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

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BE FAITHFUL.

TUNE—"Be kind to the loved ones at home."

O BROTHER be faithful! soon Jesus will come,
For whom we have waited so long;
O soon we shall enter our glorious home,
And join in the conqueror's song.
O Brother be faithful! for why should we prove
Unfaithful to him who has shown
Such deep, such unbounded and infinite love—
Who died to redeem us his own.

O Brother be faithful! the City of gold,
Prepared for the good and the blest,
Is waiting its portals of pearl to unfold,
And welcome thee into thy rest;
Then Brother prove faithful! not long shall we stay,
In weariness here and forlorn,
Time's dark night of sorrow is wearing away,
We haste to the glorious morn.

O Brother be faithful! He soon will descend,
Creation's Omnipotent King,
While legions of angels his chariot attend,
And palm-wreaths of victory bring.
O Brother be faithful! and soon thou shalt hear
Thy Saviour pronounce the glad word,
Well done faithful servant, thy title is clear,
To enter the joy of thy Lord.

O Brother be faithful! eternity's years
Shall tell for thy faithfulness now,
When bright smiles of gladness shall scatter thy tears,
And a coronet gleam on thy brow.
O Brother be faithful! the promise is sure,
That waits for the faithful and tried;
To reign with the ransomed, immortal and pure,
And ever with Jesus abide. U. S.

SECOND COMING OF CHRIST.

THE Second Advent Library, No. vii, published in 1843, contains a Letter to J. Litch, written by Charles Fitch. We give a large portion of it, which will be interesting to the readers of the REVIEW.

MY DEAR BRO. LITCH:—You will, doubtless, remember that when you called at my house some months ago, you requested me to examine the Bible doctrine respecting the second coming of Christ, and write you the result of my investigations.

Having now looked at the subject, until I feel that my mind is settled and established, and my feet placed on "the Rock," I take great pleasure in attempting to communicate my views and feelings to you, according to your request.

Permit me here to say, that it is my wish to bear testimony, on this momentous subject, to the world, as extensively as the Lord shall permit. I shall therefore endeavor to lay before you, as briefly as possible, my convictions, on the main points of truth touching the doctrines of Christ's second coming, with the chief arguments on which my own mind rests, for proof of the positions which I regard as fully established; hoping that the Lord will open a way whereby this communication may go into the hands of my friends as extensively as possible, and of as many others, as shall seem good to Him, before whom I expect soon to render my last account. I take pleasure in saying, to the praise of God, that I enter upon this work with a sweet and delightful witness in my soul, (from God's Spirit, as I fully believe,) that I am doing that which pleases Him; sincerely desiring thereby to glorify the name of Jesus Christ, my God and Saviour, and to do good to souls for whom he shed his blood.

I will here state the process of mind, by which, in the providence of God, I have come to my present convictions respecting the truth of the Bible on the subject under consideration.

It is now somewhat more than three years and a half, since the lectures of William Miller, on this subject, were put into my hands. At that time I had neither read nor heard anything of the views which he advocates, nor did I know anything of the subject of which his work treated, except that it was concerning the millennium. His book, therefore, was to my mind an entire novelty. I took it up, as we often say, by mere casualty; but, as I fully believe, by the wise direction of Him who numbers the hairs of our heads. I devoured it with a more intense interest than any other book I had ever read; and continued to feel the same interest in it, until I had read it from beginning to end for the sixth time. My mind was greatly overwhelmed with the subject, until I felt that I could truly love Christ's appearing, and that I could therefore hope with Paul, that there was laid up for me a crown of righteousness, which God, the righteous Judge, should give me at that day.—The subject then seemed to me to be surrounded, and fortified, on all sides, with an array of scriptural testimony, which nothing could overthrow.

In that state of mind, I wrote to Mr. Miller; but as I have no copy of the letter, I do not remember whether I did or did not, express myself to him as fully convinced of the truth which he advocated. It is my impression, however, that I did. About the same time, also, I wrote and preached to the people in Boston, with whom I was then laboring, a couple of sermons, designed to lay before them the theory of Christ's second coming at hand, which Mr. Miller advocated, and the evidence on which the truth of the doctrine rested; telling them that I expressed no opinion of my own, but wished them to examine the subject for themselves. Having also, at the same time, an appointment to read an essay for criticism, before the Suffolk South Association of Congregational Ministers, of which I was then a member, I laid the same subject before them. In expressing their minds with regard to it, the first said "moonshine;" the second said "ditto," and another said "the prophecies can't be understood." I think there were two whose feelings seemed revolted at the idea that the prophecies could not be understood; but there were none present who seemed to sympathize in the impression that there was truth in the subject, or that it was worthy of investigation. I left the meeting much pained, and, if I rightly remember, not a little mortified; for there was much laughter over the subject, and I could not help feeling that I was regarded as a simpleton, for entertaining the thought that there could be any truth, in what seemed to them such palpable nonsense. I did not feel ready to say to them that I coincided with Mr. Miller; for the subject was new to me, and I had not sufficiently surveyed and examined the ground to attempt much by way of defending it, even if I had had an opportunity. Soon after this, I found opportunity to converse with an aged clergyman, for whom I have great respect, and who, as I then believed, had given more attention to the prophetic parts of the Scriptures than any other man in this country, and had written and published much, and with great acceptance. The firmness and fluency with which he opposed Mr. Miller's views, led me to feel that it might be owing to my ignorance that I was so much impressed on reading his book; and the reproach which I saw would come upon me, if I advocated them, led me to lay the matter aside. Some time after, when a member of the Association asked what I then thought of Miller's book, I said, (for the sake of retaining his good opinion,) "I was much overwhelmed with it at first,

but now I don't think anything of it." The truth is, that the fear of man brought me into a snare; I was unwilling at this time to appear as an advocate of the truth defended by Mr. Miller; but neither Scripture nor argument had ever settled the convictions of my mind to the contrary.

After this, I left Boston and went to New Jersey, where my mind became deeply absorbed in examining the subject of full sanctification by faith in Christ. So fully had all my previous teachings set me against that doctrine, and so unprepared was I in my experience to appreciate its value, and the blessedness to be derived from it, that it was a long time before I felt established and confirmed in the belief and experience of it, as a doctrine of the Bible. But I was at length led by the Holy Spirit to cast myself by faith upon the faithfulness of Him, who is declared "faithful to sanctify us wholly, and to preserve our whole spirit and soul and body blameless unto the coming of Christ."—In doing this, I have found a blessedness in Christ, which is indeed a "peace that passeth all understanding," and a "joy unspeakable and full of glory."

Such was the power of the gospel which I now felt in my own soul, that I thought, if God were to fill the whole earth, as he had filled me with the blissful manifestations of his spiritual presence, it would make this world a blessed place indeed; and as I knew that he was "able to do for us exceeding abundantly, above all that we ask or think, according to the power that worketh in us," and had said, "But as truly as I live, all the earth shall be filled with the glory of the Lord," I preached, as the expected millennium, the universal prevalence, and experience of entire sanctification.—Respecting the Christian's delightful privilege, to be "sanctified wholly, and preserved in spirit, soul and body, blameless to the coming of Christ," thro' his faith in the faithfulness of Him who hath called him, and will do it; I have the same blessed convictions and experience that I have for a considerable time entertained: but I think that I now better understand what that coming of Christ meant, to which God is faithful to preserve us blameless; and also better what Paul meant by exhorting "as many as be perfect," like him to "forget the things behind, and reach forth unto those before; and thus follow after, to apprehend that for which they are apprehended by Christ Jesus, if by any means they may attain unto the resurrection of the dead." In the state of mind which I have described, I remained up to the time when you called upon me, having delightful enjoyment in my soul, from receiving Christ as "of God made unto me sanctification," as well as "wisdom, righteousness, and redemption," and endeavoring, by all means in my power, to urge the blessed doctrine and experience of holiness, or full sanctification through faith in Christ, upon all who call themselves his people. I rejoice, dear brother, in thus opening my feelings to you on this subject, that you are prepared to appreciate my feelings, by your connection with that branch of Christ's visible church, whose founder, and whose ministry, for the most part, I trust, to this day, have felt and preached the importance and practicability of being fully sanctified to God; and many of whose members, I believe, from my acquaintance with the writings of some, and my delightful personal intercourse with others, have, and do now enjoy this blessing in its rich experience. To "abide in Christ and sin not," I believed to be the privilege of all God's people, and felt that I had been taught it by the Holy Ghost; and when I thought of the coming of Christ, I said the great question is, "Who shall abide the day of

his coming, and who shall stand when he appear-eth?" Let us see to it that we are prepared, by being wholly the Lord's, and then it matters not when the day arrives.

For preaching the doctrine and experience of entire sanctification, I lost my church connection, and became, in part, an ecclesiastical outcast. But I gained deliverance, in this process, from the fear of man, and learned the blessedness of fearing God, and him only, and of relying on his arm, instead of that fleshly arm of ecclesiastical countenance and support, on which I had been accustomed to lean.

