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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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TERMS.—See Last Page.

TOIL ON.

BY ANNIE R. SMITH.

"Toil on a little longer: thy reward awaits thee."

Toil on a little longer here,
For thy reward awaits above,
Nor droop in sadness or in fear,
Beneath the rod that's sent in love;
The deeper wound our spirits feel,
The sweeter Heaven's balm to heal.

Faith lifts the veil before our eyes,
And bids us view a happier clime,
Where verdant fields in beauty rise,
Beyond the withering blight of time;
And brings the blissful moment near,
When we in glory shall appear.

What transport then shall fill the soul,
When parted friends again shall meet,
Beyond the reach of Death's control,
And cast their crowns at Jesus' feet,
His matchless love and grace adore,
And never taste of sorrow more.

Then let us hope—'tis not in vain,
Though moistened by our grief, the soil,
The harvest brings us joy for pain,
The rest repays the weary toil;
"For they shall reap, who sow in tears,
Rich gladness through the eternal years."

THE COVENANTS.

BY JOSEPH BAKER.

"So then, brethren, we are not children of the bond-woman, but of the free." Gal. iv, 31.

Our introductory remarks will commence with verse 21. "Tell me, ye that desire to be under the law, (Sinai covenant,) do ye not hear the law? (or Sinai covenant?) For it is written, that Abraham had two sons; the one by a bond-maid, the other by a free woman. But he who was of the bond-woman, was born after the flesh; but he of the free-woman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. (Being the Capital of the Country—promised to Abraham and his seed—to be in bondage after Christ should come.) But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband.

"Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless, what saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman. So then, brethren," &c.

The Promissory, the Abrahamic, and the Sinai covenants, are illustrated by the situation and character of those two women under the care of Abraham. Now in our elucidation of this subject, we shall inquire:

I. What were the peculiar blessings included in the promises made to the progenitor of the children of the free-woman? To this inquiry, it must be said:

1. That the first blessing promised him, was the multiplication of his children or natural seed. Here, however, the Scriptures must be our guide; and in their examination, a few passages must serve as a specimen of many. Gen. xxii, 17. "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore." Gen. xii, 2; xiii, 16; xv, 5; xvi, 10; xxvi, 4. "And I will make thy seed to multiply as the stars of heaven." Gen. xxviii, 14. "And thy seed shall be as the dust of the earth." These passages are too plain to need comment. They clearly prove the multiplication of Abraham's natural seed, (typical of the heirs of salvation,) to have been included in the promissory covenant.

2. The Scriptures being our guide, it may be seen with equal clearness, that the gift of the literal land of Canaan, was the second blessing included in the promissory covenant. To reduce this proposition to a moral certainty, we will introduce a few passages of Scripture: Gen. xxii, 17. "Thy seed shall possess the gate of his enemies." Gen. xxvi, 3. For unto thee, and unto thy seed I will give all these countries." Gen. xxviii, 13. "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." Gen. xiii, 14, 15, 17. "And the Lord said unto Abraham, . . . 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." Verse 17. "Arise, walk through the land in the length of it, and in the breadth of it; for I will give it unto thee,"

Permit me here to pause, and call your attention to Gen. xv, 13. "And he (the Lord) said unto Abram, Know of a surety that thy seed shall be a stranger in a land that is not theirs." Now compare this with the other passages quoted, and tell me, what land was not theirs; if the gift of the New Earth was intended?

Gen. xv, 16. "In that same day the Lord made a covenant with Abraham, saying, Unto thy seed have I given this land, from the river of Egypt unto the great river, the river Euphrates." Gen. xxxv, 11, 12. "And God said unto him, (Jacob,) I am God Almighty: be fruitful and multiply: a nation and a company of nations shall be of thee, and kings shall come out of thy loins. And the land which I gave Abraham and Isaac, to thee will I give it, and to thy seed after thee will I give the land." Ex. iii, 16, 17. "The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt; and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land flowing with milk and honey." Ex. vi, 2-4, 8. "And God spake unto Moses, and said unto him, I am the Lord: And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty, but by my name JEHOVAH was I not known unto them. And I have also established my covenant with them, to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers. And I will bring you (Israel) in unto the land concerning the which I did swear to give it to Abraham, to Isaac, and to Jacob; and I will give it you for an heritage." One quotation more must suffice under this head. Ex. xxxiii,

1-3. "And the Lord said unto Moses, Depart and go up hence, thou and the people which thou hast brought up out of the land of Egypt, unto the land which I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it: and I will send an angel before thee; and I will drive out the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the Jebusite; unto a land flowing with milk and honey." . . . See Deut. i, 1; vi, 1-3; vii, 12, 13; viii, 1-20; ix, 3-6; xi, 8-12, also, verses 21, 31; xxvi, 1-3, also, verses 8, 9, 15; xxvii, 3; xxx, 20; xxxi, 3, 7, 29; xxxii, 49; xxxiv, 1-4.

Josh. xviii, 3. "And Joshua said unto the children of Israel, How long are ye slack to go to possess the land (the New Earth) which the Lord God of our fathers (will give you? No!) hath given you?"

3. A third blessing included in the promissory covenant, was the gift of Christ; which required the fulfillment of the two previously noticed, in order to give him, in the manner designated, for the benefit of man. We have here introduced a fact, which Gal. iv, 4, 5 will prove. "But when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons." Also, see chap. iii, 16, 29. Christ was to consummate the promise, as we also learn from the following. Gen. xxii, 18. "And in thy seed shall all the nations of the earth be blessed." Gen. xviii, 18. "Seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him." Gen. xii, 3. "And in thee shall all families of the earth be blessed." Ps. lxxii, 17. "His name shall endure forever: . . . and men shall be blessed in him: all nations shall call him blessed." Paul in commenting on these quotations, [Gal. iii, 16,] says, "Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but of one, And to thy seed, which is Christ." From these passages, it appears that Christ was the principal Agent, included in the everlasting covenant; as all the families of the earth were to be blessed in him. But how could he be made of a woman of the tribe of Judah, according to the promise, if God had not have multiplied Abraham's natural seed, and have given the literal land of Canaan, in which to keep that tribe distinct? Hence there were so many items in making up the everlasting covenant, and were means by which the ultimate end was to be secured.

4. A fourth blessing included in the promissory covenant, was the earth renewed. (Typified by Canaan.) Heb. xi, 8-10, 12, 13, 16, 39, 40. "By faith Abraham, when he was called to go out into a place which he should afterward receive for an inheritance, obeyed; and he went out not knowing whither he went. By faith he sojourned in the land of promise, as in a strange country, dwelling in tabernacles with Isaac and Jacob, the heirs with him of the same promise: For he looked for a city [Chap. xii, 22; Gal. iv, 26; Rev. xxi, 1, 2. Heb. xiii, 14] which hath foundations, whose builder and maker is God." Verse 12. "Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the sea shore innumerable. These all died in faith not having received the promises, (or the extent, verses 10, 16,) but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth." Chap. xiii, 14. Verse

16. "But now they desire a better country, that is, an heavenly: wherefore God is not ashamed to be called their God; for he hath prepared for them a city." Verse 39. "And these all, having obtained a good report through faith, received not the promises: God having provided better things for us, that they without us should not be made perfect." (i. e., without Christ should not have a resurrection.)

The extent of this promise in our version, is expressed in very definite language. 2 Pet. iii, 10-13. "But the day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise; and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. Looking for, and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness."

Ps. cii, 25, 26. "Of old hast thou laid the foundation of the earth: and the heavens are the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed."

Again: Isa. lxvi, 22. "For as the new heavens and the new earth, which I will make shall remain before me, saith the Lord, so shall your seed and your name remain." Isa. lvi, 17. "For behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind." Rev. xxi, 1. "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away."

Having examined the promissory covenant, its basis, or foundation, next claims our attention.

A covenant, or contract, is supposed always to embrace parties. The covenant under examination, includes God, the covenantee, Abraham, and his seed as covenanters. Consequently there were conditions to be performed by the individual parties.

Having noticed the conditions on the part of the covenantee, we wish to ascertain those on the part of the covenanters; for evidently, they must exist, and be the same, under every dispensation to which the promises apply. For as evidently, there is no limitation to the promissory; so there can be none to its basis. It is left bounded by the existence of that to which it applies. The measure of one, is the measure of both.

Now as the promissory embraced a restitution, it must have been based on the same conditions on which the first dominion was suspended. And we cannot be at a loss to know what they were, with the comment on the first and great commandment before us; viz., "Thou shalt love the Lord thy God with all thy heart," &c. Whether this was the first in order, or the first in importance, it must have been the rule of man's life, when he proceeded from the hands of his Maker, and was given him to regulate his conduct towards the Divine Being, when he had neither associate nor descendant. For when he had an associate, a second rule of love was given him to regulate his conduct toward the society of which he was a part; hence it was written, "Thou shalt love thy neighbor as thyself." In these, are summarily contained the ten commandments. Matt. xix, 17, gives our Lord's answer to the inquiry of the young man in which he is instructed to keep the commandments, as the conditions of life. See also Rev. xxii, 14. Now if life is given by keeping the commandments, death must be incurred by violating them. And they being the conditions of life, must be the thread on which the first dominion was suspended; and as the first dominion was promised to Christ, (Micah iv, 8.) and through him to Abraham and his heirs, the promissory covenant must have been based on the ten commandments. Indeed, the very letter of the commandments as they stand in the decalogue, puts this point beyond all dispute. The fourth com-

mand refers to the creation; and this being the only reason assigned for keeping it, does refer us back to the Eden state; or first dominion: therefore the ten commandments must have been the basis of the promissory covenant.

