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

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THE RETURN.

TUNE—"Lilly Dale."

"I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am there ye may be also."—John xiv, 2, 3.

'Twas a doleful night, on Calvary's height,
When the Lamb of God was slain;
But Hope's cheering ray, shone bright o'er the day,
When he rose from the tomb again.

CHORUS.—O Jesus! my Saviour! dear Saviour come!
Our hearts weary grow,
Of thy longer delay—
O hasten to gather us home!

"I go," he said, "to prepare a place,"
Blest mansions in glory's domain;
And the promise, sure, sweetly fell from his lips,
"For you I'll return again!"

Through storm and night, so dark and drear,
In perils, grief and pain,
Thy people have sighed for the promised day,
When thou wouldst return again!

How long, O Lord, shall we watch and weep,
For the rightful Heir to reign?
And the myriad saints in silence sleep,
Who wait thy return again?

See the signs fulfilled of his Advent near!
Soon he comes in his kingdom to reign!
Not long will the wheels of his chariot stay,
That brings his return again!

The soul that once bowed with its burden of woe,
Shall rejoice o'er the flowery plain,
And a dazzling crown deck the care-worn brow
When the King in his beauty shall reign!

No tears or death shall await them more,
Who the better land attain;
O, we long to hail, with rapturous joy,
Thy glorious return again!

Rochester, Oct. 17th, 1853.

ANNIE R. SMITH.

THE ABRAHAMIC COVENANT.

BY JOHN C. DAY.

AND if ye be Christ's, then are ye Abraham's seed and heirs according to the promise. Gal. iii, 29.

It will be my purpose to show that this promise has been, and still is the property of the church in all ages and under all dispensations, and will continue thus, until its consummation. The work of redemption is the great work of God by which from eternity he purposed to make known to the principalities and powers in heavenly places his manifold wisdom. This work, though composed of many parts, and continued from age to age, under different dispensations, is one; the church is one, and the covenant with the church is one.—Immediately after the apostasy in Paradise, the work of redemption commenced. The voice of the Lord God was heard walking in the garden in the cool of the day. Having summoned the guilty parents of our race before him, and examined them on the subject of the revolt, the Lord turned to the serpent and said unto him, "Because thou hast done this, thou art cursed above all cattle and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life: and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel." Gen. iii, 14, 15.

This may with strictness be considered the beginning of the gospel of Jesus Christ. In this sentence, pronounced upon the serpent and his seed, was the first exhibition or revelation of the eternal counsel of peace, or covenant of redemption, between the Father and the Son, which is the

unchangeable foundation and source of all the merciful dispensations to our fallen race. This curse upon Satan, contains the sum of all blessings which a merciful God bestows on sinful man. It is a prophecy and a promise, which have ever since been fulfilling, but have not yet received their entire accomplishment. It comprises the whole Gospel, and a prophetic history of the opposition with which it should meet, and the success with which it should be crowned in all ages and countries to the end of time. Indeed almost the whole history of the church and of the world through time and to eternity is comprehended in this single verse.

By the seed of the woman, with almost universal consent, we are here to understand, Christ, as prominent, and all his believing people as one with him, and members of the mystical body of which he is the head. Christ and his people, of all ages and nations, are the seed of the woman, in contradistinction to Satan and all who adhere to his cause, designated as the serpent and his seed. In this construction, all the principal commentators agree. In this early promise, Christ was presented as a covenant for the people; and upon the ground of this promise the church, commencing with the first human pair, was originally founded. With reference to this promise sacrifices were divinely instituted as types of the great atonement to be made once in the end of the world, and as sacred memorials of God's gracious and everlasting covenant. By faith in this promise, Abel offered unto God a more acceptable sacrifice than Cain. By faith in this promise, the people of God, in the days of Enos, began to call upon, or, according to the margin, to call themselves by the name of the Lord; [Gen. iv, 26,] thus distinguishing themselves from the rest of the world by an open and solemn profession. By faith in this promise, from time to time, in some manner and form, renewed and confirmed, the church of God was continued from generation to generation, to the days of Noah, and thence to the days of Abraham.

From the beginning, until the Abrahamic dispensation, the church, so far as we can learn from the sacred oracles, was continued in the domestic or family state. The patriarch of a family was also the patriarch of that part or branch of the church, which the members of his family composed. But for wise and important purposes, the Lord, in due time, saw fit to bring his church into a more compact and regularly organized body, favored with a clearer dispensation of his covenant, and distinguished by a more special and visible seal. In pursuance of this great design, he called Abraham to go out from his country and his kindred, and his father's house, into a land which he would shew him; that in his family the church might be regularly formed, and that with him, as the heir of the world, and the constituted father of all them that believe, his everlasting covenant might be established.

From that memorable period, forward to the end of time, the church was to be considered one great family, composed of the children, either natural or adopted of Abraham; and accordingly, in Abraham as the constituted patriarch, all the families of the earth were to be blessed. At the time of Abraham's call, the promise, in thee, and thy seed, shall all the families of the earth be blessed, was first made to him. This, as none, I believe, will deny, is the very same promise, or a promise of the same comprehensive import, with that given in Paradise, that the seed of the woman should bruise the serpent's head. Suffer me to review

this for a moment. Is not the representation, here briefly given, correct and scriptural? Is not the work of redemption one, though in constant progression? Is not the church, though under different dispensations, throughout all ages, one? Was not the church primevally founded on the gracious promise of the Messiah, first given in Paradise? and did it not continue upon that foundation till the days of Abraham? Was not the promise to Abraham, in thee and in thy seed, shall all nations be blessed, though different in form, yet in substance the same with that given in Paradise, that the seed of the woman should bruise the serpent's head? and if so, then did not this same promise continue to be the foundation of the church under the Abrahamic dispensation as before, from the beginning, it had been? Was there not in the days of Abraham a great and important advance? Was not the church at that period advanced to a higher state under a clearer and more favorable dispensation? and is it then to be supposed that in this, its advanced state, it was removed from the foundation of a promise comprising the Messiah, and all the blessings of his kingdom, and placed upon the foundation of a promise, or promises, of a very different nature and comprising only temporal blessings? Certainly it is not to be supposed that after resting two thousand years, from Adam to Abraham, upon a promise including all the blessings of salvation, the church of God, thus advanced to a higher state, was placed, for two thousand years, from Abraham to Christ, on the foundation of merely temporal promises. Not so! Other foundation can no man lay for the church of God, in any period of the world, than that which is laid—even Christ.

For what purpose, it might be asked, was the great promise, comprising the Messiah, and all the blessings of his kingdom, renewed at the time of Abraham's call, if, under the dispensation then to take place, the church was not to be grounded upon it? Undoubtedly, as the church formed in Abraham's family, was but a continuation of the same church of God, which, two thousand years before commenced with the believing parents of our race, so it remained, though under a different economy, yet on the same foundation; and on the same foundation, though under different economies, the same church has remained to the present day, and will remain as long as the moon endureth.

With this view of the subject, it is very easy to see how believers in Christ are the children of Abraham; and as his children are blest with him as heirs of Jesus Christ, as it is by virtue of that covenant, by which the church was formed in his family, how can they be children and heirs by virtue of that covenant, unless the covenant and church formed by it be continued.

In order more fully to see that the covenant with Abraham was but one, and contained all the great and precious promises ever made to him, it may be useful to take a connected view of God's covenant transactions with that distinguished patriarch. Somewhat more than two thousand years after the creation, and about four hundred and twenty-six years after the flood, when the descendants of Noah had very generally apostatized from the true religion and devoted themselves to idolatry, the Lord said unto Abram, "Get thee out from thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee and will make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee:

and in these shall all families of the earth be blessed." Gen. xii, 1-3.

By faith Abraham obeyed and went out, not knowing whither he went, Heb. xi, 8. On his arrival at Moreh in the land of Canaan, the same year after his departure from Haran, the Lord appeared unto Abram and said, "Unto thy seed will I give this land: and there builded he an altar unto the Lord who appeared unto him." Gen. xii, 7. On the departure of Lot from between Bethel and Ai, where Abram sojourned three or four years after his arrival in Canaan, the Lord said to Abram, "Lift up now thine eyes and look from the place where thou art, northward, and southward, and eastward, and westward: for all the land which thou seest, to thee will I give it, and to thy seed forever. And I will make thy seed as the dust of the earth." Gen. xiii, 14-16. Then Abram removed his tent from between Bethel and Ai, to the plain of Mamre, in Hebron and built there an altar unto the Lord.

About eight years after his arrival in Canaan on his return from his expedition against Chedorlaomer and his confederates, the word of the Lord came unto Abram in a vision, saying, "Fear not Abram: I am thy shield and thy exceeding great reward." In that same day after giving assurance of a son for his heir, and foretelling him the affliction of his posterity in Egypt, the Lord made a covenant with Abram, saying, "Unto thy seed have I given this land from the river of Egypt, unto the great river, the river Euphrates," and this covenant was confirmed by the smoking furnace and the burning lamp passing between the parts of the slain beasts and birds. Gen. xv, 1-18.