I cannot say, my brother, that I felt anything like cordiality in seeing you; but I now bless God, and give you thanks for the call, and praise the name of the Lord, that I was so far emancipated from the power of the beast, as not to be afraid to examine a subject because it was unpopular.

After you left me, I examined the books which you gave me, and felt my former convictions respecting the truth and importance of the subject reviving. I looked into the words of Moses, and searched the prophets and the Psalms, not forgetting that Christ said, "All things written" therein "concerning me must be fulfilled." I felt myself surrounded with light and truth; but still I seem to have been more in the condition of one swimming, than of one who had found a firm place for his feet. About this time, I set apart a day of fasting and prayer, and laid myself before the Lord. While lying upon my face at the feet of my blessed Saviour, I felt the following blessed promise most sweetly applied to my mind: "The meek shall he guide in judgment, and the meek shall he teach his way." I could not doubt that this application was by the Holy Spirit. I know that some may deride this idea, but I believe that it is the privilege of Christ's disciples to know the Comforter, and understand his teachings. Christ said, "the world cannot receive" him, "because it seeth him not, neither knoweth him; but ye know him, for he dwelleth with you, and shall be in you."—During this day of fasting and prayer, I was made to feel the unspeakable blessedness of being disposed of forever to the highest honor of Jesus. It seemed to me that there was a perfect heaven in the thought of being placed, forever and ever, in just that position in the universe where I should be made the highest honor to him who had, for my sake, suffered polluted sinners to spit in his face, and heap upon him every manner of fondest insult and hellish cruelty, and then to cast him out and put him to death with thieves. My whole being seemed to flow out in one gushing desire to this effect,—let Christ have all his due of me, let him have all the glory that belongs to him; and I felt that to be disposed of to that end, would be to me the perfection of bliss. I felt that I had no wish either to live or to die, either to soar and shine with the highest and brightest in glory, or to lie among the most obscure in the lowliest position that a ransomed soul will ever fill in heaven, if I might but have just the place where I should forever render to Christ the full meed of praise, which he has so abundantly deserved from me. On searching the Bible, and examining truth, since that time, all has appeared delightfully plain to me. God's word, in his great and glorious plan of salvation, has seemed full of light, and the things of His glorious and eternal kingdom easy to be understood.

My mind is now in a state of delightful rest in the Lord, touching the whole matter; and I feel fully prepared, and happy, to lay before you what I believe to be the truth, and the arguments by which I find it supported.

RESURRECTION.

I. I believe that the two resurrections, spoken of in the twentieth chapter of the Revelation, will take place literally, as there laid down; that "the souls which were beheaded for the witness of Jesus, and for the word of God, and which have not worshiped the beast, neither his image, neither have received his mark in their foreheads, or in their hands," will live and reign with Christ a thousand years; that this is the first resurrection—and that the rest of the dead will not live again until the thousand years are finished. This thousand

years I believe to be the millennium, and the only millennium which has ever been promised to the church.

My reason for this opinion is, that I take the plainly revealed word of God, in this chapter, for truth, and know of no reason for doing otherwise; and because I find not one passage in all the Bible to support the idea of a millennium previous to the resurrection.

I know it is maintained by those who are looking for a millennium before the resurrection, that the resurrections spoken of in this chapter are mystical. I do not receive that opinion, because I do not find one text of Scripture, nor one shadow of an argument, by which to support it. I believe that if the resurrections spoken of in the twentieth chapter of Revelation, are not to take place, literally, as therein laid down, then it is utterly impossible to prove from the Bible that there ever will be a resurrection; because the same arguments that would prove these resurrections mystical or figurative, would prove the same thing with equal force respecting any other passage of the Bible which speaks of a resurrection, and so the Bible doctrine of a resurrection becomes a mere figure, and all vanishes into mysticism. Such opinions I discard.

It is said, I know, that if this first resurrection is literal, none but martyrs will then be raised.—This is to me a strange position. (1.) All who have been beheaded for the witness of Jesus, and for the word of God. (2.) All who have not worshiped the beast or his image, or received his mark, are to live and reign with Christ a thousand years. This is the first resurrection. The rest of the dead live not again till the thousand years are finished. Who is the beast? According to Daniel, *the secular power*, or any power that attempts to control the world for its own purposes, in opposition to Christ, who only has a right to rule. It seems plain to my mind, therefore, that those who do not worship the beast, or his image, are those who submit to Christ and have laid their entire being at the foot of the cross. I suppose, therefore, that all who have said we will have Christ to reign over us, will live and reign with Him a thousand years; that this is the first resurrection; that the "Lord my God shall come, and all the saints with him," (Zech. xiv. 5,) at that time, and enjoy their millennium together; while "the rest of the dead, (the wicked,) live not again till the thousand years are finished."

I believe that "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be kings and priests of God, and of Christ, and shall reign with Him a thousand years."

I believe that "when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, Gog and Magog, in the four quarters of the earth." I believe this Gog and Magog to be "the rest of the dead," who "live not again until the thousand years are finished"—that is, all the wicked; that these will then go up on all the breadth of the earth; i. e., will then be raised from the dead and compass the camp of the saints about, and the beloved city; that fire will come down from God out of heaven and devour them; that the devil that deceived them will be cast into the lake of fire, where the beast and the false prophet are, and will be tormented day and night forever and ever; and that this is the second death.

I believe these things because "thus saith the Lord," in the twentieth chapter of Revelation, and because I know of no shadow of a reason for calling them mysticisms. The opinion that they are mysticisms, I believe to be one of those groundless traditions of men, by which the commandment of God is made of none effect. I believe that the doctrine of a first and second resurrection was taught by Christ, in John, v, 28, 29: "Marvel not at this: for the hour cometh, in the which all that are in their graves shall hear His voice, and shall come forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation." I find, on examination, that the Greek preposition, *eis*, which in

this passage is twice translated, unto, might with equal propriety have been translated, at, and then the passage would have been plain, fully harmonizing with the twentieth chapter of Revelation.—I believe, therefore, that Christ meant to teach, that all who are in their graves shall be raised; those who have done good, at the resurrection of life—those who have done evil, at the resurrection of damnation.

II. How will Christ dispose of the righteous and the wicked, who shall be found on the earth, at the time of His coming?

I believe, from the testimony of Paul, in 1 Thess. iv, 14–18, that when Christ comes, the dead in Christ will rise; that all God's people, who are alive and remain unto the coming of the Lord, shall be caught up together with them in the clouds to meet the Lord in the air—and so shall ever be with the Lord. I believe that all the righteous, according to Paul's testimony in 1 Cor. xv, 52, 54, will then, in a moment, in the twinkling of an eye, be changed from corruption to incorruption, from mortal to immortality, and be caught up with the saints, then raised immortal from their graves. I believe, however, that no such change will then pass upon the bodies of the wicked who are alive at Christ's coming; but then will be fulfilled that fearful prediction of our Lord Jesus Christ, which He declared, in the seventeenth chapter of Luke, shall be fulfilled "in the day when the Son of man is revealed." "I tell you, in that night, there shall be two in one bed, the one shall be taken and the other shall be left. Two shall be grinding together, the one shall be taken and the other left. Two shall be in the field, the one shall be taken and the other left." When Christ was asked—Where, Lord? "he said unto them, whosoever the body is, thither will the eagles be gathered together." That is—whosoever the righteous and the wicked are together when the Son of man is revealed, there shall the righteous be changed to incorruption, and caught up, in the twinkling of an eye, to meet the Lord in the air, while the wicked shall be left.

I believe, with Malachi, the prophet, that the "day" will then have come, "that shall burn as an oven, and the proud and all that do wickedly shall be as stubble, and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch." I can have no fellowship with any interpretation of Scripture, that can make such a declaration, enforced with "thus saith the Lord," to be a mere figure. I believe that, as truly as the inhabitants of Sodom and Gomorrah were destroyed by fire and set forth as an example, so truly will all the wicked of the earth be thus destroyed, in fulfillment of the prediction of Isaiah xxxiii, 12. "The people shall be as the burnings of lime, as thorns cut up shall they be burned in the fire." Then also, in fulfillment of Jer. xxv, 33, "The slain of the Lord shall be from one end of the earth, even unto the other end of the earth; they shall not be lamented, neither gathered, nor buried; they shall be dung upon the ground." Then, also, will be fulfilled the prediction of Ezekiel (xx, 47, 48),—"Say to the forest of the south, hear the word of the Lord. Thus saith the Lord God, Behold I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree; the flaming flame shall not be quenched, and all faces from the south to the north shall be burned therein. And all flesh shall see that I the Lord have kindled it; it shall not be quenched." The prophet continues, "Ah, Lord God, they say of me doth he not speak parables." Thus even now do the wicked think to escape the force of God's threatenings by calling them parables. But they will learn that the declaration, "thus saith the Lord," is no figure of speech; that the fearful threatenings thus sanctioned, will have a complete fulfillment. At the same time will be fulfilled the words of Daniel, (Chap. vii, 9–11,) "The Ancient of Days will sit; his throne shall be fiery flame; his wheels burning fire; a fiery stream issuing from before him; then will the beast be slain, and his body destroyed, and given to the burning flame." Thus it will be seen that "in the hand of the Lord there is a cup, the wine is red, it