Our evidences on this part of the subject multiply, and they brighten. We have not only a scripture analogy to teach us a probable truth, but we have express declarations in the Word of God, sufficient to reduce this probability to a moral certainty. Therefore waiving all arguments which might be drawn from an analogy of scripture, we hasten to notice those scriptures which expressly state the covenant on the part of Abraham's seed. Turn with me to Deut. iv, 12-14. "And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice. And he declared unto you his covenant, which he commanded you to perform, even ten commandments, (therefore they were a covenant whilst in a verbal form,) and he wrote them upon two tables of stone. And the Lord commanded me at that time (when he, Moses, received the tables, Ex. xxiv, 12; xxxiv, 27.) to teach you statutes and judgments, (a very suitable time to give statutes and judgments, the constituent part of the Sinai covenant,) that ye might do them in the land whither ye go over to possess it."

Still bear in mind, that this land was included in the promises to Abraham and his natural seed; and then turn to 1 Chron. xvi, 15-19. "Be ye mindful always of his covenant; the word which he commanded to a thousand generations: even of the covenant which he made with Abraham, and of his oath unto Isaac; and hath confirmed the same to Jacob, for a law, and to Israel for an everlasting covenant, saying, Unto thee will I give the land of Canaan, the lot of your inheritance; when ye were but few, even a few, and strangers in it." This cannot have any reference to the Sinai covenant; for it is not true that they were few when that was formed; for Moses hath said, (Deut. x, 22,) "Thy fathers went down into Egypt with three-score and ten persons; and now the Lord thy God hath made thee as the stars of heaven for multitude." See Ex. i, 7, 9, 20; xii, 37; xviii, 21, 25. Therefore 1 Chron. xvi, 15, &c., must have reference to Deut. iv, 13. There it is distinctly stated that He (God,) commanded them to keep the ten commandments for a covenant; and here (in 1 Chron.) it is said, that the promissory, made with Abraham, Isaac and Jacob, included the land of Canaan. Hence the covenant for the land, was based on the ten commandments; as they were spoken with an audible voice, before they were written, and whilst Israel were Abraham's natural seed, according to the promissory covenant. Therefore the argument is conclusive, that the ten commandments were the conditions both of Abraham and his seed.

I believe that none pretend that the Sinai covenant was of force, until the tables were received. Deut. ix, 10. "And the Lord delivered unto me, two tables of stone written with the finger of God; and on them was written according to all the words which the Lord spake with you in the mount, out of the midst of the fire; in the day of the assembly." Consequently they were spoken whilst Israel were Abraham's natural seed according to the promissory covenant; and hence, the conditions were the same on the part of Abraham, that they were on the part of his seed. See Gen. xviii, 19; xxvi, 5. We wish to introduce one testimony more. Deut. vii, 9, 12. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a thousand generations." (The same covenant is brought to view here, that is in 1 Chron. xvi.) Verse 12. "Wherefore it shall come to pass, if ye hearken to these judgments, (here the Sinai is referred to,) and keep and do them, that the Lord thy God shall keep unto thee the covenant and the mercy which he sware unto thy fathers." (Here is brought to view the promissory.)

We anticipate that the objector will quote Deut. v, to confute our arguments; but it should be remembered, that both the Horeb and the Abraham-

ic covenants, are included in this chapter. The three first, fifth, (that which is included in a parenthesis,) twenty-seventh and thirty-first verses, have direct reference to the Horeb covenant; but the remainder of the chapter, with a few exceptions, includes the basis of the promissory, which was spoken on Sinai or Horeb, with an audible voice.

A mass of testimony on this part of our subject, might be adduced; but sufficient has already been said. Therefore we pass to notice some arguments in favor of this covenant's being *endless* in its duration.

"This, we contend is the *original* meaning of the term, everlasting."

What else would it be understood to mean, by the man who was not warped by prejudice for or against any particular system? There is not the least doubt but he would understand it to mean *endless duration*. And what such an one would understand it to mean, is doubtless its true meaning. The Scriptures are not written in a language of their own, but in the common language of men; otherwise they would be no revelation to them. But the unlimited meaning of this word is denied, because it is sometimes used in the Scriptures in a limited sense. But does it therefore follow, that it has only a limited meaning; or that endless duration is not its proper meaning? I feel prepared to say, and think I shall be able to maintain, that in its proper signification, it means *endless duration*. This is provable by the plainest and most unequivocal arguments.

This word is used in the Bible when things are spoken of, known to be endless in their duration; and that too, when this very unlimited duration was designed to be expressed by it. It would be a task to mention all the passages in which this word is used in connexion with the names of Deity and his attributes. When his unlimited existence is to be expressed, then is he called the *everlasting* God, the God that is from *everlasting* to *everlasting*. And the unlimited meaning of this word is more emphatically marked, from the consideration of its being used, when applied to the Deity, to distinguish the true God from idol gods whose existence is but for a time.

Hence it follows, that this word signifies *endless duration*, or the original languages in which the Scriptures were written had no word expressive of this idea. For where the sacred writers would, most emphatically and especially, call the attention to the eternity of God, they would certainly use the strongest term they could find in the language in which they wrote. At such times we find them using this term. Now to suppose that the Hebrews and Greeks had no word expressive of the idea of *endless duration*, is to suppose they had no such idea; which is not true. Therefore they had such a word, and, for the reasons given above, it must have been the very word we have here under consideration. Since then it must be considered that this word, when used in connection with the names and attributes of Deity, signifies *endless duration*, the only remaining question is, Is this word in these connexions, used in its own primary and proper signification, or is it used in a borrowed and accommodated sense? To suppose the latter, would be grossly absurd. What! a word, limited in its real meaning, borrowed to express unlimited ideas! A word of comparatively weak import, accommodated to convey ideas infinitely strong! The eternity of God, emphatically expressed by a word of a limited meaning! This would be the art of sinking to perfection. But how the inspired writers could suppose such a term would convey an exalted idea of God, I cannot conceive. This borrowed term would sink rather than elevate the idea. And they had better have used no qualifying word at all, than one which *properly* signified less than the idea they wished to convey. From the whole it follows that this word when connected with the names and attributes of the Deity, signifies *endless duration*; and that when used in this connexion, it is used not in an accommodated, but in its true and proper meaning, therefore the original and proper signification of this word, is *endless duration*.

Whenever therefore it is used in any other sense, it must be considered as a figurative or accommodated mode of speech.*

To show the bearing of the foregoing reasoning, upon the main question under consideration, viz., the meaning of the term, everlasting, when applied to the covenant, "we need only add, that when the proper signification of any word is ascertained, that word should be always understood according to that signification, unless there is something in the manner of its being used, that restricts or modifies its meaning." And therefore, as there cannot be anything in this covenant, that would operate to restrict or modify the meaning of this word, when applied to it, therefore this covenant, termed the everlasting, must be endless in its duration. We would not be understood to say, that every item in this covenant separately considered from the great whole, was endless; for there were parts, that were means, to last only until they had secured their end; viz., the multiplication of Abraham's natural seed, and the gift of Canaan; the end for which they were promised, was the first advent of Christ; at his death if not before, they ceased. But who can separate the means from the end, until they have secured their end, and yet obtain the end for which they were given? I am thinking, that it would be quite as difficult, as it would to bring a clean thing out of an unclean.

We would say further, if there were appendages affixed to any of the ten commands, to make them applicable to the peculiar circumstances of Abraham or his seed, they could apply only to those means which were given to secure the first advent of Christ; and could be disposed of in the same manner, and at the same time, without affecting the ten commandments, any more than the cessation of those means affected the promissory covenant. Therefore the promises, singly and collectively, and with their basis as a whole, were endless. It is not pretended in the foregoing arguments, that those means which apply to time, were, or that anything else relating to time, would be endless; this would be an absurdity; for time bears no proportion to eternity. But those means in their relation to the covenant, were stamped with *infinite* consequences.