After this solemn transaction it does not appear that the Lord spake again to Abram until about twenty-four years after his removal from Haran.—But when Abram was ninety and nine years old, the Lord appeared unto Abram and said unto him, "I am the Almighty God; walk before me and be thou perfect. And I will make a covenant between me and thee, and will multiply thee exceedingly." And Abram fell on his face, and God talked with him saying, "As for me, behold my covenant is with thee and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee; and kings shall come out of thee. And I will establish my covenant between me and thee, and thy seed after thee, in their generations for an everlasting covenant; to be a God unto thee and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be thy God." On this memorable occasion, the outward rite of circumcision was instituted as a token of the covenant. Gen. xvii. After this solemn transaction, but in the same year, the Lord appeared unto Abraham twice: once on the destruction of Sodom, [Gen. xviii, 1-29,] and afterwards on the occasion of Sarah's proposal, after the birth of Isaac, to cast out the bond-woman and her son: on both which he graciously gave him a renewal of his promises.

About twenty-six years after this formal establishment of the church in Abraham's family, as the last special trial of his faith and obedience, the Lord was pleased to command Abraham to take his son, then about twenty-five years of age, and offer him up as a burnt-offering on one of the mountains of Moriah. On this occasion, after Abraham had given proof of his entire devotion to the divine will, the angel of the Lord called to him out of heaven and said, "By myself have I sworn saith the Lord; for because thou hast done this thing and hast not withheld thy son, thine only son, that in blessing, I will bless thee, and in multiplying, I will multiply thee as the stars of heaven and as the sand which is upon the sea-shore; and thy seed shall possess the gate of his enemies, and in thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice." Gen. xxii, 17, 18. What was the design of this last extraordinary confirmation? The

Apostle to the Hebrews, furnishes the answer: "Wherein God, willing more abundantly to shew unto the heirs of promise the immutability of his counsel, confirmed it by an oath, that by two immutable things, in which it was impossible for God to lie, we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us. The promises first made to Abraham four hundred and thirty years before the law dispensation, [Gal. iii, 17,] were from time to time renewed until about twenty-four years after they were first given, then they were solemnly ratified and sealed in the form of a covenant, just as proposals first made to-day, may be renewed at several different times during any given period, and at length may be ratified and sealed in the form of a civil contract.

After the death of Abraham, the Lord appeared on a special occasion unto Isaac, and said, "Sojourn in this land and I will be with thee, and will bless thee; for unto thee and unto thy seed will I give all these countries, and I will perform the oath which I swore unto Abraham; and I will make thy seed to multiply as the stars of heaven, and I will give unto thy seed all these countries, and in thy seed shall the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." Gen. xxvi, 2-5.

You will observe, that as Abraham in the covenant of the church was expressly required to walk before God, and be perfect, as a condition of the promised blessings; so the Lord expressly assures Isaac, the heir of the promises, that because Abraham had obeyed, the promised blessings should be conferred. By this we may learn in what it consisted to walk before God and be perfect; for the Lord said to Isaac, because Abraham obeyed my voice and kept my charge, my commandments, my statutes and my laws. But let us examine these promises a little farther. The apostle Paul, in Rom. iv, while speaking of Abraham says: "And he received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; that he might be, [that is, might be solemnly constituted,] the father of all them that believe, though they be not circumcised, that righteousness might be imputed unto them also; or that they might be blessed in him."

Here the Apostle in this passage doubtless has direct reference to the establishment of the church in Abraham's family; for he tells us that on that memorable occasion, Abraham received the sign of circumcision, a seal of the righteousness of the faith which he had, yet being uncircumcised; does this not clearly teach that Abraham received the seal, that thus he might be formally constituted the father of believers of all nations, and does he not say or clearly teach that all this was done, that unto believers of all nations and ages, as the patriarch's constituted seed, righteousness, even the righteousness of faith, might be imputed. But if at the time the church was established in his family, the patriarch was thus solemnly constituted the father of believers of all nations, that unto them, as his constituted seed and heirs, the righteousness of faith might be imputed, I ask then, finally, was not the promise, in thee and thy seed shall all nations be blessed, essentially included in that covenant by which the church was then established, and to which the sign of circumcision was affixed as a sacred seal?—This again must be admitted as clear and direct proof of the perpetuity of this covenant.

But there is another consideration, too important to be omitted in this argument. Abraham was not only an individual believer, but as it already appears, he was divinely constituted the patriarch and representative of the church. Was the promise, then, "in thee and thy seed, shall all nations be blessed," merely personal, or was it of a public nature? Did it belong to Abraham only, as a favored individual, or did it belong to him in his public capacity as the patriarch and representative of the church; and consequently to the church of which he was the patriarch and representative? This promise, it is acknowledged on all hands, comprises the Messiah, and all the blessings of his kingdom. It was in substance the very same promise with

that given in Paradise, that the seed of the woman should bruise the serpent's head, and on which the church while in the family state, for two thousand years, had rested. It was in fact, the gospel as preached to Abraham, in those early times, and which afterwards, at sundry times and in divers manners, was more clearly unfolded. I ask, then, again, did this great promise belong to Abraham as a favored individual, only, or did it belong to him in his public capacity also; and consequently to the church of which he was the constituted patriarch and representative. Unquestionably, it belonged to him in his public capacity, and to that church to which pertained the adoption, and the glory, and the covenants and the giving of the law, and the service of God and the promises. Rom. ix, 4. Yes, this promise always belonged to the church of God; and, therefore, was always included in the covenant by which the church was formed. Accordingly, as a covenant promise, it was expressly renewed to Isaac and to Jacob, and in after ages its renewal was often repeated to the Abrahamic church with increasing clearness and fullness. On the whole, the promises, a Father of many nations have I made thee—and in thee and thy seed shall all the nations be blessed, are clearly correlative promises, and, as such, the one implies the other; for when the patriarch's name was changed from Abram to Abraham, and he was divinely constituted the father of believers of all nations and ages, believers of all nations and ages were by the same act, correlatively constituted his children and heirs; and it is by thus being his children and heirs that any are really blessed in him.—And now as the covenant made with Abraham and his seed was the constitution of the church formed in his family, the covenant and church were undoubtedly intended to be commensurate in their duration. If the covenant was intended to be temporary, the church was to be temporary; but if the covenant was intended to be perpetual, the church was also to be perpetual. The Lord renewed this covenant unto Jacob at Bethel. On his way from Beersheba to Haran the Lord appeared unto him and said, "I am the Lord God of Abraham, thy father, and the God of Isaac, the land whereon thou liest, to thee will I give it and to thy seed after thee, and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the West, and to the East, and to the North, and to the South, and in thee, and in thy seed shall all the families of the earth be blessed. In this renewal of the covenant with Jacob, almost one hundred and forty years after it was sealed to Abraham, the great promise in question was explicitly concluded. Gen. xxviii, 13, 14. When blessing his son, just before his decease, Jacob, by the spirit of prophecy, said, "The sceptre shall not depart from Judah nor a Law-giver from between his feet until Shiloh come, and unto him shall the gathering of the people be." Gen. xxix, 10. All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee, said David by the same prophetic spirit. Ps. xxii, 27, 28. In that day said the Lord by the prophet, there shall be a root of Jesse which shall stand for an ensign of the people: to it shall the Gentiles seek; and his rest shall be glorious. Isa. xi, 10. It is a light thing that thou shouldst be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles that thou mayest be my salvation to the ends of the earth. Isa. xlix, 6. Arise, shine! for thy light is come, and the glory of the Lord is risen upon thee, and the Gentiles shall come to thy light and kings to the brightness of thy rising. Thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought.—Isa. lx, 1, 11.

These, with numerous other passages of the same import, with the assurance first given in Paradise, that the seed of the woman should bruise the serpent's head, and with the gracious promise to Abraham, to Isaac and to Jacob, in thee and in thy seed shall all the nations of the earth be blessed—these, are all the same gospel, more clearly and

fully unfolded as from age to age the work of redemption proceeds, and the church was advanced. But these were all addressed to the church divinely formed in the family of Abraham, to the ancient Zion of the Holy one of Israel, and were therefore essentially included in the covenant by which the church was established. Accordingly Zacharias in the grateful effusion of his heart in view of the birth of the long expected Messiah, says, Blessed be the Lord God of Israel; for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David: as he spake by the mouth of his holy prophets, which have been since the world began: to perform the mercy promised to our fathers, and to remember his holy covenant: the oath which he sware to our father Abraham. Luke i, 69-73.—In this passage again we have clear and decisive proof that all the acts of mercy to be performed by the coming of the Messiah had been promised to the fathers, and had been spoken of to the church by the holy prophets from the beginning of the world, and were comprised in the holy covenant sealed to Abraham and his seed, and confirmed by an oath.