is full of mixture, and he poureth out of the same; but the dregs thereof, all the wicked of the earth shall wring them out and drink them." Ps. lxxv, 8. Then, as declared by Hosea, (iv, 3,) "shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field and with the fowls of heaven; and the fishes of the sea also shall be taken away." Then, according to Joel, "shall there be a noise of chariots: on the tops of the mountains shall they leap, like the noise of a flame of fire that devoureth the stubble, as a strong people set in battle array. Before their face the people shall be much pained; all faces shall gather blackness." Joel ii, 5, 6. Then, as predicted by Amos, "the Lord will roar from Zion, and utter his voice from Jerusalem; the habitations of the shepherds shall mourn, and the top of Carmel shall wither." Then will he "send a fire into the house of Hazael, which shall devour the palaces of Benbadad; a fire upon the wall of Gaza, which shall devour the palaces thereof; a fire on the wall of Tyrus, which shall devour the palaces thereof; a fire upon Teman, which shall devour the palaces of Bozrah; a fire upon the wall of Rabbah, which shall devour the palaces thereof; a fire upon Moab, that shall devour the palaces of Kiriath; and a fire upon Judah, that shall devour the palaces of Jerusalem." Then, according to Obadiah, "shall the house of Jacob be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." Then, also, will the word of the Lord, by Micah, be fulfilled, "For behold the Lord cometh forth out of his place, and he will come down and tread upon the high places of the earth. And the mountains shall be molten under him and the valleys shall be cleft as wax before the fire, and as the waters that are poured down a steep place."

Then, as foretold by Nahum, shall "the mountains quake at him and the hills melt, and the earth be burnt at his presence, yea the world, and all that dwell therein." Then, also, according to the vision of Habakkuk, will "God come from Teman, and the Holy One from mount Paran, and will behold and drive asunder the nations, and the everlasting mountains be scattered, and the perpetual hills bow, and the tents of Cushan be in affliction, and the curtains of the land of Midian tremble." Then, also, the words of Zephaniah will be realized: "I will utterly consume all things from off the land, saith the Lord. I will consume man and beast; I will consume the fowls of heaven, and the fishes of the sea, and the stumbling-blocks with the wicked. Therefore, wait ye upon me, saith the Lord, until the day that I rise up to the prey; for my determination is to gather the nations, that I may assemble the kingdoms, to pour upon them mine indignation, even all my fierce anger: for all the earth shall be devoured in the fire of my jealousy." Then, also, shall come to pass the words of the Lord by Haggai: "I will shake the heavens and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother." Then, as by Zechariah foretold, "This shall be the plague wherewith the Lord shall smite all the people that have fought against Jerusalem, (i. e., all who have persisted in their opposition to Christ,) their flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongues shall consume away in their mouths."

That will be the day, foretold by Malachi, "that shall burn as an oven, and the proud, and all that do wickedly, shall be as stubble; and the day that cometh shall burn them up, saith the Lord, that it shall leave them neither root nor branch."

Thus I have found in every one of the prophets except Jonah; an express declaration respecting the destruction of the wicked from off the earth. Nearly all the prophets speak of fire as the agent of that destruction.

My object has been to cite a single passage on-

ly from each writer of sacred prophecy. Those who will search the prophets, will find their declarations on this fearful subject exceedingly numerous. Moses, and the writers of the Psalms, speak of the same dreadful day. Thus God speaks by Moses in Deut. xxxii: "For a fire is kindled in mine anger, and shall burn unto the lowest hell, and shall consume the earth with her increase, and set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat, and with bitter destruction." The same destruction is several times repeated in the same chapter.

So also in Ps. xxiv, 16: "The face of the Lord is against them that do evil, to cut off the remembrance of them from the earth." Ps. l, 22: "Now consider this, ye that forget God, least I tear you in pieces and there be none to deliver." Ps. xcvi, 3: "A fire goeth before him, and burneth up his enemies around about." A single passage from Job xxi, 30: "The wicked is reserved to the day of destruction; they shall be brought forth to the day of wrath." This also is the time foretold by Christ, in his interpretation of the parable of the tares of the field. Matt. xiii, 40-43: "As therefore, the tares are gathered and burned in the fire, so shall it be in the end of the world. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be weeping and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father.—Who hath ears to hear let him hear." This, let it be remembered, is not a parable, but the interpretation of a parable; and, therefore, will be literally fulfilled.

At that time, as Paul declared to the Thessalonians, "will the Lord Jesus be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." This is the overthrow of Babylon set forth in the Revelation of John. Thus will be fulfilled what is written in Isaiah xlii, 9: "Behold the day of the Lord cometh, cruel, both with wrath and fierce anger, to lay the land desolate, and he shall destroy the sinners thereof out of it."

Thus, brother, I believe that when Christ shall come, he will raise the righteous dead, and change the righteous living from corruption to incorruption, and that then all the righteous will be caught up together in the clouds to meet the Lord in the air, and be evermore with the Lord. I believe that when Christ has gathered his elect from the four corners of the earth, all the wicked will be destroyed by fire, as the wicked of old by a flood; and thus, according to Ps. xxxvii, 20, "the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume, into smoke shall they consume away." That thus, according to Prov. ii, 22, "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."

III. What will Christ do with the world, when he shall have caught up the righteous to himself in the air, and burned up the wicked?

I believe, according to Peter, that then "the earth also, and the works that are therein, shall be burned up." 2 Pet. iii, 10. That, according to Isa. xxxiv, 9, "the streams thereof shall be turned into pitch, and the dust thereof into brimstone, and the land thereof shall become burning pitch." I shall not cite other passages on this point, because all who profess to believe the Bible, admit that this earth is to be destroyed by fire.

IV. What are we to expect after the destruction of the earth by fire? Peter tells us, in his second epistle, (iii, 13,) what to expect: "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness." The promise to which Peter here refers, is in Isa. lxv, 17: "For behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind." Also Isa. lxvi, 22: "For

as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain."

I believe that in this new earth will be fulfilled the promises which God made respecting Christ. Luke i, 30-33. "And, behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." God said to David, by Nathan, (2 Sam. vii, 16,) "Thine house, and thy kingdom shall be established forever before thee; thy throne shall be established forever." In Jer. xxxiii, 17, we read, "For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel." So also in Isa. ix, 6, 7: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even forever. The zeal of the Lord of hosts will perform this."

Christ cannot have an endless dominion in this world, for it is to pass away. The throne of David cannot here be established forever—nor can the Son of David here sit on that throne forever. But in the new earth, wherein dwelleth righteousness, all these promises of God may have a literal fulfillment. That they will then and there be fulfilled, I am perfectly assured.

Again; in the new earth, and there only, can the promises be fulfilled which God has made to the righteous. It was said to Daniel, (vii, 18,) "But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Versé 27. "And the kingdom, and the dominion, and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Nothing is plainer than that the saints cannot "possess the kingdom forever, even forever and ever," in this world. In the new earth they may, and most certainly will; as God is true. In that new earth will be fulfilled what is written in Ps. xxxvii: "The righteous shall inherit the land, and dwell therein forever." There, "the meek shall inherit the earth, and shall delight themselves in the abundance of peace." There "those who wait upon the Lord shall inherit the earth." There "such as be blessed of him shall inherit the earth." There "those that wait on the Lord and keep his way, shall be exalted to inherit the land. There, according to Prov. ii, 21, "the upright shall dwell in the land, and the perfect shall remain in it." There, too, shall they enjoy the beatitude spoken of by Christ: "Blessed are the poor in spirit, for theirs is the kingdom of heaven. Blessed are the meek, for they shall inherit the earth. Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven." It is the new earth which "the righteous, the meek, shall inherit, and dwell therein forever, and delight themselves in the abundance of peace." That is the kingdom of God, and there "the pure in heart shall see God." There "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it."—Prov. ii, 22. There, in that earth, shall be fulfilled Ps. xxxvii, 10: "For yet a little while and the wicked shall not be, yea, thou shalt diligently consider his place and it shall not be." There, while the Lord "forsaketh not his saints, but preserveth them forever, the seed of the wicked shall be cut off." Ps. xxxvii, 28. There, those who were (Heb. xi) "as the stars of the sky in multitude, and as the sand which is by the sea-shore innumerable; who all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the

earth," will find all these promises fulfilled. They declared plainly, "that they sought a country, a better country, even a heavenly, wherefore God is not ashamed to be called their God, and hath prepared for them a city." In that new earth they will have it. There the promise to Abraham, that he shall be heir of the world, will be fulfilled to him, and to all who are his seed through the righteousness of faith. There the father of the faithful will forever inherit the Canaan in which he has never yet possessed a place on which to set his foot.

V. I believe that the Bible places a great amount of clear and striking evidence before us, that the accomplishment of all these great and mighty things is near, even at the doors.