II. We come now to inquire, what is to be understood by these representatives: the bond-woman and her son?

There is not the least doubt but that the Apostle understood them to represent the Sinai covenant. For the purpose of familiarizing the subject, we inquire,

1. Was there any defect in the promissory covenant? The answer is at hand; No! 2. Was the Abrahamic covenant defective, that there was a call for the Sinai covenant? The answer must be given: It was not. What then could be the cause of this loud call? If Moses might be permitted to answer this question, he would tell you that God said unto him, Israel is a "stiff-necked people, therefore let me alone, that my wrath may wax hot against them, and that I may consume them; and I will make of thee a great nation." Therefore if we understand Moses, Israel had ceased to be Abraham's natural seed, according to the promissory covenant. See Ex. xxxiv, 9. How? By violating the conditions on the part of Abraham and his seed. This would make null and void the promissory covenant, so far as they were concerned in it. Here then appears the cause of the call for the Sinai covenant. Israel must be consumed, or be made again the natural seed of Abraham. The Sinai covenant was instituted for this purpose. Who does not therefore, see that the Sinai covenant, does not alter their relation to the Abrahamic, or ten commandments; but that it only brings the lost child back to his parent; which does not diminish, but increases his obligation to regard the parental rules. So Israel had an addition of ritual services to keep with the ten commands, as the result of their transgression. This transgression is implied in Ex. xxxii, 9-14. "And the Lord said unto Moses, I have seen this people, and behold, it

is a stiff-necked people: Now therefore let me alone, that my wrath may wax hot against them, and that I may consume them: and I will make of thee a great nation. (Why make of Moses a great nation? Because of his promise to Abraham, to whom he had said, 'I will multiply thy seed;') And Moses besought the Lord his God, and said, Lord, why doth thy wrath wax hot against thy people which thou hast brought forth out of the land of Egypt, with great power, and with a mighty hand? Wherefore should the Egyptians speak and say, For mischief did he bring them out to slay them in the mountains, and to consume them from the face of the earth? Turn from thy fierce wrath, and repent of this evil against thy people. Remember Abraham, Isaac, and Israel, (i. e., remember the promises thou hast made to them,) thy servants, to whom thou swarest by thine own self, and saidst unto them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of, will I give unto your seed, and they shall inherit it for ever. And the Lord repented of the evil which he thought to do unto his people." (So he did not consume them, but instituted the Sinai covenant, to preserve them. See Ex. xxxiv, 9, 10; Deut. vi, 20, 21, 24.) The reason why the Lord hearkened unto Moses, is assigned in Eze. xx, 14. "But I wrought for my name's sake, that it should not be polluted before the heathen in whose sight I brought them out."

The reasons for the institution of the Sinai covenant, are recorded in Ex. xxxii, 7, 8, 31. The truth of this assertion may be doubted, therefore we will here pause, to inquire, which of the two following positions we ought to take, to ascertain the truth of this assertion.

1. Ought we to form an opinion, from the order of the chapters? 2. Or ought we to form our opinions from the order of events? i. e., Ought we to go by, or be governed by, the order of the record of facts and events, or by the order of the events, simply? Now if we take the first, we can make two positions appear very plausible. But by taking the latter, we can prove only one. Now, has truth two sides? Does it partake of variegation? (!) Is God the author of contrariety! of confusion? (!) or is he the author of harmony, and his Word consistency? By which of the two positions above, shall we come to the true conclusion, and get at the true position? If we may be permitted to reply, we answer, By the position, by which we can prove one position; (for truth must be univocal;) for if we are to go by the order of chapters, or, the order of the record of events, we are to believe that Moses entered the tabernacle, something over six or eight months before it was reared, or built!! See Ex. xl, 1, 2; & xxxiii, 9, &c.

Taking the latter position, we gather the following conclusions, which we believe to be the true position; viz., that six days after the Lord spake the ten commandments, he called unto Moses, to come up into the mount, and receive the tables and the law, which he had written on them; also that during those six days, Moses was on the mount, but not where God was; hence, God said, Come up to me into (or on the top of) the mount. It also is evident, that Aaron made the calf within those six days, because Moses longer delayed to return, than they expected. Therefore the Lord (knowing that Israel had worshiped a molten image, contrary to the conditions binding on them,) said unto Moses, Come up to me, and I will give thee a law which I have written. It also appears evident, that Moses did not receive the tables, until he had fasted forty days, and forty nights, because of Israel's transgression; for it is stated, that the Lord gave them unto him, when he had made an end of communing with him. This communication, was evidently, the ritual and judicial law which Moses was to write in a Book, (Ex. xxxiv, 10-27; xxi; xxiii; xxiv, 3-8,) to accord with the form of the law on stone.

The purpose for which the Sinai covenant was given, is beautifully illustrated in Deut. xxix, 13. "That he may establish thee to-day for a people unto himself, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworn un-

to thy fathers, to Abraham, to Isaac and to Jacob." From similar passages, it appears that the Sinai covenant, was not formed for the multiplication of Abraham's natural seed; or for the gift of Canaan; but to constitute Israel again, the natural seed of Abraham, according to the everlasting covenant. Ex. xxxiv, 9, 10. They were re-instated by the addition of ritual services to these means (Ex. xxxiv, 11; xxiii, 30. Deut. vii, 12, 13,) by which the ultimate end, or Christ, was to be obtained. After which a new covenant was to be made with them, to give them the consummate end. For as no stream can rise higher than its fountain; so no imperfect law, or covenant, could secure the renewed earth. This could only be obtained through Christ, who gives the earnest* until the redemption of the purchased possession.

Permit me to pause here, and inquire, What were the ritual services given for? they were unlike the ten commands; neither could they take away sins; therefore they must have been added to the ten commandments, because of transgression, to preserve natural life, so that Israel might be Abraham's natural seed, until Christ should come, who was to be of the tribe of Judah.

Having shown for what end the Sinai covenant was instituted, we come to inquire what it was. We have shown that it was not the ten commands, by proving them to be the basis of the promissory; and that by violating them, Israel was thrown out of the promissory, and re-instated by the Sinai. It has been stated also, that the ritual services were given for the preservation of natural life. But what were the constituent parts of the Sinai covenant, is what now claims attention. We answer, All the ritual services, commonly called the ceremonial law; together with the form of the ten commandments, taken on Sinai, after being transgressed, in their original, or verbal form.

This written form was given them, to accord with written ceremonies, that they might be added; for you cannot add a written contract to a verbal, so as to make the verbal one binding. And besides this, a written contract in order to be valid, must show by its contents, some cause why it was formed. This is the probable reason why the ten commandments, and the statutes and judgments were written alternately in the Book of the law. At any rate, one cause why the ten commandments were written on tables of stone, was that ritual services might be added. This form may have been abolished by him who nailed the ceremonial law to his cross; and that too, without affecting in the least degree the ten commands.

I do not wish to be understood to say, that nothing plausible or specious, can be brought up in favor of the ten commandments being the Sinai covenant; many plausible quotations have been made on this argument, especially one from Deut. ix, 9. But let it be remembered that we are not to wound one excellency with another; or make the Scriptures speak with divers tongues; therefore no argument can be made to bear against the many Scriptures which sustain the positions taken.

*"An earnest is something paid beforehand, to confirm a bargain, of the same kind with the full sum, and as a pledge and security for the whole. And if in this matter the Spirit is both a seal and an earnest, the bargain cannot be disannulled; but upon whomsoever God bestows the first fruits, he gives them as an earnest of the complete enjoyment of the inheritance."—Taggart on Perseverance
(To be continued.)

The Bible.

What sort of a book is this, that even the winds and waves of human passion obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared, many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course and expired. Empire after empire has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit, and soothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—Dr. McCollough.

*From a discourse by Wilbur Fisk, A. M., on the primary and proper signification of the terms, Everlasting, Eternal, pp. 12, 18, 9, 30.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, FEB. 7, 1854.

The Popular Hope, and Our's.

It has ever been the aim of the great enemy of all truth, to corrupt the pure teachings of the Word of God, with the baneful poison of superstition and error; to instill into the minds of men, among sentiments which they may have formed correctly, other sentiments which are wrong, that their views of truth may be perverted, that they may build upon a false foundation, and be deluded with a false hope. A little leaven leaveneth the whole lump.

One great point on which he has effected a wide departure from the teachings of the Word of God, is, the Christian's hope—the condition of the saints, and their reward, hereafter—the prize to which they may look during their earthly pilgrimage. The popular creeds of the present day throughout the length and breadth of the land, give fearful proof of this assertion.

The Bible presents to the eye of the Christian, a glorious reward, tangible and real; yet so many vague mysticisms are thrown around it by the doctrines and superstitions of men, that the harmony and beauty of the sacred teachings are lost sight of, the glories of the reward are dispelled, and the Christian's hope is spiritualized away into the emptiness of nothing.

The promises are, that the Lord will create a new heaven and a new earth, [Isa. lxxv, 17; lxxvi, 22; Rev. xxi, 1, 5; 2 Pet. iii, 13,] wherein dwelleth righteousness; that the kingdom and dominion and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, and they shall possess it forever, even forever and ever; [Dan. vii, 18, 27;] that the meek shall inherit the earth; [Ps. xxxvii, 11; Matt. v, 5;] that there is a glorious city, having the glory of God, whose light is like unto jasper stone clear as crystal, whose streets are pure gold, as it were transparent glass, whose gates are pearl, and whose foundation is garnished with all manner of precious stones; into which those shall have right to enter, who have kept the commandments of God and the faith of Jesus; and its location will be on the new earth, when the tabernacle of God shall be with men, Isa. lxxv, 18; Heb. xi, 10; xii, 22; xiii, 14; Rev. iii, 12; xxi.

Such are the plain teachings of the Word; yet the sentiments of popular theology are, that the abode of the saints is in some far off region, "beyond the bounds of time and space;" that their inheritance is spiritual, not real; and that they themselves are formless, viewless, ethereal substances, floating through the immensity of space. If we had no better hope than that, dark as this old earth is, I would cling to it as long as I could. If that is what they would term, "out of the body," I would much prefer to remain "in the body." If that is man's only hope, I cannot say with them, "I hope that I have a hope."