I will here only add the direct testimony of the apostle Peter, after the ascension of the Saviour, addressing himself to the Jews assembled at the beautiful gate of the Temple he took occasion to say, Ye are the children of the Prophets and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Acts iii, 25. Now I ask, in conclusion, if the gospel church is not uniformly represented as being the same church, or a continuation of the same, which was formed in Abraham's family. In what respect then did the constitution of the church under the ancient dispensation differ from the present? Obviously, in no essential respect. In regard to external rites and appendages, indeed, a difference is manifest; but external rites and appendages are neither the church itself, nor the constitution of the church; and as the ancient members of the church were required by the constitution to walk before God and be perfect, so are the present; and as the true members of the church anciently had the all-sufficient Jehovah for their God, and held a part in all the immunities and blessings of his people, the same also, to this day, are the peculiar privileges and rights of the true members of the church.

Rock Bottom, Mass., Oct 2d, 1853.

A WORD FOR THE SABBATH.

CHAPTER II.

THE SABBATH INSTITUTED AT CREATION.

WHEN first the rapid march of Time began,
And God achieved his ever wondrous plan,
When heaven and earth the royal summons heard,
And came, obedient, at the Almighty's Word,
Sky, land and sea, and forms of beauty there
Raised their glad anthems on the silent air;
The morning stars did songs of praise employ,
And all the Sons of God shouted for joy;
When planets, glimmering on the brow of Night,
The orb of day, with his refulgent light,
And rolling earth, each taught their varied bounds,
Commenced, majestic, their eternal rounds—
Six days alone this glorious work employed;
God on the seventh a sacred rest enjoyed:
Then, since thereon he had enjoyed a rest,
He sanctified it, set apart, and blest.

Here was the holy Sabbath first made know,
Firm as the pillars of Jehovah's throne.
With the fair earth it left its Maker's hand,
Hence, with the earth, 'twill coexistent stand.
If any think that they can prove as fact,
The Sabbath was not fashioned by this act,
All who are so disposed may freely try it;
For there's the record and they can't deny it.

And when to earth, heaven's Royal Monarch came,
His car the clouds, his steeds devouring flame,
When Sinai's towering mount obsequious bowed,
And swelling trumpet answered thunders loud,
When thus the King of kings his footstool prest,

And trembling earth proclaimed her mighty guest,
Mid all these heralds of almighty power,
Mid all the grandeur of that awful hour,
God spake his just, eternal law to man;
And thus, in plainest truth, this precept ran:
The Sabbath-day remember: then shall close
The days of weekly toil, for calm repose.
For earthly labor, stern, six days are thine,
The seventh is God's holy day divine;
For in six days the Lord made heaven and earth,
And gave all beings and all creatures birth,
And on the seventh enjoyed a sacred rest;
Wherefore the Sabbath-day Jehovah blest.
Thus was the Sabbath-precept given then
As something which had long familiar been;
Not as a fabrication, new and rare,
For that occasion made and people there;
And God's own finger points us to its birth:
When he from out the void made heaven and earth.
Since, then, the sacred institution stands;
Old as the world and broad as all its lands,
Since made when Time's great circuit first begun,
'Twill last, of course, as long as Time shall run.
Since made for him, the father of mankind,
For all his offspring 'twas of course designed.

Absurd to think such institution given,
Link most divine connecting earth with heaven,
A sacred chain, joining, in due degree,
Man with his God, time with eternity;
Given for the good of all who dwell below,
Designed o'er all its blessings to bestow—
Absurd to think that it was destined, then,
For but a portion of the race of men;
Or to be pinioned by the bounds of space,
Or revered only by a single race!
Say, you who claim, and speak as tho' you knew,
That it was given only for the Jew,
Were our first parents Jews? If so, then how
Are not all earth's great nations Jewish now?
Or if long years successive rolled away,
Ere among men divisions held their sway,
And ere that class arose, who were to know
What blessings from the holy Sabbath flow,
For whom alone it was designed you say—
Why made so long before 'twas needed, pray?

Narrow and groveling must that theory prove,
Which thus would limit God's eternal love;
Which thus would dictate man's omniscient Friend,
And say how far his blessings shall extend.
But narrower-minded still are those who say,
That God should e'er his Sabbath take away;
That he, what first unbounded wisdom planned,
A blessing for mankind in every land,
What he to herald, did such pomp employ—
Should finally repent of and destroy.
Those who, with such plain facts before their eyes,
Still view this noon-day question on this wise,
To make their crooked views and theories go,
And talk consistently, must reason so:
That though Jehovah thought at first 'twas best,
That all mankind should have a day of rest,
Yet, notwithstanding, soon he wiser grew!
And thought for all mankind it would not do!
So he confined it to a single place,
And charged it only on a single race;
And then, at last, he planned the thing about,
So that eventually it should run out!
Just as in scenes of earth, we oft behold
Some giant of the forest, tall and old,
Which man a cumbrance deems, towering on high,
Girdled about and left alone to die;
Mid dews and frosts of night and storms of day,
To crumble slowly into sure decay.

Such, some would have us think, Jehovah's plan,
To treat the Sabbath; made at first for man,
Confined at length with ceremonial dross,
Forever doomed to perish at the cross!
But know, O man! such theories false to teach,
Is God's eternal wisdom to impeach!
Know that he does not act from varying cause,
Nor govern man with fluctuating laws.
He changes not, nor fickle are his ways,
His words are certain; hear then what he says:
"I will not alter what my lips e'er spake,
And lo, my covenant I will not break."
Through his vast plans he does not ignorant move,

And then amend them if they faulty prove;
Hence, he'll not disregard nor set aside,
What once he made and blest and sanctified.
'Tis not for man, frail brother of the clod,
To charge such folly on Almighty God.

But yet again, hear what some classes say,
To shun God's law, and shirk the Sabbath-day.
They claim, that he did not intend that we,
In keeping one set day, so strict should be;
But when he said, the seventh day is mine,
He only meant a seventh part of time:
That we should keep a seventh part as his,
No matter where it comes or when it is.
Such is this theory; fairly stated too;
But by what logic do they prove it true?
Loose reins it gives, at once, for men to use
Their freedom, and observe what day they choose;
Hence one the first, and one the fifth, may say,
Or second, third or fourth, is Sabbath-day;
And yet they all will equally be true,
If any seventh part of time will do.
Thus would all order be to ruin hurled,
And one great Babel triumph o'er the world!

Take one example, ye who hold this view,
To test your theory; whether false or true;
One illustration, fair, adapted well
To explain this question, and its import tell:
Seven fair and beauteous candlesticks behold:
Six are of silver, but the seventh of gold.
The question now is asked, if any know
Which is the golden one in all that row.
Thus represented fair, it seems to me,
No one could doubt what his own eyes could see;
And any man of common sense, would say,
The seventh is the one, without delay.
But by your rule, this answer would not hold,
You would exclaim, a seventh part is gold;
'Tis no one in particular so fair!
Only a seventh part of all that's there!
Just so absurd, indeed, it is to say,
That God has no specific Sabbath-day:
That any day, for rest, a man may claim,
And answer God's requirements all the same.
Thus you assert, as plainly may be seen,
That God has uttered what he did not mean!

But, first, the ground-work all is laid amiss,
Which this view presupposes; which is this:
That man, by resting, makes it holy time;
And well with such a theory does it chime;
Then on whatever day a man may rest,
That day to him is sanctified and blest.
Learn, then, this simple truth, without delay:
God's act of resting did not bless the day,
Or make it holy time; first he did cease
From all his labor for a day of peace;
Then for that he had rested, on its brow
He placed the blessing which illumines it now.
Then think'st thou, man, by any act of thine,
To make thy rest-day holy or divine?
Canst thou a blessing grant? or hast thou power
To render sacred e'en a single hour?
And will thy theories, built of brittle straw,
Meet the demands of God's eternal law?

He who on earth below, in heaven above,
Made and upholds and governs all in love,
He who alone hath power, above, below,
All life to give, all blessings to bestow,
Eternal Lord, creation's mighty King,
To whom all people should their tribute bring,
He on the seventh, and on the seventh alone,
Has placed his blessing—sanctified his own.
When thou canst speak, and countless worlds shall
And fairest prospect spread before thine eyes, [rise,
When thou canst bid the rolling earth be still,
Or worlds move on obedient at thy will,
When thou canst hold creation in thy hand,
And guide the universe with thy command,
Mighty as God's, when thou thine arm canst make,
When earth, thy voice, shall like his thunders shake,
Then, only, mayest thou think, presumptuous man!
To make improvements on Jehovah's plan!