This evidence lies before my own mind in the following form:

I find that the prophecies of Daniel were given with the plain design, as it seems to me, of setting forth a connected chain of events from a given period to the end of this world, and the setting up of Christ's eternal kingdom of glory. This chain of events is first given us in Daniel's interpretation of Nebuchadnezzar's dream. Dan. ii. He saw an image with head of gold, breast and arms of silver, belly and thighs of brass, legs of iron, and feet part of iron and part of clay with the ten toes. This vision was made known to Daniel by that God in heaven who revealeth secrets. The head of gold, was the Babylonian or Chaldean kingdom; the breast and arms of silver, was another inferior kingdom that should arise after the first; the belly and thighs of brass, another third kingdom that should bear rule over all the earth. Then a fourth kingdom should arise, as strong as iron, to break in pieces and bruise; to be at length, in a state of partial weakness, in a condition represented by ten toes; i. e., divided into ten portions, or kingdoms: "And in the days of these kings (or kingdoms) shall the God of heaven set up a kingdom that shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and shall stand forever. Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it break in pieces the iron, the brass, the clay, the silver and the gold; the great God hath made known to the king what shall come to pass hereafter: and the dream is certain, and the interpretation thereof sure." That this was a chain of events reaching from Nebuchadnezzar to the end of all worldly kingdoms, and the setting up of God's everlasting kingdom, seems to my mind as plain as a sunbeam; and equally plain to my mind is the fact, that these events have all transpired, in the exact order laid down in the prophecy, except the last; and that, consequently, all that we have now future, as predicted in this prophecy, is that the stone, cut out of the mountain without hands, grind the kingdoms of this world to powder, that they may be blown away as chaff; and become itself a great mountain, and fill the whole earth.—The Chaldean kingdom, which was the first, the Medo-Persian kingdom, which was the second, the Macedonian or Grecian kingdom, which was the third, and the Roman kingdom, which was the fourth, have all arisen and long since passed away, with the exception of the last form of the fourth or Roman kingdom, which was to continue in the condition represented by the ten toes, until the setting up of the everlasting kingdom of God. For, "In the days of these kings (or kingdoms) shall the God of heaven set up a kingdom which shall never be destroyed." This last form of the Roman kingdom, as all know, or may learn from history, has now been in existence more than thirteen hundred and sixty years; and yet in the days of these kingdoms will the God of heaven set up his kingdom, which shall never be destroyed. The toes of that great image have already existed in their dismembered state longer than the whole image before them, and the evidence to my mind is forcible, that they must soon become powder, under the stone cut from the mountain without hands, and be blown away; giving place to God's kingdom that shall never be destroyed.

In the first year of Belshazzar, Daniel had a vision;

in which were placed before him a lion, a bear, a leopard, and a fourth beast dreadful and terrible, with great iron teeth, and ten horns, three of which were at length plucked, and their place occupied by a single horn, having eyes like a man, and a mouth speaking great things. Then the thrones were cast down, and the Ancient of Days did sit, with garment white as snow, and hair like pure wool, and throne like fiery flame, and wheels as burning fire; a fiery stream issuing from before him;—the beast was slain at length, and his body destroyed and given to the burning flame; when one, like the Son of man, came, to whom was given dominion and glory and a kingdom; an everlasting dominion that should not pass away, and a kingdom not to be destroyed—with whom the saints of the Most High should take the kingdom, and possess the kingdom, forever even forever and ever. Daniel was then told that these great beasts were four kings (or kingdoms) which should arise out of the earth previous to the establishment of the kingdom of God. We have, therefore, before us, in Daniel's vision, the same chain of events, as in the vision of Nebuchadnezzar, with some additional particulars respecting the fourth or Roman kingdom. The figure is now ten horns of a beast, instead of ten toes of an image. The representations are parallel to this point. Now Daniel saw three horns or kingdoms, into which the Roman kingdom had been divided, giving place to a single horn or kingdom, that should speak great words against the Most High, and wear out the saints of the Most High, and have them given into his hand, until time, times, and the dividing of time; when the judgment should sit, and his dominion be taken away; and the kingdom and the dominion, and the greatness of the kingdom under the whole heaven be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and whom all dominions shall serve and obey.—This, Daniel said, should be the end of the matter.

Now that this chain of events, with all these additional particulars respecting the fourth beast, have had a literal fulfillment, except the giving of the kingdom to the saints, there is not in my mind one shadow of a doubt. Three Roman kingdoms were subverted, according to the representation of three horns plucked up; and upon their foundation was established the papal power,—the horn that had eyes, and a mouth speaking great things; and he has worn out the saints of the Most High, and had them in his hand during time, times, and the dividing of time.

I believe that the Herulian, the Vandalian, and the Ostrogothic, three of the original Roman kingdoms, were subverted, and that then, by decree of Justinian, the Bishop of Rome became head of all the churches, in the year 538. This was the commencement of papal power, and since that time the pope has worn out the saints of the Most High, and had them in his hand, until, according to the Religious Encyclopedia, "it has been computed that fifty millions have suffered martyrdom by his authority." I believe that the time, times, and dividing of time, should be reckoned, as a year, two years, and a half year, making 1260 days, reckoning 12 months in a year, and 30 days in a month; and that each of these days was designed to denote a year; so that time, times, and the dividing of time includes 1260 years. From 538, when the power of the pope commenced by decree of Justinian, 1260 years would terminate in 1798.—I believe that in February of that year the pope was taken prisoner by Berthier the commander of a French army, and carried captive into France, where he died; that that, therefore, was the termination of the time, times, and dividing of time. Since that time there has been an attempted resurrection of papal power; but the saints have never since that time been in the hands of that power,—but protestantism, contrary to the will of the pope, has been tolerated in all the kingdoms over which he formerly had sway.

I believe, therefore, that this vision of Daniel was designed to set forth a connected chain of events, from the time of Belshazzar, to the final end of all worldly kingdoms, and the full establishment of the everlasting kingdom of God, and that

this chain of predictions has had an unbroken fulfillment, with the single exception of the coming of the Son of man with the clouds of heaven, to take his everlasting dominion and glory and kingdom, giving the body of the beast to the burning flame. I believe, therefore, that all we have now to look for, is this one mighty event, that shall make that chain of predictions complete. And hence, I believe that it is near, even at the doors.

By their fruits ye shall know them.

THESE were the words of our Saviour to his disciples, warning them to beware of false prophets which should come to them in sheep's clothing, but inwardly were ravening wolves. It places in our hands at once a criterion by which we may try the doctrines of men to see of what manner of spirit they are. By this each false theory becomes its own detector. By their fruits ye shall know them, is the immutable decree of Heaven, and men cannot evade it. Grapes will not grow on thorns, nor figs on thistles; the fruits will speak for themselves and no artifice of man can make them lie.

If there ever was an age of the world in which people had need to make use of this criterion and search for truth as for hid treasures, it seems to be the present, when we are assailed on all sides by the superstitions of men, seducing spirits and doctrines of devils. To illustrate our subject we introduce a specimen of the fruits of spiritualism. It is an extract from an article in the *Spiritual Telegraph* for Aug. 13th, 1853, entitled, *Wrestling with a Spirit*. It says:—

"At another time several friends had come together to witness the strange power that seemed to be at work at the house of Brother J. A. While the rapping was going on, one of the company denounced the whole thing, said he did not believe it was Spirits, or if it was, they could not rap and move tables, etc.—And he defied and dared the Spirits, saying he could throw down or whip any Spirit. The Doctor then inquired of the Spirit that was rapping at the time if he could wrestle; he said he could. The Spirit was then asked if he was willing to wrestle and show fight with that gentleman; he said he was. The brave man then told the Spirit to follow him out into the yard, and started; all the circle rising from the table, when it commenced moving toward the man, rose from the floor and hit him several hard blows before he reached the door, which hastened his steps; and as he passed out, the table, or rather stand, was thrown at him, only missing him a little, striking the door facing about midway, denting and scarring the facing, bursting off the top of the stand, breaking the legs, splitting the upright post, leaving indentations as though bullets and shot had been fired into it, the medium not touching it, only following close after, and out into the yard, where the spirit-fighter had arrived unharmed.

But now commenced a new struggle: he began striking, jumping as though he was contending with flesh and blood, manifesting all the signs of determined bravery, and to fight it out to the last. He was several times thrown hard on the ground, then struggled and re-gained his feet, and down he would come again. This mode of testing the invisibles continued until the Spirit's adversary was sorely wounded, and worried out of breath and physical strength. He finally re-gained his foot-hold and made a hasty retreat into the house up a flight of stairs, taking to himself a private room, closing the door after him, 'declaring that he never wanted to fight Spirits any more, and that if they let him alone he would let them alone;' the Spirit not pursuing a fleeing foe, for I presume they are too noble for that. Thus ended the contest between a man in the flesh and one out of it."

By this we are reminded of an occurrence which took place in the days of the apostles, recorded in Acts xix, 13—16. "Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and over-came them, and prevailed against them, so that they fled out of that house naked and wounded."