It was once remarked by a person while conversing upon the view that the earth restored to its Eden beauty, as real as "the earth that now is," was to be the final home of the saints; that they were to inhabit it forever, free from all sorrow, pain and death, and know and see each other face to face—Why, said he, that cannot be: that is just what would suit the world: that is just what the wicked would like. The remark that the wicked would like it, was very true, but the sentiment which prompted it, was wrong. Here is a great mistake into which many have apparently fallen. They seem to think that religion with all its attributes, and its final reward, must be something, for which the world could have no desire; hence when any state of happiness is named, for which the heart of man, in his fallen condition, would truly long, they think it can be no part of true religion. 'Tis true that those who are the servants of sin, alienated from God and his love, have no relish

for purity and holiness, and the Christian life; but when the time comes and they see the Christian's final reward, then they will see something that is to be desired, something which they would like; and piercing will be their anguish, when they realize their loss. However much they may then desire it, one thing is certain, they cannot obtain it.

Eye hath not seen, says Paul, [1 Cor. ii, 9,] nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But because mortal man cannot comprehend them, does it follow that they are any the less real? When we read of the mighty and glorious city, [Rev. xxi,] with its streets of gold, as it were transparent glass, its rich and massive gates of pearl, and its gorgeous foundation stones, does it detract from its glory so far as we can comprehend it, to realize that it is a literal city? that it is enduring substance, and our eyes shall behold it as we now behold the things of earth? And when we think upon the earth renewed, does it not enhance its beauty and loveliness, to think that it will be a living reality, and not a baseless shadow?

Brethren, we have a glorious hope. We know for what we toil. We know whither we are journeying. The kingdom is before us; and the King himself has given us the conditions of an entrance therein: If ye would enter into life, keep the commandments.

With the lamp of prophecy to guide us, with the Blessed Hope to cheer us, with God and good angels to guard and protect us, we can endure to the end; we can gain an entrance into that everlasting kingdom, an entrance into that city which hath no need of the sun neither of the moon to shine in it; for the glory of God lightens it, and the Lamb is the light thereof.

U. S.

CHRISTIAN PERFECTION.

BY C. MONROE.

THIS is a subject which has long been dear to my heart. Oft has it occurred to me that I ought to give to the brethren and sisters something of my views and feelings on this subject; but other things have been and still are pressing for preferment; so that even now I cannot promise to do justice to it.

It is much the same in a sense with christian perfection, as with colors. We see an effect or effects, but not the cause. Cause and effect, however, are so nearly allied, they are often confounded: the effect being taken for the thing itself. The one is taken for the other as in 1 John v, 3: This is the love of God, that we keep his commandments. More logically the latter is the effect, or proof of the former. For if ye love me, says Jesus, keep my commandments. John xiv, 15. Here he calls for the proof and gives it. Show me thy faith without thy works, and I will show thee my faith by my works. James ii, 18.

Perfection is a complex term, involving plurality of ideas; a harmonious cluster, or combination of all the christian graces and virtues, as finished and complete as possible in this fallen state of death and ruin. Perfection in heaven is the same in character as here, but exceeding in degree and sublimity; being free from the disturbances and deformities of sin and Satan, and all the frailties and infirmities of this life. It here is tried and purified; then hath in heaven its perfect state, its lasting rest.

Having noticed one of the many mysteries of nature, in reference to colors, we may proceed to notice further the corresponding mystery in the subject before us. Effects in both cases are seen, are real. It will be well enough understood by the Christian, when we say, the cause, or thing, is, Christ within, the hope of glory; and that, in a sense more than ordinary, or nominal; involving the destruction of unholy tempers and the carnal mind: so that if ever we are angry, we shall be angry and sin not. Eph. iv, 26.

It is recorded of our blessed Lord, that he once looked around with anger on a certain class of his enemies, being grieved for the hardness of their hearts. Mark iii, 5. But be snre of this, my brother, my sister, if the work is done for you, you will be seldom angry; and when you are, you will, likely, sin not;

for the spirit of Christ that dwells within, is a pure, regulating spirit; a spirit of love, meekness, gentleness, quietness, forbearance, and not easily provoked. 1 Cor. xiii, 4-8; 2 Cor. x, 1. Anger has very little to do with such a spirit, I assure you; but when manifested it should be always against sin or wickedness, with which it has no fellowship. In this sense the Lord is represented as being daily angry with the wicked. Ps. vii, 11. In this view of the subject, therefore, anger is no sin, but a virtue, a duty, an evidence of the character in question; for sin and holiness can no more harmonize than fire and water, acids and alkalies.

"Blessed are the pure in heart," says Jesus, "for they shall see God." Matt. v, 8. Such is the individual we speak of, we love and admire. Such is the one who has passed from death unto life. John v, 24; 1 John iii, 14. Who has experienced the death of unholy tempers and the carnal mind. Being dead to sin he lives no longer therein. Rom. vi, 2. It is no pleasure to him. He is no longer its slave. He is the Lord's freeman. 1 Cor. vii, 22. The old leaven of malice and wickedness is purged out. 1 Cor. v, 8. The noxious weeds of death and hell, are torn out root and branch. The work, the blessed work is done by a Hand Divine; the Hand that built the sky, and all the starry frame. It is well done; and worthy of Him who does all things well. Mark vii, 37.

The duties of this exalted state are both negative and positive. It teaches us both to do, and not to do: that is, we shall do, or certainly have a mind to do on the one hand, all that God requires us to do; on the other, we shall be alike careful to avoid every thing he has forbidden. Besides, there are frailties and infirmities of nature, and errors of judgment, which are not sins; though they may be the occasion of it; and a source of no small affliction to the possessor. For the want of this knowledge, or discrimination, christians have been often deeply tried and afflicted. To avoid therefore such severe, needless trials, it is important to know how to distinguish what things are, and govern ourselves accordingly.

An important question now arises: How or by what means can the object before us be obtained? Not how one or many can get the faith of conviction, not of cure; wipe his tears, if tears he has; banish fear, be cheerful, join the church, and be a "hopeful christian" so called; for multitudes do this with very little effort or trouble to themselves; whose manners, like those of Herod, [Mark vi, 20,] for a season may be somewhat mended, while the heart remains still like a cage of unclean birds, foul as ever, and the tongue lawless and untamed! No, nothing like it; but a pure heart, a holy life and conversation. Here we have it. This is the object before us, and nothing less than this. Is this too much? Then it is too much to find that world of bliss, and live for ever.

Dear reader, have you the character, the blessing in question? If you have it, bless God; hold on; if not obtain it at all events, whatever it may cost you. A trifle will not buy it. Did you possess the world, or many like it, the price would remain the same. Jesus gave his all for us, and we must do the same to gain his favor, his glorious kingdom. All we have and all we are, is the price. Matt. xiii, 44. Will you give it? This, this is buying the truth of God, and having a "capital." Prov. xxiii, 23. Yes, a capital, and be rich! This is the truth, the blessed truth that sanctifies and makes us holy; [John xvii, 17;] that robes us in garments white and clean; that fits us to walk the plains of light and love, and talk with Jesus our elder brother. This is having the Spirit of Christ, without which we are none of his. Rom. viii, 9. This is the test, for which there is no substitute, no equivalent.

"Sailing for point no point," will never bring us into the port of bliss. A point definite is demanded; a point seen, known, and held in constant view; that we labor not in vain. Every wind and tide must tell upon the voyage, or object in view. Phil. iii, 14; Rom. viii, 28.

The position in question, is obtained and retained, by earnest persevering effort; a faith that takes no denial; a will harmonizing with the Divine will. For

this is the will of God even your sanctification. 1 Thess. iv, 3. Nay, your perfection. "Be ye therefore perfect," says Jesus, "even as your Father which is in heaven is perfect." Matt. v, 48. For every one that is perfect shall be as his Master. Luke vi, 40. "Let us therefore, as many as be perfect, be thus minded." Phil. iii, 15. A hard way to live, say you? How so? Have you tried it? "The way of the transgressor is hard." Prov. xiii, 15. Not so the way of the just. Prov. iv, 18; iii, 17; Isa. xl, 31. It is the reverse. Try and see. It is found the easiest, sweetest path of life. Matt. xi, 30. If thorns are there, they lose their points, or urge us to rise to see the rose that has no thorn, that will not fade, that will not die. Cant. ii, 1; Matt. vi, 20.

Here then is the point; here our duty, our example, our encouragement to gain the prize. And shall we not have it? We must have it or perish! Ps. ii, 12. It is the greatest, best good to mortals given. It is the gift of God, attainable at a price above named; a price not thrown away. That life is not lost that secures it. No; it is well, well spent; and it takes the whole of life, be it longer or shorter, to attain, prove and ratify the position. The end is the crowning point. Matt. x, 22; Rev. ii, 10. The thing is like pure gold in the fire; it will bear the trial. No fallacious hope; no base metal will do this. The reality alone will bear the test, and bear us victors home to God.

We read of some ever learning and never able to come to the knowledge of the truth; [2 Tim. iii, 7;] this truth especially, the first and the last of all in importance. They talk of holiness, of perfection occasionally, but are not there, neither insist upon its claims as imperative. They are strangers to all but the theory, and seem not well to understand even that: strangers to a death to sin, purity of heart, translating faith; the only faith that can bear us after Enoch and Elijah.