RELIGION.—When religion is made a science,
there is nothing more intricate; when a duty,
there is nothing more easy.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, OCT. 25, 1853.

To Our Readers.

WE stated a short time since, that if 1600 of our readers would pay two dollars a year we could send them the REVIEW Weekly, and to 1000 others without pay. We have not yet 2600 subscribers, though there is a steady increase. Brethren, do all you can to circulate the REVIEW. And we invite the friends of the cause to send in to the Office the two dollars, or more or less, according to their ability, at their earliest convenience. We shall probably need One Thousand Dollars by the first of December in order to carry forward our work free of embarrassment. We have several works in contemplation, which should be published immediately; also a series of small Tracts of about sixteen pages each. If the friends of the cause will all act promptly, we shall have sufficient means to carry forward the work of publishing. The sale of Tracts is beyond our expectations. The plan to sell them cheap is the best possible plan to circulate them.

JAMES WHITE.

Boston, Oct. 13th.

Babel--Babylon!

THE following is the closing paragraph of an article headed, "*The Bible in our Common Schools.*" By C. Rollin Burdick, published in the *Sabbath Recorder* for September 8th.

"The whole Christian world is a babel of unknown tongues. The church of Christ, shattered into a thousand fragments, by jars, discords and heresies, is bleeding at every pore. The infidel world points the finger of scorn at our religion, because we quarrel so much over it. The Protestant knows the Roman Catholic to be false, because he is an idolater; while the Roman Catholic will swear that the Protestant is a heretic dog, because his clan is so much divided.—Some men hoist the flag for Mormonism, some for Shakerism, and some for Socialism. This man is a Methodist, that a Baptist, and the other a Presbyterian. One Christian says there is no Sabbath; another says there is, but it is Sunday; and a third says, 'The seventh day is the Sabbath of the Lord thy God.' This man will eat the Lord's Supper with all Christians; that one will eat with none who do not believe as he does. One says Christ is equal with the Father; another says he is not. Some know that the Bible teaches election and final perseverance; and others know to the contrary. One man says you must be plunged under water to obey God; another says sprinkling or pouring will do; while a third says you need not be baptized at all. All this strange congeries of beliefs, cliques and clans, professedly finds its warrant in the Bible. This is extremely humiliating, but not the worst feature in the present condition of the Christian world. The wranglings, heart-burnings, jealousies, and hate, engendered by such a state of things, are enough to make an angel weep, were it possible for a pure and happy spirit; and, surely, nothing can be more detrimental to the progress of the gospel. It all arises from a want of proper understanding of the Bible. Let its truths and doctrines be more universally disseminated, and their spirit more fully imbibed, and these erroneous notions concerning civil government, these foolish religious teachings, and sectarian hate and exclusiveness would find no place among Christians. I will venture my reputation, be it worth little or much, upon the assertion, that were the Bible placed in the hands of children, without note or comment, either oral or written, and its study more perseveringly enjoined, they would form more nearly correct notions of its teachings than are now held by the religious world, and the number of sects would be diminished ten fold."

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."—Matt. vii, 21.

Importance of Obedience.

BY S. T. BELDEN.

[Continued.]

WE are often charged with laying another foundation, when we present the law of God—the ten commandments, as binding upon men in this dispensation. To avoid the conclusion, or fact, that it is by this law that men are shown to be sinners, condemned, and guilty before God, we are told that it is the law of the New Testament which men neglect, that makes them sinners. They cite us to John xvi, 8, 9. "Of sin, because they believe not on me." Also Chap. iii, 18, 19. "He that believeth on him is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil."

It is the truth that we want. Now let us reason together, and look at the matter in its true light.—Let us look closely at the two positions, if they please to call them so, and I think we may see things as they are. We want to come at the foundation of the point of difference between us and them, and perhaps we may know whether it is we that have made "shipwreck of faith" by observing "all his commandments," or whether those who disregard them have not the sin of antinomianism resting upon them.

I answer: On the fact that the ten commandments were in force, and showed men to be under the sentence of death for having transgressed them, is based, the necessity of the death and sufferings of the Son of God. The law which St. Paul calls "holy, just, and good," detects all unholiness, and unrighteousness, and shows all to be "guilty before God." This shows that the law itself is just right, and perfect, or it would not detect all imperfections. God claims it as his law, and who dares to say it is imperfect?—As man sees himself in this law a transgressor and no way for escape, he is ready to exclaim as did Paul, "O wretched man that I am! who shall deliver me from the body of this death?" That the whole world was lost because of transgression, is plain from the following texts. "The Lord looked down from heaven upon the children of men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no, not one." Ps. xiv, 2, 3. "What then? are we better than they? No, in no wise; for we have, before proved both Jews and Gentiles, that they are all under sin; As it is written, there is none righteous, no, not one; Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God." Rom. iii, 9, 10, 19. The law that condemned and sentenced man to death, could not liberate him from that sentence; because it was a law of strict justice, and without mercy; and made no provision for his weakness and imperfections. But as man was imperfect, he through ignorance and temptation had transgressed, and wandered far from his God. And as this was his sad condition, one of three things must be done. He must take back his law, or man must die in his sins, or a ransom must be paid for him. Which of the three things has been done? Answer: "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." John iii, 16.

This leaves man free from condemnation, and yet God be just. "For God sent not his Son into the world to condemn the world: but that the world through him might be saved." Verse 17. What does this mean? "That God was in Christ reconciling the world unto himself, not imputing their trespasses unto them." Condemnation is, "A legal charge of iniquities, and the sentence of the divine law, as a broken covenant, adjudging them to bear the wrath of an angry God, till their sin be fully satisfied for."—*Bible Dictionary*. This he did not come to do; but his work was to save the world by the offering of himself, a sacrifice for them. He did not charge his Father with injustice in giving the world a law which

if broken, would subject them to his wrath, but meekly submitted to it as just, and made his soul an offering for sin. Had he destroyed this law, he would have made God unjust in condemning the world, and then it would have been unjust for him to die. Thus the whole plan would have been frustrated. He does not want us to get this idea; for he says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." His work was to honor his Father as he testifies in John viii, 49, 50. "Jesus answered, I have not a devil: but I honor my Father, and ye do dishonor me. And I seek not mine own glory: there is one that seeketh and judgeth." How could he honor his Father better than to keep his law? "The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honorable." Isa. xlii, 21.

Let me repeat it. The work of our Saviour was not to liberate man by violating his Father's law; but it was by showing it to be just: thus making God "just, and yet the justifier of him that believeth in Jesus." Another part of his work was to fulfill prophecy. Where in the prophets do we find them prophesying that he should destroy the law, which convinced men of sin? No where. The very manner in which the prophecies were given, forbids such an idea. The name by which he was called, forbids it. He was the promised Saviour and Redeemer, which shows that he was to save his people from their sins. The early Church were dependent upon the testimony of the prophets as to this Saviour, and his work; and we have the testimony of the Saviour himself, and we see a perfect harmony between them.

We cannot fail to see from the above the inconsistency of supposing the ten commandments are abolished. Taking the object of the Saviour's mission into this world, and the work performed by him, we see it is closely connected with the ten commandments, or in other words, it is because the law of God cannot be changed or abolished. I say it is based on this one fact that men were in a lost condition by reason of transgression, and that the only means by which they could be redeemed, was by the death of the Son of God.

It is in this sense that the ten commandments may be considered the foundation of the Bible. You move these and you move the whole; and the testimony of the prophets which are all according to it, fall to the ground. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii, 20. The sayings of the Saviour and the apostles were according to it; and every man that speaks is required to speak according to it. "If any man speak, let him speak as the oracles of God." 1 Pet. iv, 11. There is nothing more consistent than that God's law should remain, unchanged and unabolished, and that whatever he does is in accordance with this rule of right. When we consider this law of itself as being perfect, without fault, the weakness of human nature, and their liability and proneness to err and transgress it, is not taken into the account. But when we consider man in his natural state, with opposite principles reigning within, which is called the "law of sin," [the carnal mind,] he is not able to perform perfect obedience, till these principles are rooted out. When this is done, he can say in the language of the Psalmist: "O how love I thy law! it is my meditation all the day." Ps. cxix, 97. "So shall I keep thy law continually for ever and ever, and I will walk at liberty; for I seek thy precepts." Verses 44, 45.—Much of the language of this Psalm is then his. He feels that he is in union with Jesus, with heaven, and the angels. The law of God does not condemn him, having been made free from past transgressions; and freed from the "carnal mind which is not subject to the law of God, neither indeed can be." Rom. viii, 7. He feels in his soul, as it is expressed in the first verse of this chapter, "There is therefore now no condemnation to them which are in Christ Jesus, who

walk not after the flesh, [carnal mind,] but after the Spirit." A man that possesses pure love to God, and his fellow men, cannot better manifest it, than by keeping these ten precepts. It is a test of his love. "And hereby we do know that we know him if we keep his commandments. 1 John ii, 3. And he is a free man; for he by grace is enabled to keep the law perfectly.

