Under present circumstances, it is impossible to publish it at the regular time. We will do the best we can.

Letters received since Sept. 2d.

W. Bryant, S. W. Rhodes 2, A. M. A. Cornell, M. E. Cornell, E. O. Davis, A. A. Dodge, J. Bates, C. Munroe, M. E. Johnson, S. Henley, P. Holcomb, S. R. C. Danison, J. N. Andrews, O. Davis, J. Kemp.

Receipts.

F. Strong, J. Byington, W. James, H. Jobs, R. E. Price, J. Griffith, O. Bailey, E. B. Hammond, S. A. Bragg, J. Peck, S. H. Peck, E. Rice, S. French, G. W. Ferry, M. Andrews, J. Swasey, L. N. Savage, Z. W. Leach, each \$1.
S. Harriman, C. Brown, T. Penoyer, J. A. Blackmer, J. Flint, J. Martin, L. Lockwood, each 50 cents.
H. Lyon, \$10; G. Smith, \$5; M. North, \$4; Lathrop Draw, \$3; S. Pierce, \$2; L. Adams, \$1.53; W. Holcomb, 1.35; C. B. Spaulding, 75 cents; N. A. Gale, N. Rublee, each 70 cents; C. Amy, 25 cents; M. Stillman 20 cents.

For Printing Materials.

Hiram Bingham, . . . \$10 00	Elon Everts, . . . \$5 00
Elijah Potter, . . . 5 00	Er. L. Drew, . . . 5 00
Jane Haskell, . . . 1 00	Emeline Haskell, . . . 1 00
Stephen Pierce, . . . 1 00	Royal M. Peck, . . . 1 00
Samuel Swan, . . . 1 00	

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

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