Yes it is the truth, the present, naked, all-powerful truth, by the Spirit that will do the work; truth received, loved, obeyed in all its length and breadth; for there is no slender, half-way qualification, no half-way house or home in the everlasting kingdom. It is a finished character; one filled with all the fullness of God, [Eph. iii, 19,] that will stand complete in that kingdom. Unholy tempers and the carnal mind, which every natural man, and every nominal christian possesses in no small abundance, is a sad inheritance, and will exclude them from that kingdom of holy blessedness; for none but holy souls can enter through those pure celestial gates. Heb. xii, 14; Rev. xxii, 14.

How oft, alas, are these unholy tempers betrayed by those even from whom we had hoped better things! You need not stop to see or hear the openly profane, where restraint seems to be taken off, as it soon will be from all the earth, [Jer. xxv,] but just turn your eye, your ear, to the nominal professor when under trials or temptations. Have you not been often shocked at his words or actions? O what betrayal of the old wicked man! [Eph. iv, 22; Col. iii, 9;] of unholy tempers and the carnal mind which is enmity against God. Rom. viii, 7. Tell it not in Gath! Anything but the lamb and the dove! Can such an one be a follower of the meek and lowly Jesus? No, alas, if we have not the Spirit of Christ we are none of his, and shall never reign with him in glory. Rom. viii, 9.

Now let us mark, as we pass, that the religion of Jesus Christ, where it is received in its life and power, does something for a person; yes, every thing.—It takes away the hard impure heart, and gives a new heart, pure, penitent, believing, obedient. It makes him a new man, entirely new. Eze. xi, 19; 2 Cor. v, 17. This is the religion we believe and confide in, and nothing less than this, and recommend to all who would live and reign for ever with him hereafter. John xi, 26; Rev. xxii, 5.

Dear brethren and sisters, do you feel in your souls, that you are healed of that dreadful plague, or plagues above named, the world's shame and ruin! If so, I pronounce you happy, thrice happy. If not, seek for it. Lose no time in seeking a thorough cure of this disease, or combination of diseases. Fly to that fountain filled with blood, the blood of Jesus;

and be made "clean very white." John xiii, 10. Strive for it; be in earnest about it; for cold wishes and feeble efforts accomplish nothing. An extra work requires extra efforts, extra faith. Matt. xvii, 21. If you perish, perish in the attempt. At all events, let the work be done, and well done. Jesus *can* do it; and *must* do it, "before we reach the heavenly fields, or walk the golden streets." Blessed Jesus! his blood cleanses from *all* sin! 1 John i, 17. This done, and we are safe. We may lift our eyes, our joyful eyes to the hills, the heavenly hills, "from whence cometh our help." Ps. cxxi, 1. This done, and we shall be seldom afflicted with offences; done for all, and we should seldom see, or hear of confessions, as of late we have, of faults among the brethren. None existing, none would there be to confess; but where there are faults, we must confess, and must forsake; and we shall find mercy—not otherwise. James v, 16; 1 John i, 9.

The evil to be removed lies deep within, and must be probed to the very bottom. "The axe must be laid at the root of the tree." Matt. iii, 10. A disease in the trunk, or root, is not cured by top-dressing; neither a diseased bone in the human system, by external applications. A surgical operation must expose and remove the diseased part. The same of a diseased tooth. It must be removed; and both the pain and the disease go with it. Thus of sin; it must be searched out, not covered; exposed and put away. When it goes, condemnation goes with it, [Rom. viii, 1,] succeeded by a day of gladness, and rejoicing.—Luke xv, 7, 32.

Is a stream to be cleansed? Hear wisdom's voice. Go to the *fountain*; make that pure, and the stream is pure. All labor short of this, is lost labor; work and toil as you will. Taking mud or moats from the stream, may rile, but will not accomplish the work. Attack a man's particular vices, and you may offend, but will not be likely to reform him. Strike at the root, and give him a new heart, and the work is done once for all. A new heart will make a new man, a new life, a new world! 2 Cor. v, 17.

A garden is to be weeded not by taking the tops of the weeds merely; but by taking *all*, *root and branch*. In this way the Great Physician, the Great Husbandman, removes the disease of all sin and of death. He goes to the bottom, and takes out all that offends and the work is done. Mark vii, 31.

And what more is the effect of a work thus performed? Health of body, health of soul; not succeeded by a relapse, as in the case of superficial cures. One item of evidence in short, covers the whole ground: The *government of the tongue*: For "the tongue is a fire, a world of iniquity. It defileth the whole body, and setteth on fire the course of nature; and it is set on fire of hell!" The sum total; for "if any man offend not in word the same is a perfect man, and able also to bridle the whole body." James iii. This, this is the very man we speak of and would see stand before us in all his new-born beauty, and glory; for it is a lovely sight, to which our eyes are almost strangers yet. Rom. iii, 10.

This is a great work, a serious affair; for the retribution of the Last Day, and of Eternity, seem to be suspended on the use that is made of the *tongue*.—"For by thy words," says our Lord, "thou shalt be justified, and by thy words thou shalt be condemned." Matt. xii, 37. O how important then is the government of the tongue! Ps. xxxix, 1. There is but one way, aside from death, to tame the tongue; and but one being that can do it. He first tames the heart, and the tongue is tame of course; as when the root is taken, the top goes with it.

Not so the imitation work of Satan. No; in his pretense to weed the garden of the heart, he but skims the surface; taking the tops only; leaving the roots; so that every shower of temptation leaves the noxious weeds or roots to be seen, in all their miserable, naked deformity! The harvest, of course, if any, will be a harvest of *weeds*, and of *death*; *everlasting death*! He speaks peace where God has not spoken peace; peace to the awakened sinner; quiets his fears; tells him he is a christian, a hopeful one; and all is well. "And while the heedless wretch believes,

he makes his fetters strong." Much as tares resemble wheat when growing together in the same field, they are not wheat after all, but tares still as the harvest will proclaim, and the flames to which they are consigned. Matt. xiii, 30.

Should this meet the eye of such an one, a deceived soul—they are not few—one that has taken up with a false hope, and has no pure, heart religion, let this thought of Satan, who is now doing up his last dreadful work of deception among the nations, sound the alarm to his soul, and to all of like delusive dreams, and fallacious hopes; for there is danger, *danger*!

How many think you of all that mighty army that came out of Egypt were permitted to enter the promised land? Two only of that 600,000. Ex. xii, 37. And who were they? Caleb and Joshua, who gave a good report of the land. And why were they permitted to enter there? For the good reason, "they wholly followed the Lord God of Israel." Deut. i, 36; Josh. xiv, 14. And if we ever enter the Heavenly Canaan of which the former was a type, it will be for the very same good reason: we shall follow the Lord wholly clad in robes of spotless purity. These are they that follow the Lamb whithersoever he goeth. Here are they that keep the commandments of God, and the faith of Jesus. Rev. xiv, 12. Here are they that have a right to the tree of life, and may enter in through the gates into the beloved, holy city, [Rev. xxii, 14;] the metropolis of the everlasting kingdom, flooded with splendor and with glory.

As "no man swims clear with his luggage," so no one ascends the sacred heights of holiness and heavenly mindedness, that is tied to earth, to sin, to idols, to folly. The last lingering tie that binds us here must be cut, and then adieu to things we loved before, like the inflated balloon, we rise and dwell in light and love ineffable, where sordid minds can never soar. They may gaze admire and perish. Acts xiii, 41.

And now, dear reader, in taking my leave, permit me to ask what you think of this subject; the character and qualifications of the saints to fit them for their high destiny, both here and hereafter? Does it appear there is any thing to be won or lost? Are you impatient? Be not in haste, in dreadful haste to die. In view of such a character, such a kingdom, such a Saviour, throw not yourself away. Clean hands, a pure heart, a holy life and conversation, and this alone, will give you a title, a passport to that City, that kingdom of holy blessedness.

Are the terms too rigid, too severe, to give up all, hate all, [Luke xiv, 26, 33,] to part with earth and all its gilded toys and vanities? 1 John ii, 15. Not so. It must be done, and done cheerfully, without reserve or delay. So says the Word, so says experience. Those who seek an easier way will be sadly disappointed. Hazard not the experiment. The terms are, as the surrender of chaff for wheat, poverty for riches, death for life everlasting.

Can it be that such who mount the skies, and melt in visions of day unending, were once mourning here below, and wet their couch with tears? Yes; O yes! They struggled hard with sins, with Satan, with doubts, with fears. But mercy rejoicing against judgment, they are now victors. Jas. ii, 13. These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb.

"Therefore are they before the throne of God, and serve him day and night in his temple. And he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more: neither shall the sun light on them, nor any heat, for the Lamb which is in the midst of the throne shall feed them; and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes." Rev. vii, 14-17.

Waldo, Me.

A COMFORTING PROMISE.—"All things work together for good, to them that love God." Christian, is poverty, affliction, sorrow and pain thy lot? It is all for thy good. "Whom the Lord loveth he chasteneth." O, then, repine no more; "for he purgeth every son whom he receiveth." If you wander from duty, he whips you in love, to lead you back to him. Then kiss the rod that is held by the God of love.