Under the first dispensation, there was provision made for the transgressor. If when he transgressed the law ignorantly, he could bring his offering to the door of the tabernacle, to the priest, and confess his sins there before the Lord, over the head of the beast, it was then slain; and the transgressor was pardoned. This they had to repeat as often as they transgressed, and it was accepted of the Lord for them, inasmuch as it was a shadow of good things to come. The man who did not bring his offering when he was convicted of his sin, was to die in his sins without mercy, unless he brought his offering to the door of the tabernacle, to the priests appointed by God, to minister in the sanctuary and to make an atonement for him.

We are now living under a dispensation which far surpasses the former in glory and perfection. Under this dispensation the way is provided for man to perform perfect obedience to the law of God, or in other words, it liberates him from the carnal mind, and places him in a condition where he can have strength to perform acceptable obedience to God through Jesus Christ. Under the former he could see his duty, but was left void of the principle within, to perform the obedience required. The law showed him his duty, but did not divest him of the carnal mind. Although God gave them good laws, "yet he removed not from them a wicked heart." "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works, to serve the living God?" Heb. ix, 13, 14. Here are provisions made for the erring and the transgressor. "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: And he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world." 1 John ii, 1, 2.—He is ever willing to succor us in our temptations.—"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. iv, 15. "For in that he himself hath suffered, being tempted, he is able to succor them that are tempted." Chap. ii, 18. The conditions are easy.—He says: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii, 7. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv, 16. Many more similar texts might be presented to show us the strength that he is willing to impart to us.—These are some of the blessings the gospel brings us. We have not only our duty set before us, but strength to perform it.

The man who rejects this provision for his escape from the sentence of death, will die in his sins. My object in briefly noticing the provision made for the transgressor under the first dispensation, and contrasting it with the new, has been to get the true bearing of the words of our Saviour, relative to sin and condemnation (in the text first quoted by our opponents to show that it is neglecting the gospel that is called sin, and condemnation, instead of the commandments.) If those who did not accept of pardon through the Levitical law, which was by the blood of calves and goats and the ashes of an heifer, died without mercy, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace?" Heb. x, 29. Will not the punishment

be in proportion to the light, and privilege that they have? Does not the following text explain it? "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin." John xv, 22. Those who would not accept of offered salvation, but despised his love, are condemned already—are not delivered from condemnation, because they do not believe. Who are liberated from condemnation? Those who believe. Who are condemned already? Those who do not believe. Mark this! they are in sin and condemnation when salvation is offered to them, and the reason why they are not delivered is, because they do not believe. Is the sin of unbelief the only sin that men are guilty of, or is it in this sense that they are in sin? and when they are convinced of it by the light, it becomes the greater, and then by rejecting the offer of free pardon, it becomes a second offense, and is considered then as rebellion, and stubbornness, and becomes willful transgression. The latter is evidently the correct idea.—Then instead of this text proving what our opponents claim that it does, it only establishes the idea that the law which showed the world to be guilty, was in force. The testimony of scripture is, believe and be saved. Saved from what? Sin. Do the words *believe* and *be saved*, mean an entrance into the City without any other condition? No; for there are other texts that show we are to bring forth good works. The genuineness of our faith may be tested by the fruit it bears. "Bring forth therefore fruits meet, [or answerable to amendment of life, margin,] for repentance. And think not to say within yourselves, we have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree that bringeth not forth good fruit is hewn down, and cast into the fire." Matt. iv, 9, 10. "And then to the Gentiles, that they should repent and turn to God, and do works meet for repentance." Acts xxvi, 20. What does repentance imply? Sorrow for past sins and faults. What is sin? "All unrighteousness is sin: and there is a sin unto death." 1 John v, 17. "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law."—1 John iii, 4. Does the law of God detect all unrighteousness, and show all such persons to be guilty? "Knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for them that defile themselves with mankind, for men-stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust." 1 Tim. i, 9–11. Is every thing that is not according to the gospel shown to be under the law? It is. Who are not under the law? "But if ye be led by the Spirit, ye are not under the law." Gal. v, 18. What is the fruit of the Spirit? "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Verse 22. Is there any law against such? "Against such there is no law." Verse 23. Then we see that the very thing the law requires, the *gospel* provides. Can they be separated? No; for "mercy and truth are met together; righteousness and peace have kissed each other." Ps. lxxxv, 10.—What is the truth? "And all thy commandments are truth; and thy law is the truth." Ps. cxix, 151, 142. What are the works of the flesh? "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. v, 19, 20. Are these according to the gospel? "I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God." Verse 21. These things are all forbidden by the ten commandments. Now we can understand his own

testimony. "I and my Father are one." John x, 30. This makes a harmony in the scriptures. We see the gospel clothes a man with just what he needs, to perform acceptable obedience.

As I have proved that the law of God and the gospel cannot be separated without making God unjust, I will notice a few texts more to show that it is not by faith alone that men are to be justified and saved.—"Wherefore, lay apart all filthiness, and superfluity of naughtiness, (things which are forbidden both by the law of God and the gospel too,) and receive with meekness the ingrafted word, which is able to save your souls;" "but be ye doers of the word, and not hearers only, deceiving your own selves." James. i, 22. "Whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." Verse 25. If ye fulfill the royal law according to the scripture, (all the scripture there was then was the Old Testament) thou shalt love thy neighbor as thyself, ye *do well*. Chap. ii, 8. "For so is the will of God, that with *well-doing* ye may put to silence the ignorance of foolish men." 1 Pet. ii, 15.—"But if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment. What *doth* it profit, my brethren, though a man say he hath faith and have not works? can faith save him?" James ii, 9–14. "Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works," Verse 18. "Thou believest that there is one God; thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead?" Verses 19, 20.

It is impossible to avoid the conclusion that James is here talking about the ten commandments. I omit some quotations that are of importance in the writings of this Apostle, but what I have quoted is sufficient to prove the point; but I will take another witness, that in the mouth of two or three witnesses every word may be established. I wish those who believe we are not required to keep the commandments of God, to watch me closely while I look at the testimony of John. He talks a great deal about love. Now let us see if his testimony agrees with that of James. "My little children, these things I write unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous. What is the meaning of "*advocate*?" "1. One who pleads for another. 2. To defend; to plead in favor of; to support or vindicate." Webster. St. Paul calls him a mediator; for there is one God and one mediator between God and men, the man Christ Jesus. 1. Tim. ii, 5. A mediator is an intercessor. See how your position that it is the law of the New Testament, which men transgress, or neglecting salvation through unbelief, that is called sin, will stand here. My little children, these things write I unto you, that ye do not disbelieve, in Jesus Christ; but if any man disbelieve we have (what?) no advocate or intercessor between us and Jesus Christ against whom we have disbelieved, or sinned. But no, it does not read so, nor can it be applied so. The "*advocate*," "*mediator*," or "*intercessor*" stands between the offender and the offended to plead for the sinner." "And he is the propitiation for our sins: and not for ours only, but also for the sins of the whole world." Propitiation we understand to be, an act of appeasing; atonement. Now we cannot fail to understand this. He writes to us that we do not transgress those commandments of God; but if we do, (ignorantly) we have an advocate with the Father.—

He pleads for us that we need not die. He has spilt his blood to redeem us from the transgression of this law, and the Father is satisfied. "What then? shall we sin because we are not under the law but under grace? God forbid. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. vi, 15, 16.

Should we not be careful and not do the very things, which once caused the death of that dear Saviour, and thus pierce his wounds afresh. O may the Lord enable men to see what they are doing, and not to trifle with the mercy of God, till it is too late, and mercy, sweet mercy, be for ever gone.

I did not finish looking at the testimony of John relative to keeping the commandments of God. "And hereby we do know that we know him, if we keep his commandments. He that saith I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him." 1 John ii, 3, 4, 5. "My little children, let us not love in word, neither in tongue; but in deed, and in truth." Verse 18.

In Chap. iii, 4, he tells us plainly what he means by sin, for which we have an advocate. "Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. And ye know that he was manifested to take away our sins: and in him is no sin."