It is universally admitted that like agents produce like results; hence, like spirits will do like works;

and if the spirits, which, in the days of the apostles, would leap on men, and overcome them and oblige them to flee naked and wounded, were evil, as Luke (who was the writer of the Acts) plainly declares, it follows that those who will do the same works in the nineteenth century are no less evil. By their fruits, says Christ ye shall know them. Do men gather grapes of thorns, or figs of thistles? Matt. vii, 15, 16, 19. It is a natural and reasonable conclusion, that those who would "show fight" in the days of Paul, and those who will do so at the present time, belong to the same class.

Said the spirit, Jesus I know and Paul I know; but who are ye? It appears then that the spirits will know with whom they have to deal; and herein lies our safety: that we possess enough of the power and spirit of God to be able to resist their influence.—Here is the promise: "And these signs shall follow them that believe: In my name shall they cast out devils; they shall speak with new tongues; . . . and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Mark xvi, 17, 18.

At this age when the world is fast being drawn in to the great whirlpool of spiritualism, when Satan is working with all power and lying wonders, we do well to take heed to the Apostle's warning: "Finally my brethren, be strong in the Lord and in the power of his might. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness (margin, wicked spirits) in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand." Eph. vi, 10, 13.

Then can we say as did the seventy whom Jesus sent out, when they returned with joy, saying, "Lord even the devils are subject unto us through thy name;" though in this we are commanded not to rejoice, but rather rejoice that our names are written in heaven.

U. S.

Rochester, N. Y., Sept. 19th, 1853.

A Letter to the Disciples of the Lord.

BY ROSWELL F. COTTRELL.

Concluded.

THE MONUMENT.—AN EXTRACT.

"We will now suppose, that a person wandering through the streets of some great city, suddenly comes to an enclosure containing a collection of spacious and beautiful buildings. On enquiring he finds that they are designed for a benevolent purpose—say, a home for friendless and indigent females. He obtains permission to enter the enclosure, and the first thing which attracts his attention is an imposing monument, upon which is an inscription to the effect, that the ground was given, the buildings erected, and the institution endowed by the munificence of one John Howard; and that this monument was raised to commemorate the fact. We will next suppose that after this monument has stood unmutated for many years some person undertakes to demolish it, and build another in its place, for the purpose of commemorating a different event; or, if he should not choose to build a monument entirely new, that he removes the slab containing the inscription, and substitutes another having a new inscription which leaves out the name of John Howard, making no allusion to him, nor to the object for which he had caused those buildings to be erected. Would not the person, who would act thus, show that he did not feel towards the name and memory of John Howard as he ought to feel? Would it not be natural to infer, that he harbored some enmity against him?—that he did not wish his name perpetuated?—or, that he hated the work itself, and did not wish such a monument of god-like benevolence to be kept in memory? Some such inference, we think, would be perfectly natural. Indeed, we see no room for any other, unless it be this, that the destroyer of the monument was actuated by the mere love of mischief."

The advocates of the first day of the week may take notice that we have spoken this parable against them. The Sabbath is a monument, upon which is the plain and unmistakable inscription, that Jehovah created the worlds; that by power, wisdom and goodness, he formed and perfected all in six days, and rested on the seventh; and that for the purpose of commemorating this fact, the monument was erected, so that men might have no excuse for atheism, and none for idolatry. Ho! all ye that pass by, the way-faring man and the fool, as well as the philosopher and the learned, stop—read—and know, that Jehovah is the Creator of all things. Those who deny the obligation of the sabbath under the gospel, are represented by the man who tears down the monument, and builds another in its place. Those who pretend to admit the perpetuity of the Sabbath, but contend for a change of the day, on the ground of the work of redemption, are represented by the man who secretly removes the slab containing the inscription, and substitutes another, with a different inscription. And now, so far as the design of the Sabbath is concerned, what difference does it make whether the monument be altogether demolished and a new one built, or merely the slab of inscription removed, and another substituted. Practically, it makes no difference.—The advocates of both these seemingly different views, are agreed in their object. They both desire to maintain the observance of a day different from that which the law of the Sabbath enjoins, and both desire it on the same grounds. They both wish to have the first day of the week considered holy, and not the seventh; and both are governed, in this, by a desire of commemorating—not the creation, but—the work of redemption.

Must we, therefore, conclude that the advocates of the first day observance are actuated by a feeling of enmity against Jehovah, as the Author of creation, and that they desire that his name should no longer be had in remembrance on this account? Must we conclude that they despise the work of creation?—that they see so little of beauty and glory in it—so little of benevolence and goodness—that they think it unworthy of any further commemoration? We had supposed that it were enough for *unregenerate sinners* to cherish enmity against Jehovah as the God of creation. "The CARNAL mind is enmity against God." We had supposed that when one was created anew in Christ Jesus, his enmity was destroyed, and that he then loved to contemplate Jehovah as the Author of his existence, and of all created things, and that he began to love the law which Jehovah, as Creator, enjoined. We always thought that the effect of redemption was to open the eyes to see, not only the beauty of redemption itself, but the beauty and glory of creation, and the goodness and benevolence of Jehovah as displayed in the works of his hand. This, at any rate, is our experience; and it is passing strange if the effect of redemption on every heart to which it is applied, is not to eradicate every thing like atheism, and to create that faith which is firmly persuaded that God exists, [Heb. xi, 6; Ps. xiv, 1.] and that the worlds were framed by the word of his power. Heb. xi, 3.

But we are persuaded that our First-day brethren do not mean what their practice so clearly implies.—Still we cannot forbear asking why they go about to tear down the monument which proclaims Jehovah as the Creator of the world? Why seek to demolish that which was set up for the very purpose of being a standing testimony against Atheism and Idolatry. Surely you do not mean to strike hands with infidels and heathens! Or, why seek to alter the inscription which God originally placed upon this monument? Why seek to make it tell a different story, as if the old one was too old to be repeated any longer? You may, perhaps, reply, that a monumental institution, to proclaim Jehovah as the God of creation, is not necessary, inasmuch as it is so abundantly proclaimed by the works of his hand. If so, then it was never necessary; and for four thousand years the Sabbath was a useless institution.

The truth is, men are just as apt to be infidels now as they ever were, and the Sabbath is just as necessary now, as a testimony against their infidelity, as it ever was. Why, then, seek to destroy the Sabbath, or to modify it, and alter its character, so that it can no longer be recognized as commemorative of creation? We are astonished that Christians will act thus.

But that which makes their course in regard to the Sabbath still worse is, that they attempt to father it upon Jesus Christ! The Church of Rome, with all her impiety, has never been guilty of this. But you, who call yourselves Protestants, allege that Christ tore down the monument which God had set up to be witness against Atheism and Idolatry! You allege, at least, that he began to batter and deface the inscription, and gave his apostles instructions to complete the work of demolition after his resurrection! If Jesus Christ were an Atheist—if he taught that the world came into existence by chance, without any forming hand—if he desired to spread this belief among men, and blot out, as far as possible, every thing which attests that Jehovah was the Creator—we should suppose that one of the first things he would undertake would be to destroy the Sabbath.—But if, on the contrary, he came to declare the glory of the Father—if he came to bear testimony against infidelity, and by his redeeming power to lead men back to the acknowledgment and worship of the Creator, as we know he did—it stands to reason, that he would honor the Sabbath, that he would enforce it by his example, and that he would say of this, as of any other divine precept, "I came not to destroy the law—one jot or one tittle shall in no wise pass from it, till all be fulfilled."

APOSTOLIC EXAMPLE.

Is in favor of the Sabbath. The apostles never broke the Sabbath, nor were they accused of it, after the resurrection, by their most bitter enemies. And think you those fault-finding Jews would have kept silence on this point, if they had broken it, or sought to introduce another day in its stead? On the contrary, they continued to speak of the Sabbath as an institution which really existed, without calling it old or Jewish. It was Paul's custom to preach in the synagogues on the Sabbath.—Acts xvii, 2. You reply, it was because they could find the Jews assembled on that day. Very well. They might have appointed meetings on the first day occasionally, if they observed that day at all. On one occasion as they were going out of the synagogue, the Gentiles asked Paul to preach to them on the next Sabbath.—Acts xiii, 42. If that request had been made to a modern preacher he would have replied, You need not wait for another Jewish Sabbath; to-morrow is Lord's day, we will preach to you to-morrow. It is marvelous how silent the apostles were with regard to this new institution.

When Paul was at Corinth he labored at his trade of tent-making, but when the Sabbath came, he was found at the synagogue persuading both Jews and Greeks. Here, when the chief ruler of the synagogue and many of the Corinthians believed, an excellent opportunity presented itself for the Apostle to introduce the new institution. But here, as every where else, he was silent in regard to it. But he preached *every Sabbath*, and continued there a year and six months.

Now, brethren, if you can examine this subject without prejudice, I have not a doubt that you will come to the conclusion that the Sabbath was made for us. If you can forget your early teaching, you will not find a hint at the new institution in the Old or New Testament, if we except Dan. vii, 25. The phrase, Lord's day, is found but once in the Bible.—[Rev. i, 10,] and that rule of interpretation which would apply it to the first day, would prove from the Bible that we all ought to hang ourselves. One solitary instance is recorded of the disciples meeting on the first evening of the week, [Acts xx, 7,] but not a hint is given of this being a custom. The direction, "Let each of you lay by him in store," would never have suggested the idea of meeting together, to any

rational mind, had it not been connected with the words, "first of the week." But these last words occurring but twice in the New Testament except in the evangelists, some good use must be made of them where they do occur; as, where timber is scarce, every crooked tree must be used for something. It is truly said of biased minds,

"They first got their tenets, then make it their care,
To search out such scripture as best will compare;
And when they have found that which suits them the best,
They falsely construe it, and skip all the rest."