Our Duty to the Poor.

"He that hath pity upon the poor, lendeth to the Lord; and that which he hath given, will he pay him again." Prov. xix, 17.

The Lord has said, that he is not slack concerning his promises; yet how few there are who dare trust what little they have of this world's goods, in the hands of him whose the earth is, and the fullness thereof; the world, and they that dwell therein. They fear, lest if they lend to the Lord, they shall come to want; although God's Word says, "He that giveth to the poor, shall not lack; but he that hideth his eyes, shall have many a curse." Prov. xxviii, 27. Again: "Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard." Prov. xxi, 13.

Let us remember that we are not our own, but are bought with a price, even the precious blood of Jesus; therefore what the Lord has placed in our hands to be stewards over, is not our own: it is the Lord's; and as his cause may demand of us that which is entrusted to our care, let us not be guilty of withholding it. We may not excuse ourselves because we have but little; but we can cast in our mite as did the poor widow, who, the Lord said, cast in more than they all; for they all did cast in of their abundance, but she of her want did cast in all that she had, even all of her living. If the cause of God demands it, we may not be afraid to cast in all that we have, even all of our living; for that God who clothes the grass of the field which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

Our Saviour has commanded us to take no thought, saying, What shall we eat, or what shall we drink, or wherewithal shall we be clothed? but tells us to seek first the kingdom of God and his righteousness and all these things shall be added unto us. We must seek first to do the will of our Father in heaven. If he commands us as he did the young man who inquired what he should do to inherit eternal life, to sell what we have and give to the poor, let us not go away sorrowful. Rather, we should have that unshaken confidence in the word of him who cannot lie to believe all things necessary will be added unto us.

The Psalmist says, I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread. Ps. xxxvii, 25. We may trust in our riches, but they will not profit us in the day of wrath; "for riches certainly make themselves wings: they fly away as an eagle toward heaven;" [Prov. xxiii, 5;] but if our trust is in God, we have that durable riches which will never fail—a treasure in heaven where neither moth nor rust corrupt, and thieves do not break through and steal. Then we are heirs indeed of God and joint-heirs with Jesus Christ, to an inheritance which is incorruptible, undefiled, and that fadeth not away. O blessed thought! Who would not be willing to sacrifice what little they have of this world's goods, to the cause of God, that they might obtain so rich an inheritance. Jesus says of those that leave all to follow him, that they shall receive an hundred-fold in this time, with persecution, and in the world to come, eternal life. God will bring us into account for how we spend our time, and that which he has placed in our hands to be stewards over; and if we take the Lord's money and spend it needlessly, or in the support of pride, let us remember that we are taking what belongs to the Lord to carry on the work of the Devil; while the cause of God is left to suffer. Think you, that this is a little sin?

If we withhold from the worthy poor, it will be said to us when the Son of man comes, I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not; for verily I say unto you, Inasmuch as ye did it not to one of the least of these, ye did it not to me. Matt. xxv, 41-45. If a brother or sister be naked, and destitute of

daily food, and any of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith if it hath not works is dead, being alone. James ii, 15-17. True faith will be known by our works; we may profess faith in the near coming of Christ, but if our works do not correspond with our faith, it will not profit us: if we have true faith, in the near coming of Christ, we shall not be laboring to add to our possessions, treasures here; but we shall seek to advance the cause of God, and lay up a treasure in heaven. Our blessed Saviour has given us an example that we may follow in his steps; he was rich, yet for our sakes he became poor: he was despised, and rejected of men: a man of sorrow and acquainted with grief: he had not where to lay his head; and it is enough for the disciple to be as his master, and the servant as his lord. We must sacrifice all for God. We must lay all upon the altar: he will not accept of part of the price. We must not think that to give what we can well spare after supplying all of our own wants first, will suffice; this is only giving what we do not need; but we must be willing to deprive ourselves of some of the comforts of this life, that we may have it to give to those who need, and to advance the cause of God. We must not expect to share in the pleasures and comforts of this life, and of that which is to come. *We cannot serve God and mammon.*

LOIS B. RICHMOND.

Ashfield, Mass., Jan. 22d, 1854.

THE ADVENT HOPE.

AFTER a weary voyage through storms and shade how welcome are the green hills of our native land. After a lonely pilgrimage among the uncivilized nations of a dreary waste, how sweet is the first sight of home. After wearisome nights of pain, and lingering days of hopeless disease, how soul-inspiring is the soft breath of spring, and returning health; yet comparison fails to express the reality. We are sojourning where the weak are a prey to the strong, and are hourly exposed to the malice of a powerful adversary, whose artifice and zeal are untiring. Our path is beset with trial, disappointment and pain. When we seek to cool our feverish lips with some pleasant fruit, we find it false and bitter at the core. When we turn our aching eyes to the beauty of some opening flower, we find the canker there, and weep to see its young leaves so soon scattered among the thorns. Every thing that is lovely is passing away, and the sin and the curse abides still.

We love the beautiful and sigh
For that which never fades,
The loveliness that cannot die,
The light without the shades.

How glorious thus is the hope of Paradise regained, and the glad tidings that the day is near when the earth shall be restored to its Eden state, and the glory of the Lord cover it as the waters cover the sea. Metaphor is tame, and language weak, to express the sweetness of the Second ADVENT HOPE, or the reality of our precious faith. Having this hope we seek to purify ourselves even as He is pure. We love the appearing of the Lord of Glory, and long to see the Prince of princes restored to his kingdom. "We know and believe the love that God hath to us," and therefore rejoice with joy unspeakable and full of glory, and feel the bright assurance that He "will come again," and receive us to himself, for where He is, there shall also his servants be. C. S. M.

WHY REJOICE?

To many it seems strange and fanatical, that the people of God should rejoice in view of the near approach of the King of kings. If they hope even that they are prepared to meet him, ought they not to compassionate the case of a guilty world, and even their own dear friends? The Lord hath said, "I will not give my glory to another, nor my praise to graven images; and he that forsaketh not all he hath, cannot be my disciple."

Fervent love constrains the joy in hope, that "He whose right it is," will soon reign in triumph. With such sympathy as we have not been wont to feel, would we invite others to lay hold of this glorious hope.

Heed not the voice of slander and ridicule—thus might you lose your soul. Wait not to see if we are mistaken, lest it be forever too late. Forsake the pleasures of sin by penitence and faith, lest they be changed for vials of impending wrath. Would you make this earth your stay? Alas! its elements shall melt with fervent heat, and the works therein be burned up! And is there nothing to dread in the fearful, pangs of the second death, the sure wages of a sinful life? Is there no attraction in that renewed earth, wherein dwelleth righteousness—when He who once died to redeem you, will reign in glory, transcending the sun in brightness, and all who have lived godly, suffering persecution; they who are purified and made white, have renounced their pride and become meek, shall also reign with him. Have you no friend of that happy number? O, partake with him this everlasting joy; 'tis sweet, 'tis pure, 'tis holy, 'tis free—whosoever will let him partake of the water of life freely."—*Selected.*

COMMUNICATIONS.

As Communications of esteemed Brethren sometimes contain expressions which we choose not to use, and sentiments which we would not advance, we would say, that we are not responsible for what appears under this head.

From Bro. Drew.

DEAR BRO. WHITE:—The cause of truth, together with the interest I have at stake, and the saving truths and messages that have been the means under God, to cut us loose from the world, and bring us together from the different portions of the earth, and unite us in love and peace; these with the present aspect of the world, prompt me to speak at this time.

My brethren, I have been with you for the last ten years, looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ. In seasons of rejoicing, I have been with you; in persecutions, trials and disappointments, I have been with you; and those who believe that the 2300 days of Dan. viii, 14, ended in the Fall of 1844, and that the Sanctuary to be cleansed at the ending of those days, is in heaven, where our Great High Priest has entered—my brethren, those of you who take this position, I am with you surely. I also believe that the three angels' messages of Rev. xiv, 6-13, will prove a savor of life unto life or of death unto death, to those who have heard, when the day of God's wrath commences.

My dear brethren, I am truly thankful to God, that I am permitted and enabled to confess the saving truths by which God has been leading us out from the world. With the light of these present truths, we are able to account for the state of things around us, and the awful condition the world is now in.

Those who deny the past, and take the position that the judgment-hour cry of Rev. xiv, 6, 7, has not been proclaimed, and that it belongs in the future, would do me a favor if they would show why it is that God is sending strong delusions, [2 Thess. ii, 10-12,] at this time upon the great mass of our fellow-beings. Why is it, that all the nations of the earth are getting angry? Ah! whether men believe it or not, these saving truths which have been proclaimed for the last few years have been the means of ripening the tares for the sickle. Now if you will turn with me to a few of the prophecies, you may see why it is that the nations are preparing for war. Read Ps. lxxv, 8; Jer. xxv, 15, and onward; Isa. xiii, 4-14; Joel iii, 9-17. Now I would say to all who have ears, to hear, and if they have a desire to escape the things that are coming on the earth, and be able to stand when the Son of man shall appear, hear the last warning message! Rev. xiv, 9-12. Cease from the worship of that beast. Get rid of his mark, and the number of his name, which is 666; for I assure you that the battle that is now commenced, is between

this beast or Antichristian power, and the Lamb of God. Rev. xvii, 14.