I need not quote more on this point; for I am sure that the point is clearly established, that the commandments are still in full force, and that we through Jesus Christ can render perfect and acceptable obedience to them, without making ship-wreck of faith. "Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii, 31.—Because this law is holy and shows men to be sinners, "is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said thou shalt not covet." Rom. vii, 7. In all the testimonies that I have quoted relative to the law of God, there is a perfect harmony.—They all sum up the matter and leave it to be plainly understood that this law is holy, and that it is administered now by the Spirit. "Who also hath made us able ministers of the new testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." 2, Cor. iii, 6. This shows, says one, that we have nothing to do with the letter or law; "for the letter killeth." But look again, rather, and see if it means all that. We admit that "letter" means "law" in this text, as our opponents claim. And on their own ground we prove the law to be in force; (and not abolished as they attempt to prove from this chapter;) for it is impossible for a dead law to kill any man. How does the letter kill any man? "For I was alive without the law once; but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death. For sin taking occasion by the commandment, deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy, and just, and good. Was then that which is good, made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin." Rom. vii, 9-14. What does Paul say they were made able ministers of? The New Testament. What does he say the New Testament is? For this is the covenant [mutual agreement between God and his people] that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their minds, and write them in their hearts: and I will be to them a God, and they shall be to me a people." Heb. viii, 10. What is the difference between the former and the latter ministrations? This is called the ministration of the Spirit instead of the services performed under the ministration of Moses. Ministration means

service. The service then performed by the Spirit, is to write the law upon the hearts of his people. Whereas under the first ministration it was written upon stone, and in that service they were destitute of the support which is rendered to them under the ministration of the Spirit to enable them to keep it acceptably.—And they consequently were continually transgressing it. The priesthood, also, was imperfect; and although that service was made glorious, it had no glory in this respect, by reason of the glory that excelleth, or attends the ministration of it by the Spirit. "For the law made nothing perfect, but the bringing in of a better hope did: by the which we draw nigh unto God." Heb. vii, 19. "For finding fault with them, [because they continued not in his covenant, see verse 9,] he saith, Behold, the days come saith the Lord, when I will make a new covenant with the house of Israel, and with the house of Judah." Chap. viii, 8.

This then is the new covenant, the law of God written upon their hearts; and it is done by the ministration of the Spirit. The commandment itself showed men to be transgressors. "But sin taking occasion by the commandment, wrought in me all manner of concupiscence. For without the law sin was dead." Rom. vii, 8. "Because the law worketh wrath; for where no law is, there is no transgression." Rom. iv, 15. "For until the law sin was in the world; but sin is not imputed when there is no law." Rom. v, 13. There is one of two things true in considering these last three quotations. Either the law is abolished—therefore no transgression; and no sin imputed because there is no law to show what sin is; or the law is still alive and in force; and sin is not imputed because we have been pardoned through faith in the blood of Christ for having transgressed it.

[To be continued.]

Letter from J. B. Cook to F. G. Brown,
written April, 1843.

DEAR BROTHER BROWN:—It gives me pleasure to be able to add my humble testimony to yours, relative to our Father's glorious appearing, and the influence of this truth on the heart and life. "In the mouth of two or three witnesses every word shall be established."

It is an interesting fact, that there are several ministers, one of the Episcopal church, another of the Baptist, and another of the Congregational, whose deep and awful convictions of these things may be expressed in your own language. Indeed, all with whom I have conversed, who are waiting for the coming of Jesus, have substantially the same experience. In most instances, it is in advance of all ordinary Christian experience. It cuts the soul loose from the world, lifts it above the earth, and fills it with glory and with God. They feel, speak, pray, and sing with unwonted energy. They are more like the first Christians than any whom I have known. On the day of Pentecost they felt so deeply, spoke with such power, and were so much above the fear of man, that unbelievers said, "These men are filled with new wine." It was not natural for poor men to feel so happy and independent. It was not common for uneducated men to utter such strong emotions in such resistless argument, without something to excite them. It is apparent, also, that the Second Advent friends have something that is not natural to them; therefore, they ascribe it to some cause.—They know that we do not drink wine, and they dare not say it is from Satan; hence they aver that we are crazy. Anything to set aside the agency of the Holy Ghost. A fact may not be amiss: One of my good deacons, who felt obliged to account for my depth of feeling for the salvation of men, and burning love to Christ and his appearing, said, in a neighboring city, that I must be crazy. He called several times, from sheer sympathy, to see me; we did not dispute, but sung, and then bowed in solemn prayer till all prayed.—The good deacon, though he felt like a great sinner under awful conviction, was touched, and made more willing to look at our Lord's coming. In a short time he became quite as crazy as his so much pitied pastor. But now he knows "we are not

mad." No upright mind can long ascribe this spiritual phenomena to any other agency than that of the good Spirit, which applies the most overwhelming truths to the soul.

Judging from facts, which have come under my own observation, I should think that thousands have had an experience, in all its leading characteristics, like our own. Our spirit is one—our views, our language, our desire the same.—Each pulsation of my soul beats in unison with yours. Six ministers, as I have learned very recently, say their experiences agree with ours.—There is a flood of light poured on our minds from the Bible. The seals of the prophecies seem broken off, and the mysteries unraveled—indeed, the Sacred Volume seems all light, the blessed Saviour its fullness, and the glory to be revealed as in open vision. I have learned more of the present and prospective condition of man, more of Christ and his kingdom, during the past few weeks, than during all my former life. My soul reposes on God, and seems satisfied with its having, at least, a clue to his purposes relating to man.

The nature and reality of our experience may be seen by contrasting it with those who have opposed the speedy coming of our Lord. Were we in a delusion, and our opponents basking in the sunshine of truth, we might expect to see them just so much more spiritual and separate from the world, and zealous for the Lord of Hosts. But alas, their Lord seems, as he says he will, in the parable of the talents, to have taken away what they had. Many of them lose their interest in prayer, even for inquiring souls. I have seen them go straightway into darkness, their lamps go out, and they feel and say that they are wretched. Now my brother, "do men gather grapes of thorns, or figs of thistles?" "Make the tree good, then the fruit will be good." The truth is adapted to our minds. It sits easily and naturally on our hearts. It is attended by the good Spirit, makes us at home with God in prayer, at peace with ourselves, and to feel compassion toward all mankind. If, therefore, any feel at war with themselves, and in sympathy with the wicked, they have proof positive that they are wrong—radically wrong. This experimental truth is so simple that every mind can grasp it. Every one, not a stranger to themselves and to truth, must see that when love to God burns within, till it absorbs the whole soul, and our eyes are opened to see that we should warn the world, doomed to fire—when we are "crucified to the world, and the world to us," we must be actuated by a spirit that is not of this world. It is the good Spirit, which has no sympathy with sin, in the church, or out of it. This experience, standing out in such striking contrast with that above stated, is a strong confirmation of prophecy. Thousands who do not receive our views, say that we are in the last days, but the Spirit must be "poured out" according to prophecy. Now we may ask—where are any more remarkable proofs of this fulfillment, than in cases like our own, among those who believe the Lord's coming at the doors?

Allow me to say some things, which I feel compelled to, though they may seem severe. They are severe, however, only because they are, I solemnly believe, true. Nothing but the truth searches out and shows up what is opposed to the simplicity of Christ. My mind seems to have been like that of the prophet of God, in the chambers of imagery. The views I have had of the church are awfully solemn. It gives me no pleasure to allude to them—I should not, but from a painful conviction of duty, "That which makes manifest is truth." It is manifest to me, that the ruling spirit of this world controls most professors in their dress, in their sanctuaries, in the order of their worship, in the rage of a popular ministry, and in the means for perpetuating such a ministry as the worldly, rather than the spiritually-minded, will follow and applaud. The minister who pleases the rich, and secures their attendance by the poetry and eloquence of his sermons, is praised, on the same principle that a successful lawyer or mercantile adventurer is. "Men will praise thee when thou doest well for thyself." But alas, this kind of doing well by a minister, is,

I solemnly fear, but a device of the devil to destroy souls. There are many powerful elements in our nature which the tempter employs to make us worldly. They are employed with tremendous effect to make professors dress fashionably, walk to the house of God fashionably, sit up in church fashionably, worship fashionably, preach and pray fashionably, and, though deeply pained to record it, truth adds, go to hell fashionably! *Fashionable disciples of a crucified Jesus!* The sin of the Pharisees was unbelief. It was occasioned by their yielding to the spirit of the world. "How can ye believe, who receive honor one of another, and seek not the honor that cometh from God only?"

When we with Christian faithfulness say these things to those who most need warning, they regard us a little as Ahab did Elijah: "Art thou he that troubleth Israel?" But were we silent, these very ministers would mark our inconsistency. Many ministers and people unite to hinder the breaking of the slumbers of the church by the revealed truth that Christ is coming. Alas! that they do not see that opposition to his Second Advent is more sinful than was the opposition of the scribes and Pharisees to him at his First Advent: then he came to suffer and die, now he is coming to be glorified. He is coming to reward all his injured servants. O, it is "far more exceeding" sinful for them to oppose the Saviour's coming now, than eighteen hundred years ago. They have more light—they oppose the destruction of the man of sin, the consummation of Christ's glory, and the happiness of all his servants. They would perpetuate the reign of sin and Satan, and see hundreds of thousands going weekly to perdition.