Brethren, read the Book, as for the first time, on this subject, saying in your hearts, God's will, not mine, be done, and the result will be a reformation which will honor God, and promote his cause on earth.

NO LAW, NO SIN.

In the great day of accounts, when I stand before the Judge of all the earth, if I am asked why I did not observe the first day of the week, in commemoration of the resurrection of Jesus Christ? this shall be my answer:—

O, Lord Almighty! thou didst give to thy children on earth a book containing certain requirements; and, as I thought, all thy requirements for man's observance. Nay, the Book itself testified that, to fear God and keep his commandments, was the whole duty of man. That Book contained no commandment for the religious observance of the first day. I searched for the example of the apostles and primitive churches. I found, indeed, many examples of an apostle preaching on the Sabbath, and this was declared to be his custom. But only one instance was recorded, in the whole Book, of a congregation of Christians coming together for religious service on the first day. This was an evening meeting at Troas. It was not said this was a custom, but Paul's being "ready to depart on the morrow," naturally suggested to the mind that it was merely occasional. And as the evening of the day, according to the Book, came before the morning of the day, I verily thought that the Apostle started on his journey on the first day. My brethren called this day "Lord's day," but it was not so called in the Book; but Jesus *did* say that he was Lord of the Sabbath day. Now I confess I did not observe the first day; but "Where there is no law, there is no transgression."

CONCLUSION.—Brethren, the union of Christians is an object for which we all pray. This object might be attained, if we would attend to the "essentials" of religion, and leave off contending for the "non-essentials." The essentials are the things which are written in the Book, the non-essentials are those which are wisely left out. The observance of the first day, like infant sprinkling, is a non-essential, inasmuch as it is not mentioned in the Book. Neither you, nor I, will be condemned for not attending to it. But, possibly, I may be correct in regard to the Sabbath, and, therefore condemnable if I forsake it. Now, as nothing can tend more effectually to divide Christians, than a difference in regard to the day of worship, remove this stumbling block or cause of falling out of the way by appointing your weekly meetings on the Sabbath. You can lose nothing by the change; and it would be a great gain to a few brethren who believe that Jehovah's Law is like its Divine Author—unchangeable.

From the Sabbath Recorder.

"Sabbath Desecration" by the Press.

The following "Address" was sent us some two weeks ago, but was mislaid and forgotten, till it accidentally turned up a day or two since. This is our apology (if any is needed) for not giving it an earlier notice. We have no knowledge of the writer, nor of the position he occupies in community; but he seems to be a man who earnestly longs for the triumph of righteousness over sin. In this instance, he has evidently done what he supposes to have been his duty. Our comments are not intended to impeach his sincerity, but if he will weigh them candidly, he will see that there are some who are quite as sincere in supposing that the Sunday has no Bible claims to be

considered a holy day. That our views do not coincide with those of the majority, is a matter of small importance, and if our correspondent is what he appears to be, he will feel that it is better to disagree with all men, than to disagree with God.

AN ADDRESS.

To the Editors of the Daily and Sunday Press of New York City and the United States, on Sabbath Desecration.

Messrs. Editors:—Having some just appreciation of the *Power and Importance* of the Press, for "weal or woe," especially in this free country, we feel the deepest concern for the moral rectitude of the principles and views of its Conductors.

It is to us of very minor importance whether Editors of Daily Journals or Periodicals are politically "sound in the faith," to their being sound in the belief and practice of the great principles of a Bible morality and religion.

The man, or the Government, that adjures the Law of God, contained in the decalogue (or Ten Commandments,) or any single precept thereof, whether the Fourth, Sixth, or Eighth, we consider a wicked man—a wicked Government,—for he who willfully violates one Commandment breaks all; the Law of God is a unit.

Now it is a fact painful to every pious heart, that our Federal Government, sometimes, and the Editors and Proprietors of "Sunday Papers" of the city of New York, and through the United States, always, treat the Fourth Commandment as though it were abrogated, or was never of any binding force upon any nation, or individuals that ever composed a nation, except the Jews; and we add (mournfully,) many Editors and Proprietors of the Daily Press, apparently justify their course.

In the language of a popular Editor, in reply to our objections to his advertising "Sunday excursions" in his Journal, perhaps they will say, "we do not believe in any HOLY SABBATH!"

However, nothing is more certain than this, that human opinion will never change the Unchangeable Law of the Unchangeable God; his Moral Law remains, every precept of it, in all its binding force upon all nations to whom it is made known. And Jesus Christ Himself declares concerning the Sabbath, that it was "made for man"—for universal man,—in all climes. And woe, we say, to the nation or the man, that has not, and chooses not to have and keep, a "Holy Sabbath."

We would address our fellow-citizens of every class, in terms kind and respectful; pardon us, gentlemen of a Sabbath-desecrating Press, if we should seem to fail in our respect toward so large, so learned, so talented a class as yourselves, when we say our disgust,—nay, more,—our indignation, is excited, when we read in one of your columns an eloquent essay in favor of morality and religion, and a proper observance, perhaps, of the Sabbath—a terrible scourging of the profligacy of the times—a manifestation of holy abhorrence at the moral and political corruption of men in high places—a prophesying of woe and ruin, without speedy and radical reformation; then in the next find an advertisement or several of them, inviting the public, or at least showing them, for fifty cents, how they may very agreeably (if wicked enough,) break God's Fourth Commandment by an excursion on this, that, or the other Steamboat, to this, that, or the other Island, Village or Grove!!!

And still more is our disgust and indignation excited, when "from early morn to high noon" on each Sacred Day, our eyes, and ears, and hearts, are pained with sights and sounds unholy, presented and made by the thousand ragged ignorant boys, that cry through our streets, at the top of their voice, the "Sunday papers," proclaiming the sin of their employers and patronizers, if not of the whole city; that unchecked and unrebuked, suffers such bold unmitigated iniquity to live and grow more rife;—proclaiming, we say, their sin like Sodom—knowing no shame!

Can it be consistent with either Christian character or Patriotism, thus to disturb a Christian community by such an abominable traffic on the "Lord's

Day;" and increase the degradation of the Youthful Venders whom True Religion, Philanthropy, and Patriotism would exert their influence to place each Lord's Day in Sabbath schools and Churches, to learn the way to respectability on earth, and eternal happiness in Heaven?

"Consistency is a jewel." Vainly, indeed, in our estimation, will you advocate "Republican Principles" or pure morality; vainly expect to perpetuate our Free Institutions. Political, Civil, and Religious, and extend them over the world, while the main power of the Press in this city and country levels so destructive an axe at the root of the Tree of Liberty—the Law and Gospel of God, by a PRACTICAL (at least) abrogation of the Fourth Commandment, in refusing to "Remember the Sabbath Day, to keep it holy," and Government, to great extent does likewise. Go search the records of all nations, look today over the map of the World, mark the Political, Civil, Moral, and Religious condition of its myriad nations, and see if there is, or ever was one that had, or now has, a stable and Free Government, an enlightened and happy people, only in proportion as they had, or have, "respect to all the Commandments of God," or, if you please, to his "Holy Sabbath?" For, although "all the law and prophets hang" on the First and Second Great Commandments, (the sum of which enjoins love to God and man,) yet all history will prove that neither these, nor any other Divine Precept, has been, or will be remembered and kept, with fidelity, where there has not been and is not a "seventh part of time set apart as sacred" for their consideration—the hearing of "the glorious Gospel of Jesus Christ," and the worshiping in Spirit and in Truth, the Father, Son, and Holy Ghost. And now, Gentlemen, having for the sake of a good conscience, the good of our common country, the eternal salvation of immortal souls, for which we labor and pray, and the honor and glory of Him who has said, "Ye shall keep my Sabbaths and reverence my sanctuary," very plainly and kindly expressed in this Address, our Individual sentiments on this matter of "Sabbath Desecration," we hope that, although our single name, (unknown to fame as to yourselves,) is appended, you will nevertheless be as powerfully and happily affected by its truthfulness as if it were signed by all that vast array of the names of the wise and good in this city, whose views, on this subject, we are confident, coincide with ours, and are derived from a sound interpretation of the "Lively Oracles of the Living God."

With these sentiments, we remain your servant,
For Christ's sake, J. B. HORTON.

N. B.—Those Editors to whom this Address may be sent, that shall not deem it incompatible with their interest, will please to publish it. J. B. H.

New York, August 17, 1853.

REMARKS.