This satanic power which has been made manifest in putting God's saints to death for some 1800 years, is now about to come to his end with none to help him. Dan. xi, 45; 2 Thess. ii, 2-8. Here let us remember one important truth; that for the rejection of saving truth we become subjects of strong delusion. For proof of this, I need only to refer you to the first advent of our Lord. The first angel's message, and the sayings of our Saviour, [John viii, 24,] "For if ye believe not that I am he, ye shall die in your sins;—these truths were once saving truths to those who heard and received the love of them.

We are now having what we understand to be the last saving message or truth that ever will be heard while probation shall last. We will here repeat the message.

Rev. xiv, 9-12. "And the third angel followed them, (the two former angels,) saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up for ever and ever; and they have no rest day nor night, who worship the beast and his image and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God and the faith of Jesus."

The message before us, my brethren, is an interesting one; but I shall, at this time, only notice a few facts: We find in this message, the mention of a certain beast; and that no one can escape the awful penalties therein laid down, who shall be found worshipping him and his image, or receiving his mark in their hands or in their foreheads. The character of this beast is given by Daniel and the Revelator. He is the same character that I have already referred to, who is to come to his end with none to help him. I understand his image to be his laws, his statutes and decrees; now, inasmuch as I understand him to be Antichrist, and a counterfeit, his image or laws will resemble him, and will be spurious, clashing with the laws of God. His mark will also be a counterfeit; and those who receive it will be recognized by it in the day of God's fierce anger. It will be a sign or a mark that will differ from that by which the Israel of God are known. Israel is one that has prevailed with God; [Gen. xxxii, 28,] and the name may justly be applied to all God's children. We see that the sign or mark between such is the Sabbath. Ex. xxxi, 13-17; Eze. xx, 12-20. This Sabbath or sign was instituted at creation, and is called the seventh day. Now in order to carry out the true character of this beast, we must look for some other day aside from the seventh, as a mark or sign imposed upon those who are his worshipers. Which day is observed as the Sabbath by the greater portion of the world? All must admit, The first day. God says remember the Sabbath-day to keep it holy; [Ex. xx, 8,] and he says, The seventh day is the Sabbath. Verse 10. Antichrist, or the beast, says, The first day is the Sabbath. All must see that here is a plain contradiction between God and Antichrist.

Now it is a fact that God is about to put an end to sin, and to bring in everlasting righteousness: and this beast that we have been speaking about, together with the false prophet, is destined soon to be cast alive into a lake of fire burning with brimstone; [Rev. xix, 20,] and his worshipers, without any exception will soon drink of the wine of the wrath of God. Rev. xiv, 10. With the light of these truths before us, we can see the propriety, justice and mercy of God in sending this awfully solemn message of warning at these closing up moments of probation.

The question is asked by many, In what sense do you consider me a worshiper of the beast and his image? I answer, Because you regard his laws and institutions as sacred; you pay divine honor to him in that you reverence him by treading under foot the

fourth commandment of God; and you regard as sacred a day of his substitution instead of the Bible Sabbath, which you have no authority from the Word of God to do. But says another class, You have not touched our case yet; for I am taking rather neutral ground, I observe all days alike. Well, my friends, you cannot occupy that position but a little while longer. Remember that while you are observing all days alike, you are a transgressor of the law of God; and furthermore remember that the last note of warning is now sounding, and that the last gathering into the valley of decision is going on; and if you have not decided for or against the truth, you soon will. All those who reject these saving truths, will soon be compelled to drink of the wine of the wrath of God. They will then be moved and be mad. This will soon be the character of all the wicked.

We will now for one moment notice those who get the victory over the beast and over his image and over his mark. We find them in Chap. xv, standing on the sea of glass, having the harps of God. In the closing up of the third angel's message, I think their true character, faith and practice, are made known: we find them possessing the patience of the saints; and it is said, Here are they that keep the commandments of God: no account of any here who teach that the commandments of God are abolished: we think such would not be very likely to be found observing them. It is also stated that they keep the faith of Jesus. If we would learn what the faith of Jesus is, or what he taught, let us read his sermon on the mount. Matt. v. The blessed Jesus was honest: he preached what he believed, and he preached his faith; and those who get the victory, will be in possession of it. Amen.

Your brother, desiring to be found in this company.
LEBBEUS DREW.
So. Putney, N. Y., Jan. 26th, 1854.

From Bro. Whitmore.

DEAR BRO. WHITE:—I am strong in the faith, giving glory to God. I am still trying to keep the commandments of God and the faith of Jesus. I have respect unto all his commandments: they are pure enlightening the eyes; more to be desired are they than gold; moreover by them is thy servant warned; and in keeping of them there is great reward. I feel thankful to God for the third angel's message. The Macedonian cry is rising all around us, "Come over and help us."

I can say as others do, I am glad of the *Review*; and I hope and believe it will be sustained.

Our little church in Jackson is in a more healthy state; and we begin to breathe a free air. We have no fellowship with the unfruitful works of darkness.

Your brother striving for the kingdom,
J. WHITMORE.

Jackson, Mich., Jan. 20th, 1854.

From Bro. Harroun.

DEAR BRO. WHITE:—I have for sometime been a reader of the *Harbinger*. I attended the conference at Metomen. Brn. Stephenson, Waggoner, and others preached the word. I had never heard a sermon on the subject of the Sanctuary, or the law before. How powerful is the truth! I am resolved from this time forth, God being my helper, to keep his commandments. I expect opposition, as there are no others in this village except Sunday-keepers. But woe to them who worship the beast and his image, &c. "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." I believe there is a time of trouble coming on the world, such as never was, since there was a nation. Let us try and be ready.

Yours, waiting for the kingdom,

JOHN HARROUN.

Ripon, Wis., Jan. 18th, 1854.

From Sister Feeler.

DEAR BRO. WHITE:—I am here alone with no one to keep the Sabbath with me, yet I know the Lord has power to sustain us if we trust in him, where ever we are. I want to get in a humble place where the Lord can work for me. I need much grace to stand in the time of trouble.

For eighteen years I have been a member of the M. E. Church, daily striving to prepare to meet Death, and still reading in the Word, Behold I come quickly. Though I read it, I was seeking rest in the grave; but now I praise the Lord for permitting me to hear the third angel's message: the commandments of God and the faith of Jesus. O, I long to see the King in his beauty. When he shall appear, if faithful, we

shall be like him. I must see the inside of the city. Yours, striving to overcome, JANE A. FEELER.
Taberg, Oneida Co., N. Y., Jan. 29th, 1854.

From Bro. Hool.

DEAR BRO. WHITE:—It affords me great pleasure to read the *Review*, and see what God is doing in other places. It seems to me sometimes, that I and my companion are alone keeping the Sabbath, but when I get the paper I see that there is a goodly number of like precious faith, that are striving to keep the commandments of God and the faith of Jesus. There are but few in this place that seem willing to look into these things and see if they are so; but say my Lord delayeth his coming, and are eating and drinking with the drunken.

J. E. HOOL.

Compton, C. E., Jan. 23d, 1854.

From Bro. Hutchins.

DEAR BRO. WHITE:—In company with Bro. Ingraham, I have just returned from Potter Co., Pa., where we spent some weeks holding meetings with the brethren and friends. The dear brethren in Pa., though they are few in number, and are but seldom favored with the privilege of hearing the truth proclaimed, respecting the commandments of God, and the immediate and personal coming of Christ, yet they feel strongly established in the present truth. The Lord has greatly blessed them in keeping his holy Sabbath, so they are prepared to say, "Then shall I not be ashamed when I have respect unto all thy commandments."

Our meetings with the dear brethren and sisters in that place, were very interesting and encouraging. Some of the friends came from five to twelve miles to hear (for the first time) the evidences of our faith. Several embraced the Sabbath while we were there. And when we left, a deep and increasing interest was manifest to hear more about the message of the third angel. O may the Lord strengthen the little band in Pa., and guide them into all truth, and save them from all error, that they may be prepared for the glorious appearing of the blessed Saviour.

Yours striving for the kingdom,

A. S. HUTCHINS.

Catlin, N. Y., Jan. 30th, 1854.

From Bro. Burnett.

DEAR BRO. WHITE:—I feel to rejoice and give thanks to God for his goodness in permitting me to live in these last days, and to behold his dealings with those who put their trust in him. My heart flows out in gratitude to God for the light of prophecy which shines around our path-way, scattering away all mist and gloom and enabling us to discern the signs of the Lord's soon return from the wedding.

I have been striving to have my lamp trimmed and let my light shine though it is but feeble. We have but a short time to suffer and toil on in this wilderness world, and I feel willing to do whatsoever shall be made known to be duty. I am glad, and praise the Lord that the third angel's message has reached my ears, and I humbly trust, found a place in my heart. It makes the past look clear; and, thank God, it brightens our way in the future.

Soon the beauties of Paradise restored will open to our view. I am willing to confess myself a pilgrim and stranger here; but I hope and pray that I shall be enabled by grace to keep all the commandments of God and the faith of Jesus, that I may have a home in the New Jerusalem. My heart has often been gladdened by reading the letters from the dear saints, in the *Review*. Although we are strangers in the flesh, I feel that we belong to the same family, and all journeying to the same home. We shall soon meet, where sorrow never comes, and parting will be unknown.