That the church is seeking to perpetuate the existing state of things, is seen in all that is said and done to resist a change. It is seen in the advice given to ministers to adapt their discourses to the taste of respectable ungodliness. Thousands of pastors would lose their places, did they not conform, and leave sin in its more specious forms unreprieved. One minister just told me that his people wanted him to cater to the Unitarian palate of his audience. Many ministers need no such advice from without to induce them to such a course.—They are too "wise and prudent" to risk much on God's word. They want a "sign"—something to insure them. So did the chief priests; and so they were damned. Could I speak in thunder tones, I would say to every one who is fearful to follow the word and Spirit of God, "O ye of little faith."—You tell a sinner to cast himself on God—why don't you? Unbelief in a minister of Christ is far more sinful than in a skeptic, whose mind has always been darkened. Their excuse is, that there are difficulties about the prophetic periods; but you are right in saying that if we set aside all the evidence from that source, we ought still to expect the speedy coming of our Lord. Thousands have become assured of it, by the current language of Scripture, sent home to the heart by the Spirit.

It is not for me to judge or set at naught my brother—but it is for me to give full utterance to truth, when our Lord has written it on my heart. He has written out two classes of ministers, as plainly as he has two classes of people. Matt. vii, 21-27. One class digs deep, and does God's will at all hazards—does not, dares not, flinch, though traduced and despised: these *stand*. The other class do many things—achieve wonders—are highly esteemed, but they build on human wisdom and prudence, which is folly—'tis sliding sand. This class "*fall*" forever.

In Matt. xxiv, 42-51, our Lord has given us a pair of scales in which all ministers may be weighed. One class is free to avow their expectation of their Lord's coming. They do not fear a failure; therefore they say to the household, be ye ready, trim your lamps, have them well filled and burning. Let your work be all done and well done.—Now what says the Judge? "Blessed is that servant"—"He will make him ruler."

The other class is not looking for the Lord's coming. From some cause they say that our Lord is not now to be expected. They call their fellow-servants, who would rouse the household, weak,

or deluded, or insane. O, that they would read their doom! They say to others, "He that believeth and is baptized shall be saved, but he that believeth not shall be damned." My soul is pained to see ministers living in disregard of more plain and pointed descriptions of their character and their doom, than did the scribes and Pharisees. If courtesy or charity demands silence of me as to the doom which Jesus has written out before-hand, for those who say their "Lord delayeth his coming;" then are they required, on the same principle, to hush the note of alarm, given to arouse the unbelievers in their congregation? No, no, it is not charity to be silent. It is treason to Christ, and cruelty to man, either to suppress or misconstrue the doom of the unbeliever, or the unfaithful minister.

My brother, we must renounce all our ideas of faith and spiritual guidance, and become infidels in heart, before we can cherish a doubt as to which of the above classes we and all other ministers should belong. At all events, I go for trusting all with God—for following the Lamb whithersoever he leads. When the truth is seen, it should be received, though it subject us to a banishment in our day, as painful as was that of Roger Williams.—Nay, it should be proclaimed, though it consigned us to the fiery furnace, seven times heated. I hear the Judge saying, "If any man come to me, and hate not father and mother, wife and children, yea, and his own life also, he cannot be my disciple." These are fearful words, because they cut off so large a portion of those for whom we would entertain a hope.

Our Lord is coming—no one can dispute this except they be ignorant, or at heart infidels. Then let us preach his coming, in public and in private. If our ministering brethren shut us out, it will be one fearful token against them. Isa. lxvi, 5. "Hear the word of the Lord, ye that tremble at his word. Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be magnified; but He shall appear to your joy, and they shall be ashamed." I pity them, from my soul. Father, forgive them. Amen!

The accompanying letter shows the progress of my mind in relation to the Second Advent, and is at your service. Adieu.

Yours in the blessed hope,

J. B. Cook.

From the Christian Secretary.

Middletown, Jan. 30th, 1843.

BRO. BURR:—I feel very solemn in making this communication. It may surprise some, make others think me weak and wavering, and others still, that I am as Festus thought Paul, mad; but no—I "speak forth the words of truth and soberness."—My object is, in part, to forestall false reports of what is passing here. We are having Second Advent meetings in our church, and my views and feelings have undergone a great change. It began last August, by a singularly sweet and holy influence, which led me to pray over and investigate this subject. It was not by human agency, for I was alone with God. It was not from a prepossession in its favor, because I was as much afraid of it as many unconverted men are of religion. If I were ever led by the Holy Spirit, or if I know what this leading is, that blessed guide of God's people led me solemnly to contemplate this subject. Having been very much engaged through the Winter, my investigations have proceeded slowly, till the 21st inst., when brother Stoddard began to lecture. I need not describe the great change of which I have been the subject. Suffice it to say, I have never, since my conversion, felt so much like a young convert as I do now. I fear neither poverty, nor reproach—indeed, I dread nothing save the displeasure of God. My prejudice, my pride, my desire to please men, seems to be gone; so that I am the Lord's freeman. Let me say, then, that I am solemnly persuaded that the doctrine of our blessed Lord's speedy coming is of God.

I have not time to furnish you with but a brief statement of the hope that is in me. I had read the prophecies with much interest, and had learned something of what others have written, but still darkness, more or less dense, seemed to shroud

them from my view. My understanding was not convinced. Now I am persuaded—my mind *reposes* in the persuasion that the truth is seen. To show that the clouds of darkness have shrouded this portion of God's word, this fact is in point.—An infidel, having read Prof. Stuart, said, "Well, he makes the Bible mean but very little, and that is the opinion I always had of it." I frankly confess that many of the prophecies have very little meaning in my view, if they be interpreted as they have been. Their obscurity has been increased—their darkness has been perpetuated, by overlooking their simplicity.

I got some views, thirteen years since, from Elder Frey concerning the Jews' return, which I have ever entertained, because I was sure he was an honest and unwearied student of the prophecies.—But just come out from the poetry and symbolic prophecy of the *Old Testament*, where the distinction between the national and the real Israel is not very accurately maintained, into the clearer light of the New. Here the Old Covenant is seen to have been *vanishing away* more than seventeen hundred years ago. Now don't supply another idea. "That which decayeth and waxeth old, is ready to *vanish away*," (not restored.) "They that are under the *law* are under the curse," (not under the promise.) They adhered only to "*the letter*," which *killed*, and rejected the promise, which alone could give life. They invoked the blood of Messiah on them, and wrath came on them to the uttermost. These passages should be understood as they say. As many of the Jews as adhered to "*the law*,"—"the letter," the Old Covenant, have perished. This was so at the destruction of Jerusalem, and has been so since; by consequence all other Jews, as really as Gentiles, who are not brought off from the Old Covenant must perish, because the law cannot restore Jews more than Gentiles. If they be ever grafted in, it must be "*by faith*." If they ever become the children of God, they must believe in Christ. Gal. iii, 8-10, 26-30.

There are only two Jerusalems answering to the two covenants. The old has nothing left but a few fragments floating down the current of time.—It is a wreck from which none are saved, except those who are brought off by Christ. They must let go and betake themselves to the better Covenant which directs their minds to the Jerusalem above—"the city which hath foundations—the heavenly country." Now the obscure in prophecy should be interpreted by this plain, unambiguous language. Then all is clear, that the unbelieving Jews of our day are lost, as really as in the first age of Christianity, except they repent. The inheritance given to Abraham by promise, and which is "*sure to all the seed*," is the heavenly Jerusalem, and this is according to God's promise, "in the new heavens and the new earth, wherein dwelleth righteousness." I mean to say that there is no *third* or *immediate* Jerusalem. As to the signs, I have not room to say but a word. It seems to me plain, that as the Jewish Christians had signs given them, by which they might know when to escape, so has our Lord given us signs of his second coming. Nay, he has fulfilled them in this generation literally. He says, therefore, "*Know that it is nigh, even at the doors*." This, then, is my solemn conviction, that the coming of the *Lord draweth nigh*. I lift up my head in hope, and say, "Even so, come Lord Jesus, come quickly."—Amen!

I do affectionately entreat my brethren in the ministry to give this subject a candid, prayerful investigation. You will be greatly blessed, if I may judge from my experience, in opening your pulpits as well as your hearts. But let others do as they may, I will not be among the "*foolish virgins*," nor among "*the fearful and unbelieving*."—May none of you be.

Yours,

J. B. Cook.

"Brethren, pray for us."

IN these closing hours of trial and darkness, how welcome is the kind greeting of a fellow pilgrim, whose eye is fixed upon the same star in the east.—How encouraging is the interchange of confidence and

the mutual expression of faith and zeal, and how unspoken the chord of union that binds to the cross of a coming Saviour. But for a little moment, we still meet to part again, and the farewell pledge is often spoken, "brethren, pray for us."

Oh, it is a sacred word that often echoes long around the secret altar of the heart. And can we then forget! No, brethren, let us pray, and ever bring, in the prevailing hour, our fellow watchers, to the MERCY-SEAT.