The foregoing displays a commendable zeal, and as it is "not incompatible with our interests," we comply with the writer's request to publish it. But do you know, Mr. Horton, what it is which the Fourth Commandment teaches? Presuming that your zeal is for God, rather than for yourself or your party, we will undertake to show you. The Fourth Commandment teaches, that the seventh, not the first, day of the week is the Sabbath. You and all your fellow-helpers, assume that the thing taught is, that the seventh part of time is holy to the Lord. But you misapprehend the meaning of the Commandment.

When it is said, 'The seventh day is the Sabbath of the Lord thy God,' the meaning is—not, that the seventh day is the Sabbath which the Lord thy God appoints for thee to keep, but—that it is the Sabbath which the Lord thy God himself observed. On this point almost every body blunders, understanding the Commandment as if it read thus: 'Remember the Sabbath-day to keep it holy. Six days shalt thou labor and do all thy work, beginning upon such day as may be designated; but the seventh day, after these six days of labor, is the Sabbath which the

Lord thy God appoints for thee to keep. In it thou shalt not do any work,' &c.

Now a candid analysis of the Fourth Commandment will show, that the meaning is something very different from this. The first words of the commandment, 'Remember the Sabbath-day,' refer to a well-established historical fact. 'The Sabbath-day' is synonymous with 'the Rest-day' and refers to some particular Rest-day, known and rendered notable in history as such. The remainder of the Commandment clearly sets forth, and specifies, the particular Rest-day to which reference is had. It sets forth that the reference is to that notable Rest-day which the Creator himself observed, when he had finished his work. That Rest-day, in its weekly returns, is the one which we are commanded to remember and keep holy. Is it not so, Mr. Horton?

Now, we will submit it to yourself, whether the Rest-day which the Creator himself observed after he had finished his work, was not the last day of the first week of time. And we will submit it to yourself, whether that is not the day which the Creator "blessed and sanctified." You yourself shall say, whether he did not "bless and sanctify" that day, because that in it he rested from all his work. And you yourself shall be the judge, whether this reason can possibly apply to any other day of the septenary cycle. All the other days were working days—were they not?

It comes then to this: That the seventh, or last, day of the first week of time is the one in which the Creator rested—the Sabbath, or Rest, of the Lord thy God; that upon this day the Creator put his blessing, so that in its weekly return it might be holy and a blessing to man; that this is the only day of the seven, which can with any propriety or truth be spoken of as a 'sanctified' day; that this, and this only, is the one which the Creator requires us to remember and keep holy in its weekly return.

The meaning of the Fourth Commandment is, therefore, as if it read thus: 'Remember the Rest-day—the day designated in the History of Creation as such—to keep it holy. Six days shalt thou labor and do all thy work, but the seventh is the Rest, which Jehovah thy God observed—after he had finished his work. 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 the 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 on the seventh day. Wherefore the Lord blessed the Rest-day, and sanctified it, so that in its weekly return it might be a blessing to man, for whom it was made.' Mark ii, 27.

Now the precise thing which the Fourth Commandment requires, is the commemoration of the Creator's Rest. And why commemorate his Rest? Because, in so doing, we commemorate the work which that rest implies. In other words, by commemorating the Creator's rest, we commemorate the whole work of creation, and celebrate it as the finished production of an almighty hand. To commemorate the work of creation, therefore, is the duty which the law of the Sabbath enjoins. And it enjoins it, in order that man may be saved from the atheistic folly of supposing that the worlds came into existence by chance, or by some power other than that of an all-wise Intelligence; and from the heathenish folly of supposing that the matter of creation was eternal, or that the gods of the heathen, or any other being but the God of Israel, had anything to do in the formation of the universe. As a testimony against Atheism and Idolatry, the Sabbath was given to man.

And now, Mr. Horton, tell us whether you are not now, and have not all your life been in the transgression of the Fourth Commandment. Does not your own example tend to the perpetuity of that ignorance which has so long prevailed in regard to this subject? Do you not, every seventh day of the week, go about work, and say, (by your example at least,) that it is not the day which God has pronounced holy? Do you not thus give the lie to Him who has said, "The seventh day IS the Sabbath?"

We do not suppose that you mean to be an example of disobedience. We doubt not, that you are actuated by more honest intentions. The tone pervading your "Address," is proof that you are much distressed on account of what you suppose to be highly dishonorary to God. But since "the man that abjures the Law of God, contained in the Decalogue, (or Ten Commandments,) or any single precept thereof, whether the Fourth, Sixth or Eighth, is a wicked man"—these are your own words—you are, if you know it, in rather an awkward predicament.—We would advise you to consider, therefore, whether it is not time to take the beam out of your own eye.

"Pardon us, if we should seem to fail in our respect toward so large, so learned, so talented a class," as the one to which you belong, "when we say, our disgust—nay, more, our indignation is excited, when you give us an eloquent essay in favor of a proper observance of the Sabbath," and then, before you have done, begin to show the people "how they may very agreeably (if wicked enough) break God's Commandment," to keep holy the seventh day, by just substituting the practice of Sunday-keeping instead.

"And still more is our disgust and indignation excited, when 'from early morn to high noon,' on each Sacred day, our eyes and ears and hearts are pained with sights and sounds unholy, presented and made," not so much by "the thousand ragged, ignorant boys," as by the well-clad, intelligent men, whose carts and carriages, and open stores, and thronged markets, and military parades, and bands of music, and places of amusement, indicate a complete forgetfulness of the fact that God has said, "The seventh day is the Sabbath—in it thou shalt not do any work." This frightful state of things, which ignores the existence of an institution designed as a constant testimony against Atheism, you yourself, Mr. Horton, have helped to perpetuate.

"Consistency is a jewel." Vainly, indeed, in our estimation, will you advocate obedience to the law of the Sabbath, while by that very law you stand condemned. "Thou that teachest another, teachest thou not thyself?"

T. B. B.

COMMUNICATIONS.

From Bro. Miles.

DEAR BRO. WHITE:—I feel to praise the Lord for the opportunity of saying through the *Review*, that I am still striving for the kingdom. While away from kindred, friends and brethren, our way is onward, and shall be, by the grace of God, until we reach the plains of Paradise.

Brethren, are we able to go up and possess the goodly land? yes, we are fully able, if we keep God's holy law. I feel, while penning these few lines, to exclaim with the Psalmist, "O how love I thy law! it is my meditation all the day." O how it rejoices my heart, that while surrounded by the wicked, God in his mercy did not leave me in their ranks, to scoff at his humble followers; for I see, according to the word of the Lord, that they are soon to pass away like the morning dew; while the righteous are to shine forth in the kingdom of their Father.

Brethren, let us take courage and fight on; for the warfare is almost accomplished; and we shall soon have our discharge, and be called home to receive a rich reward in the kingdom of our God. I want daily to be more like my blessed Lord, and have the mind that was in Christ, that when I am reviled, I revile not again; when I am persecuted, I threaten not.—I want all the fruit of the Spirit; which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance: if these things be in us, and abound, they make us that we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. I want to suffer more with my blessed Master, and go to him without the camp, and bear his reproach; for if we suffer with him, we shall also reign with him. O precious promises! I often think, shall I be permitted to share in the glories promised

to those who keep the commandments of God and the faith of Jesus. O that I was more like the meek and lowly Jesus: I could then praise him more perfectly.

I can say, truly, it rejoices my heart to hear from my brethren who are scattered throughout the land of the enemy, who are still struggling on for the kingdom. Go on, dear brethren, I will try and meet you there. Though we are a scattered and torn people, despised by the world and rejected by a fallen church, let us not be discouraged; for they that are for us are more than they that are against us. Yes, the time is not far distant, when the saints of the Most High shall take the kingdom under the whole heaven, and possess it forever, even forever and ever; for yet a little while and he that shall come, will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him.

I am resolved to press my way onward till I reach Abraham's promised possession; for I have heard of that happy country, and I long to be there. Yes, I know that if I keep the commandments of God and have the testimony of Jesus, I shall have right to the tree of life and enter in through the gates into the city, and have the society of saints and angels, and be made like Jesus and dwell with him through all eternity. Glory to God for the prospect of a better country than this.

ALONZO MILES.

Plainfield, Ill., Sept. 11th, 1853.

From Bro. Giddings.

DEAR BRO. WHITE:—We are still striving to enter in at the strait gate; for we read that many shall seek to enter in but shall not be able. We are trying to keep all the commandments of God and the faith of Jesus, that we may have right to the tree of life. We know that we love Him when we have respect unto all his commandments.

The cause is still rising with us. One more has been added to our number by confession of the truth and baptism. We have great reason to rejoice on account of the out-pouring of God's Spirit among us.—Our prayer is, Lord add to our numbers of such as shall be saved. Another thing very encouraging is, that the prejudice begins to give away, and a friendly feeling is manifest on the part of some of the most prominent ones of the no-Sabbath brethren, and we are looking for the third angel to go with a loud voice; when all the honest will see the truth, and come out of Babylon. O, that the Lord would hasten the time when the 144000 shall be sealed, and the kingdom under the whole heaven be given to the saints of the Most High God; when Jesus shall reign King of saints.

I would say to the dear brethren in Rochester, that I am not sorry that I walked there to hear the truth. I have great reason to bless God that I ever met with any of the dear saints—the remnant of God's people. We would be glad to see you again, but probably shall not until the Lord comes to take home his jewels. Pray for us.