Yours waiting for redemption,

G. M. BURNETT.

Savoy, Mass., Feb. 1st, 1854.

From Bro. Hall.

DEAR BRO. WHITE:—Nine years have nearly passed since I became a resident of Wisconsin. When I first came to this State, I had no idea of glorifying God in any of my plans or practices. I was a practical infidel, although a professed believer in the ultimate holiness and happiness of all mankind. This state of mind continued for about two years. Then I was providentially called to the investigation of the *True Source of Immortality*. This opened my mind and led to a more thorough examination of the Scriptures on other points. After a careful examination of about six months, with all the necessary aid, I came to the conclusion that the establishment of the *Kingdom of God* was an event immediately to transpire. I have from that time been styled an Adventist. Here commenced my experience as a Bible Student. Not long after this, God showed me very plainly my duty to proclaim these glorious truths; and I have been endeavoring ever since, according to the

ability God has given, to discharge my duty in these matters. During seven years of Christian experience, many things have transpired of a discouraging character, but the bitter cup has always been sweetened by tokens of divine favor and approbation.

In the early part of my experience as a messenger in Northern Wisconsin I was entirely alone, not another voice in this wide region sounding the alarm; but the times are changed—an event long prayed for. There are now other voices crying aloud and sparing not. Brn. Stewart, Phelps, Waggoner, Stephenson and some others. For this I thank God and take courage. Oh Lord send more Laborers into this field, and enable those already in, to discharge their duty faithfully. There are at this time quite a goodly number of those who profess faith in the present truth; but I am fearful that many of us need sifting and trying. This the Lord will undoubtedly give us. When I look into the Word and see its requirements, I awfully fear and tremble for myself and others. Who can be saved! I am satisfied that the truth is held by many of us in this State too much as a theory—that it does not produce that solemnity and dignity of deportment it should. My constant prayer is, Lord show us our true condition before thee, while we have a remedy.

Our position in the light of present truth is truly solemn and interesting.

The ministration of Christ in the Most Holy Place, the thought that perhaps our cases are at this moment, passing in review before the Judge of all the earth is truly thrilling. God forbid that we should slumber, at this all-important crisis. O God help us to arouse and put forth every energy.

Yours in hope of the soon coming of Jesus,
D. P. HALL.

Rosendale, Wis., Jan. 23d, 1854.

From Bro. Daniels.

DEAR BRO. WHITE:—The cause of truth is still precious to me. God is still pleased to bless the last message of mercy to those that will hear. With Bro. Hunt, I have visited where his friends reside, in Brookfield. We have held several meetings in the place, and seven have decided to leave the Pope's Sunday, and keep the Lord's Sabbath. The effects of the truth are being felt in this town and vicinity. I hope some of the messengers will visit this place. Many are searching their Bibles and seem anxious to know the truth. There were a few Methodists that fought the truth with all their power; but it turned out to the furtherance of the gospel. Glory to God, his ways are not like our ways. I felt to say with David: "It is time for thee, Lord, to work; for they have made void thy law." So it is. The natural heart is not subject to the law of God, neither indeed can be.

I do rejoice that God has brought us out into the wilderness, as he did ancient Israel, to try us and to prove us, to see what is in our hearts, whether we will keep his law or no. God's holy law, that was written upon the two tables of stone will be the law of the New Heaven and the New Earth, and those who will not submit to it here would not find it congenial to them there. O, I do love the government of God.

Dear brethren, let us seek meekness, seek to be holy, and pure in heart, it may be that we shall be hid in the day of the Lord's anger. We must feel the solemn position that we now occupy. If Jesus is now pleading our case before the Father, we must be interested in it ourselves. The time of trouble is almost upon us. O that we may all be found faithful that we may be accounted worthy to escape all that is coming upon the earth, and stand before the Son of man. I feel more than ever like giving *all* for the kingdom. We never can enter the gates of the Holy City with a bundle of this world upon our back. We must lay all off and go without a clog. Sometimes I fear; for many shall seek to enter in but shall not be able. Not all those who say Lord, Lord, but those that do his holy will.

Yours in the patient waiting for Christ,
DEXTER DANIELS.

Sandisfield, Jan. 23d, 1854.

From Bro. Sperry.

DEAR BRO. WHITE:—The time in which we live, and the truths we profess, bring with them immense obligations. Believing we are having the last truth mixed with mercy that fallen man will ever hear, how important that we do not hide it under a bushel, or hold it in unrighteousness, but let it so shine that others may see our good works—shunning the very appearance of evil. And how solemn the thought of the "hour of temptation which shall come upon all the world to try them that dwell upon the earth." When I see and hear the various subjects brought up before the mass of mankind to divert the attention, and steal the affections, truly I see that Satan tries many substitutes for the pure truth; and I hear men

who once were professors of religion, now turn, and call the Bible a "pack of nonsense," and turn their ears unto fables. It is certain, Satan has a strong hold in these last days. And while our former Advent brethren believe we have turned unto cunningly devised fables, then it follows that they preached fables in 1843-4; for we believe now, what they preached then, and follow on the same track; for the third angel followed them. O how clear! But while our minds have been stirred up to these thrilling truths, "therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip; (margin, or leak out as leaky vessels;) for if the word spoken by angels was steadfast, and every disobedience received a just recompense of reward, how shall we escape if we neglect so great salvation?"

Many times we find ourselves making strong resolutions to live out the truth, and by not taking earnest heed, before we are aware, we find ourselves down; the power of the truth has leaked out, and we left with the form only. We are witnessing a high profession, and if we lose our grasp we fall a great distance. And how important that we keep the mind girded up with the truth, and our lights burning, and we live where the Word will have great weight upon our minds when we read it or hear it spoken. While God has in his mercy shown us such light and truth—and the means by which we may have life, yes, eternal life, and escape the seven last plagues, in which is filled up the wrath of an offended God. It will truly be a great salvation if we attain it—salvation from sorrow, salvation from sin, salvation from death. I do want this salvation. May the Lord help us to take earnest heed to the truth a little while longer, and a glorious victory will turn on Zion's side.

We enjoyed a refreshing season with Bro. Buck at New Haven last Sabbath, in showing forth the Lord's death. May the Lord give us grace to endure in the hour of temptation, and thereby receive a crown of life which shall never fade away, is the prayer of your unworthy brother. C. W. SPERRY.

Panton, Vt., Jan. 29th, 1854.

"Even so, Come, Lord Jesus."

Oh, how sweet to be wholly Christ's, and wholly in Christ! to be out of the creature's owing, and made complete in Christ; to live by faith in Christ, and to be once for all clothed with the created majesty and glory of the Son of God, wherein he maketh all his friends and followers sharers; to dwell in Immanuel's high and blessed land, and live in that sweetest air, where no wind bloweth but the breathings of the Holy Ghost; no seas nor floods flow, but the pure waters of life that proceed from under the throne and from the Lamb; no planting but the tree of life that yieldeth twelve manner of fruits every month! What do we here but sin and suffer? Oh, when shall the night be gone, the shadows flee away, and the morning of that long, long day, without cloud or night, dawn! The Spirit and the Bride say, "Come." Oh, when shall the Lamb's wife be ready, and the Bridegroom say "Come!"—*Samuel Rutherford.*

FAITH.—Some of you seek for faith the same way as you would dig for a well; you turn the eye inward upon yourself, and search amidst the depths of your polluted heart to find if faith is there; you search amid all your feelings at sermons and sacraments to see if faith is there; and still you find nothing but sin. Learn Martha's plan. She looked full in the face of Jesus; she saw his dust-soiled feet and sullied garment, and eye of more than human tenderness. She drank in his word: "I am the resurrection and the life;" and in spite of all she saw and all she felt, she could not but believe. The discovery that Jesus makes of his love and power as the head of living believers, and the head of dead believers, revived her fainting soul, and she cried, "Yea, Lord, I believe." Faith comes by hearing the voice of Jesus.—*McCheyne.*

Appointments.

PROVIDENCE permitting, we will hold meetings at the Christian Meeting-house, near Bro. Ira Abbey's in Brookfield, N. Y., Feb. 11th and 12th; Lincklaen, where Brn. may appoint, the 18th and 19th. It is expected that Bro. S. W. Rhodes will attend these meetings with us.

We shall take with us a quantity of publications, to save the Brethren the postage if sent by Mail. JAMES WHITE.

PROVIDENCE permitting, I will hold meetings with the Brethren in Ulysses, Pa., Feb. 18th and 19th.

A. S. HUTCHINS.

PROVIDENCE permitting we will meet with the Brethren at Sutton, Vt., Feb. 4th and 5th; Eaton, C. E., 11th and 12th; Dudswell, 18th and 19th; Melbourne, 25th; Farnham, March 4th and 5th.

H. G. BUCK.

C. W. SPERRY.

To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.
2. Be careful to write all names of persons and places, plainly and distinctly.
3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.
4. When the direction of a paper is to be changed, do not forget to name the Office to which it has been sent.
5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.
6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God, as some do.

If the above directions are complied with, we shall be saved much time and perplexity, and be less liable to mistakes in transacting the business of the Office.

Publications.

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