COMMUNICATIONS.

From Bro. Steadman.

DEAR BRO. WHITE:—I can truly say that the Lord is good in showing his children the true light that now shines, which is the commandments of God and the faith of Jesus. Although we live in a dark corner of the earth, yet the Lord has not refused to give us the light of his blessed Word. I thank the Lord for the truth—the third angel's message, which is now proclaimed in the demonstration of the Holy Ghost. We read many cheering letters from those we never expect to see in this world, but whom we hope to meet in the kingdom of God, there to sing his praises, with all the redeemed in glory, for ever.

We meet with much opposition on our way; but we read that they that will live godly in Christ Jesus shall suffer persecution.

O may the Lord give us grace to overcome, that we may set with him on his throne. And may the Lord grant that his truth may prosper in this part of his moral vineyard.

Yours in hope of eternal life,

HENRY B. STEADMAN.

New Shoreham, R. I., Oct. 11th, 1853.

From Bro. Woodhull.

DEAR BRETHREN AND SISTERS:—With pleasure I write a few lines concerning the faith we profess.

We still hold on to the commandments, and are trying to keep them, regardless of the scoffs of the children of the Beast.

No sooner does a child of God come out on the broad platform of Apostolic truth, and begin to "restore the old paths," than some of the professed ministers, and disciples of Christ cry out in the language of Scripture: Be not carried about by every wind of doctrine. Now I have been looking at this wind of doctrine, to see upon whose head the judgments of following "wind of doctrine" will fall.

The whole matter is summed in a very few words. They will fall on those who have left the Gospel of Christ and his apostles. I, for one, feel willing to step close up to the great rule, and if I am too short or too long, let me be fitted accordingly. Who has the true doctrine? We say that Christ's coming is near, even at the doors. We say that the signs of his coming show that it is near. The working of Satan through spirit mediums show that it is near; and another prominent sign is the united opposition of the world and church to his coming, and their fallen condition in consequence of their rejection of the truth.

I ask, who has the true doctrine of the Bible?—Let the rule, or Bible itself, answer: "But and if that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow-servants, and to eat and drink with the drunken; the lord of that servant shall come in a day when he looketh not for him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth." Matt. xxiv, 48-51. By these texts it is clear who have the truth.

The popular churches teach that there will be a thousand years Millennium before Jesus comes, and all, through their agency and instrumentality. But who did they get their agency from? If from God, then their doctrine is in the Bible. But as it can't be found, not even a shadow of it, we must conclude that it is a doctrine of the devil, or else one of their own make. In either case we want nothing to do with it.

In my estimation, the doctrine of a Millennium, as

taught by the great mass of professing Christians, is a damnable heresy; for as I understand it, it is equivalent to saying, Where is the promise of his coming? and they say all things shall continue and grow better and better for one thousand years. But the Bible says, "the wheat and the tares shall grow together until the harvest." "Evil men and seducers shall wax worse and worse, deceiving and being deceived." It is damnable because it works in the same harness with the evil spirits. That is, it teaches the same doctrine; and we believe that these spirits "are the spirits of devils, working miracles," as brought to view in Rev. xvi, 14.

We believe that the earth is to be restored to its primitive state of holiness and beauty, and that the meek shall inherit it in all its loveliness. Glory, and honor, and power, be unto our God who has given us such views of the future. This world looks very gloomy when compared with the inheritance that God has in reserve for those who love him, and keep his commandments. We rejoice in prospect of being permitted to live in the earth made new.

"O when shall come the moment,
When brighter far than morn,
The sunshine of thy glory,
Shall on thy people dawn."

Blessed be God that that glory is about to burst upon his people; then we shall spend a thousand years with Jesus—free from a tempting devil, until the time comes for the earth to be cleansed and given to the saints of the Most High.

Because we are keeping God's holy day, on which he "rested from all his work," and are trying to so live that we may escape those things that are coming on the earth, and because we believe that the first and second angels of Rev. xiv, 6-8, have given their messages to the world, and that the third is now being given—for these views we are scoffed at, and they say it is a "wind of doctrine," and then try to draw our minds away from the truth, without ever once looking into the scriptures to see if these things are so.

The coming of the Lord, the establishment of his everlasting kingdom, the restoration of the earth as the inheritance of the saints, have been preached by God's messengers, and men have rejected them, and God has withdrawn his Spirit from them, and has suffered them to go to sleep, upon the very verge of the opening scenes of the future world. But thanks be to God who has preserved a little remnant, who have kept awake; and O may we become more and more awake, and more alarmed, than we have ever been, that when the "covering shall be drawn over God's people," we may all be found to have the seal of the living God in our foreheads. O then we shall mount up free from the shackles that now bind us to earth. How easy then to shout, glory!

We feel as though we wanted a deeper work of God wrought in us, that we may be able to give more glory to God, and be better prepared to stand the buffetings of satan, and the cruel mockings of the wicked. Those who keep the commandments of God and the faith of Jesus, will have a "hard row to hoe," as the saying is, up to the time of the coming of our Saviour. This we may expect and prepare ourselves to meet; for Jesus said, through much tribulation shall ye enter the kingdom. The world is to hate us, if we are the Lord's. It can't help but do it; for it is led captive by satan at his will, and he has no sympathy with Christ or his followers. We have great need of encouragement and help from each other in this trying time. Our numbers are few, scattered in different parts of the country.

We feel that we are growing firmer in the present truth, and our prayer is, that God would give us more patience, more faith, and more of his Holy Spirit, that we may be able to stand against all the wiles of the adversary. We talk these truths to our neighbors: some acknowledge it to be truth, but none, as yet, feel willing to make the proper sacrifice. We desire to leave them with the Lord, and trust in him to make his word quicker and sharper than any two-edged sword.

It gives us encouragement to hear from those of like precious faith. It would rejoice our hearts to see you; and we trust, if we are faithful, we shall soon be permitted to meet in the kingdom of God. We beg an interest in your prayers, that we may be strengthened and filled with the Spirit.

Yours in the truth,
Olcott, N. Y., Oct. 1853.

S. WOODHULL.

From Bro. Phelps.

DEAR BRO. WHITE:—It is with pleasure that I address a few lines to you to acknowledge the receipt of that valuable paper, the *Review*, and contribute my mite for its support. It is read in my family with great pleasure, and I trust profit. We also think the *Instructor* is the right kind of a paper for the young. We pray the Lord to sanctify it to the good of the children of the remnant.

The little band in this place are growing stronger in the Faith, striving to keep all the commandments of God, and the testimony of Jesus Christ. We are surrounded with bitter opposers to the Advent, and they manifest still more hatred against the Sabbath of the Lord; but none of these things move us. We feel determined, by the assisting grace of God, to overcome every besetment, and every wrong word, thought and action, and get the victory over the beast and over his image and over his mark and over the number of his name, that we may stand on Mount Zion with the Lamb. We ask the prayers of God's people.

Your unworthy brother,
Packwaukee, Mich., Sept. 29th, 1853.

A. G. PHELPS.

Appointments.

PROVIDENCE permitting, I will hold meetings as follows: Oswego, N. Y., Sabbath and First-day, Oct. 29th and 30th, as the brethren may appoint. Manlius, Sabbath and First-day, Nov. 5th and 6th, as Bro. Holt and Cook may appoint. Chester Factory, Mass., Nov. 8th, at 2 P. M. and 6½ P. M., where Bro. Blair, and other brethren may appoint. Springfield, Nov. 9th, afternoon and evening. Boston 10th, 6½ P. M. Fairhaven, Mass., Sabbath Nov. 12th.

J. BATES.

Joseph Baker and J. N. Andrews will hold meetings in Champlain, N. Y., or where Bro. Whipple may appoint, Nov. 5th and 6th.

We will meet with the brethren at New Haven, Vt., Oct. 28th and 29th.

JAMES WHITE.

✍ We shall probably be at home, about the 1st of November.

Ed.

To Correspondents.

Bro. Clark, of Grand Rapids.—Your communication was received the evening we left Rochester.

Ed.

Wm. Graham—Your money was received and credited on our books, for the Tract—"The Sabbath," by Elihu.

Receipts.

W. King, R. Preston, J. Wilcox, C. W. Stanley, E. Hardy, Sr. Bryant, G. L. Ashley, D. Chase, J. M. Hall, J. Muntz, W. Harris, H. B. Steadman, S. A. Steadman, L. J. Richmond each \$1.

H. Penfield, E. Pike, D. Daniels, L. Roder each \$2; a Friend \$3; a Brother in Conn. \$5; J. P. Rathbun \$1.75; L. Woodworth \$3.25 P. A. Gammon \$0.40; B. B. Brigham \$0.25, for A. B. S.; J. Van Leaven \$0.50.

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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.)