Yours in hope of the soon coming kingdom,

T. I. GIDDINGS.

Laona, N. Y., Sept. 18th, 1853.

From Bro. Rapp.

DEAR BRO. WHITE:—I received the three dollars which you returned to me, also, the tracts. I could have got along without the money, though it came quite acceptable; but I gave, hoping for nothing in return. Had you been for this world's goods, you would have kept all, whether in need or not. I thank Christ for his word, that by their fruits ye shall know them.

By means of the tracts you sent, two have resolved to keep the commandments, the fourth not excepted. They wish for the *Review*. They meet with some opposition, but are determined to persevere.

Another brother and his wife has come into the faith, and are living it out. Others are investigating. They have had no preaching here yet, only what the tracts and myself have done.

Yours in love,

WM. H. RAPP.

Markesan, Wis., Sept. 20th, 1853.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, SEPT. 27, 1853.

THE SEVENTH-DAY SABBATH
NOT ABOLISHED!

A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches, "without note or comment," that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the REVIEW.

THE FIRST DAY OF THE WEEK
NOT THE SABBATH!

ANOTHER REQUEST!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the REVIEW.

Clarkson Meeting.

Our meetings at Clarkson, last Sabbath and First-day were of deep interest. The seed sown at the grove meeting, the Lord is watering, and causing to grow and bring forth fruit. Praise the Lord, some precious souls have been induced to take heed to the last call of mercy, and are striving to seek a shelter from the storm of God's wrath, which is soon coming upon the heads of the wicked, by "Turning away from polluting God's Sabbath," that thus they may be "Repairers of the breach," [Isa. lviii, 12, 13.] and be found "Standing in the gap," and thus prepared to "Stand in the battle in the day of the Lord," Eze. xviii, 5. The brethren informed us that at their Fourth-day evening prayer meeting last week, they were bountifully blessed, and another Nephew of Bro. Lamson (a son of his brother residing near) confessed the truth, and found pardon and sweet peace in believing on Jesus.

Our meeting last Sabbath in the forenoon was a season long to be remembered on account of the goodness of the Lord to his people. The cases of the three remaining unconverted children of Bro. Lamson rested heavily upon us, and we cried mightily to God in their behalf. They came into our prayer-meeting and began to plead for mercy. The Lord heard their cries and spoke sweet peace and pardon to their souls. Their faces shone with the glory of the Lord as they all began to praise the Lord for his goodness. It was truly a heavenly scene, to see for the first time, that family all united by the holy ties of the religion of Jesus. A sister of Bro. Lamson who was visiting them, was converted to God and his truth during this meeting. Several confessed the truth whose names I do not recollect. The house of Bro. Lamson was truly a blessed place to my soul that day, as I saw the young there confessing the truth and the name of Jesus. It reminded me of former days when there I heard instruction in relation to the second advent doctrine, and when in that house I first professed the name of Jesus before the public. Over five years have flown, and now the Lord had permitted me to meet with them under the sound of the third angel's message. It was truly refreshing to meditate upon the varied scenes that had since transpired.

On First-day nine willing souls were baptized. It was indeed a solemn and impressive, yet rejoicing scene to witness them as they rose from the water happy in God, determined to walk in newness of life. Delightful memorial of the resurrection of our Blessed Redeemer and the protestation of our faith that he will also raise us up by his power.

The Sister and two Nephews were among those baptized. Truly the Lord's hand is thrust down to gather out the jewels in Clarkson. Ten souls have already confessed the truth, and are striving to keep

all the commandments of God. As many more are convinced and admit the truth, and, without doubt, will move out upon it. Deep conviction is on the minds of the community. Last First-day evening it was a solemn place while we endeavored to present before them the terror of the time of trouble, which lies but just before us. We thank the Lord, as we see the work still progressing. The third angel's message is rising. May the Lord help us to rise with it, and be prepared to go forth and labor effectually in his vineyard. J. N. LOUGHBOROUGH.

Rochester, N. Y., Sept. 21st, 1853.

Proving too much.

DEAR BRO. WHITE:—With regard to the many positions of our opponents on the Sabbath question I wish to say a few words.

Probably the confusion of Babylon is not more fully exemplified in any one thing, than in her opposition to the Sabbath of the Lord; her arguments being more at war with herself than us. Not to notice the unscriptural position of the *Harbinger*, let us glance at the real position of the *Watchman*.

If I understand it rightly, the *Watchman* claims that First-day is the Jewish seventh day and labors to show that it was changed about the time of the crucifixion. What next? He publishes a very flattering notice of the "Book" written by Z. Campbell, and informs his readers that without any knowledge of his position, C. has taken the very same, but neglects to tell them that C. shows the change at a different time altogether; so that if both are correct as regards the change, the seventh day now comes on Second-day. But a neighbor of mine has got ahead of them both, and gives more Scripture for his position. He shows that a day's reckoning was lost about 1400 years before Christ, when, at the command of Joshua, the sun stood still about a day; consequently the actual time of the Jewish seventh day comes on our First-day.

Now if the above positions are correct, the Jewish seventh day comes not on First-day nor Second-day but on Third-day. I would advise those who are publishing changes of the Sabbath to stop now; for when they shall have shown the Sabbath changed in four more places, the original Jewish Seventh Day will again come on our Seventh-day. If the *Watchman* slept with one eye open he would be very likely to discover that fact.

I am glad to hear that our seventh-day Baptist Brethren are enquiring into our belief. I have reason to hope that many from among them will yet embrace the "Present Truth."

We hope through the grace of God to be able to overcome the world, and be saved from the strong delusions into which those fall who reject the light of truth, and finally to meet you, together with all those that do His commandments, inside of the Celestial City, where we shall have "right to the Tree of Life."

Yours in the Patience of the Saints,

S. R. C. DENISON.

Lyndonville, Sept. 13th, 1853.

Appointments.

We will meet with the brethren at Dartmouth, Mass., October 8th, and 9th. Springfield, Mass., the 15th and 16th.—Washington, N. H., the 22d and 23d. New Haven, Vt., the 28th and 29th.

There will be a meeting of the brethren in Washington, N. H., and vicinity, Oct. 21st, for the benefit of the church, that the church may get into a place to work for the Lord during the meeting. Lectures will be given the 22d and 23d. Brethren, come to the conference praying. Let none of the brethren come to be weights to the cause.

A general invitation is extended to all who wish to come and hear the reasons of our faith. Brethren in New Hampshire, get humble, and pray in faith to the living God to meet us in power at Washington. Have you little trials? Settle them at once, leave them at home, or stay at home yourselves. It is too late to have the work of God hindered by petty trials. We hope that brethren in other places will take heed to the above. It is too often the case that we have to labor hard all through a two-days meeting to get the brethren in a place to work.—Ed.

PROVIDENCE permitting I will meet with the brethren in conference at Clarkson, Oct. 1st and 2d.

J. N. LOUGHBOROUGH.

PROVIDENCE permitting the following appointments will be held.

Oct. 1st, 2d, at Bald Eagle Lake, Lapeer Co. Mich. where the brethren may appoint.

There will be a Conference held at Sylvan, Washtenaw Co., Oct. 7th, 8th, 9th. It is expected that Bro. Frisbie, Loughborough, Cornell and Cranson will be present. It is hoped that Bro. Bates will attend.

There will be a Conference in Locke, Ingham Co., Oct. 14th, 15th, 16th, where the brethren may appoint. We hope all those who feel interested will attend the above meetings as far as practicable.

H. H. NOTTINGHAM.

PROVIDENCE permitting, I will hold a conference at Norfolk, St. Lawrence Co., N. Y., Sabbath and First-day, Oct. 1st and 2d.

IRA WYMAN.

Nos. 1, 10 and 11 of the present Vol., have so far fallen short, that we shall not be able to furnish all our new subscribers with them.

Bro. D. Phillips' Post Office address is West Roxbury, Vt.

Letters.

P. D. Lawrence, A. A. Dodge, H. C. Pierce, J. Taylor, J. M. McLellan, E. A. Poole, S. T. Cranson.

Receipts.

S. D. Hall, H. C. Mason, J. Peck, S. French C. Amy, S. L. Chandler, L. Adams, N. Rublee, J. Griswold, Wm. Rixby, Mrs. A. Pemfield, E. A. Averill, K. H. Ellet, C. Fisk, W. Fisk, G. Sanders, a Friend, H. Child, M. Wiles, H. Gould, C. A. Washburn, C. A. Paine each \$1.

A. Arnold, C. O. Taylor, J. Whipple, J. Jones, I. Cramer, A. Cartwright, O. Bailey, R. Loveland, L. Paine, J. Tuttle, each \$2; P. Davis, A. Woodruff, Wm. Peabody each \$5; Sr. Tyler, (of Warren) J. Ayers, S. F. Bush, G. T. Turner, H. Page each 50 cents.

C. Moore, 25 cents; J. P. Ayer, \$1.50; R. Adams, \$1.12; L. Bean \$2.62.

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That we may be able to send the REVIEW to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

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