

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

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## LOVE NOT THE WORLD.

O! LOVE not the world—ye who hope for a crown,  
When our Lord shall descend from above;  
Seek not for its honors, its fame or renown,  
They are trifles unworthy of love.

O! love not the world—nor its glittering toys,  
Which dazzle to lead you astray;  
From its uncertain riches and perishing joys,  
Turn your hearts and affections away.

O! love not the world—for its end is at hand,  
And its glory must soon pass away;  
Your treasure should be in that heavenly land  
Which knows neither blight nor decay.

O! love not the world—for your home is not here;  
You are pilgrims and strangers at best;  
But look to the future, and be of good cheer,  
The weary will soon be at rest.

Then love not the world—but the one yet to come;  
The land of the good and the pure,  
Where the pilgrims shall rest in their beautiful home.  
And its glory shall ever endure.

## THY KINGDOM COME!

ACROSTIC.

To **T**HEE our supplicating voice we raise,  
Hear us in Heaven—Thy Holy dwelling place.  
Yes—let thine ear attend,—while we presume—  
Knelt at thy feet to pray,—Thy Kingdom Come.  
In glorious majesty—Thy right maintain,  
Nor let usurping rebels longer reign;  
Give to thy people—scatter'd, faint, oppress'd,  
Despis'd, afflicted, poor, their promis'd rest.  
Our longing eyes shall watch till Thou appear,  
More anxious daily—as the time is near.  
Come quickly, Lord—Thy Kingly power display—  
O'erwhelm thy foes—Thy rightful sceptre sway;  
Many are crying—Let thy Kingdom Come,—  
Expecting shortly to arrive at Home.

[From the Sabbath Recorder.]

## SABBATH LECTURES--No. 2.

TO THE EDITORS OF THE SABBATH RECORDER:—

In a former article, I offered a few thoughts on Sabbath Lectures, showing that the objections which are made against them lie equally against the preaching of the gospel, and any other object of reform. I therefore deem such lectures perfectly consistent with a courteous and Christian manner of presenting truth, and in fact demanded by the present state of the sabbatic question. And I enter my solemn protest against that unmerited opprobrium, which aims at the champions of truth, the defenders of God's law, the sobriquet of bulldog fighter, disputer, &c. For, be it known, that Jesus and Paul disputed every inch of ground they gained.

Such being my views, I cheerfully co-operated with Bro. Crandall, as an Agent of the Am. Sabbath Tract Society. In order, therefore to aid him in his agency, I requested him to lecture on the subject of the Sabbath at Sackett's Harbor, in the Methodist meeting-house, which was procured for the purpose. On the appointed evening, a very respectable audience was convened. There were present, also, the Presbyterian clergyman, Rev. Mr. Sawyer, and the Methodist, Rev. Mr. Foote. Bro. Crandall aimed in that lecture to show the perpetuity of the law of God, and that the Sabbath, as a part of that law, was of perpetual obligation. In this position he showed he was sustained by Watson and Dwight, both theological writers of high repute, and observers of the first day. He also quoted largely from history, to show that the church for many centuries observed the true Sabbath of the Lord. At the close of the lecture, opportunity was given to any one to speak; but as no one accepted the invitation, the meeting was closed.

Just before retiring, I was introduced to the Rev. Mr. Sawyer, who requested the privilege of giving his views to our people in Hounsfield on some Sabbath day, adding, that he thought he could convince them of their error. To his proposition I acceded, and appointed the next Sabbath, at 11 o'clock, the usual time of service.

On the Sabbath a large congregation was convened, in which were a goodly number of ministers, whose names, as near as I can recollect, are as follows: Sawyer, Foote, Lyons, Burchard, of the first-day order; Crandall, Summerbell, J. Greene, W. Greene, Griswold. Eld. Campbell, who was expecting to have been present, was prevented by the disappointment of his substitute to preach for him. The services were opened by reading the 17th of John, prayer, and the singing of the good old Sabbatarian hymn, "Another six days work is done." Mr. Sawyer introduced his subject by appropriate remarks upon his text, which was John xvi, 13—"Howbeit, when He, the Spirit of Truth, is come, he will guide you into all truth." From this text Mr. Sawyer inferred that the people of God would be guided into truth, although he admitted that they might err, even with this guide. The impression which he evidently designed to make was, that although no precept for the first-day observance might be found, yet to such observance Christians might be directed by the Spirit. The Speaker then proceeded to his argument, or proof, for the observance of the first day of the week as the Christian Sabbath. It should be premised, that he admitted the seventh day of the week to be the Sabbath given to Adam, the world, and the Jewish nation—that the Sabbath was incorporated in the fourth command—that it was the day in use as the Sabbath in the days of Christ.

The speaker's first argument was based upon Ezekiel xliii, 27—"And when these days are expired, it shall be, that upon the eighth day, and so forward, the priests shall make your burnt-offerings upon the altar." Mr. Sawyer maintained that by the eighth day was intimated the change from the seventh to the first day. He thought there was also some intimation of the same change in Psalms—"This is the day the Lord hath made,"—although on the last text he would not lay much weight. But upon the former he seemed to have no doubt.

He proceeded to sustain the change from the resurrection, and from the frequent appearances of Christ on the first day, maintaining that Christ never made his appearance to his disciples except on the first day. Acts xx, 7; 1 Cor. xvi, 1; Rev. i, 10, were also brought forward to sustain his position.

He then entered history, which he said fully corroborated his views, by showing that the early Christians all kept the first day, and that Constantine found its observance universal. The speaker thought that history had been interpolated, and otherwise altered, to suit the purpose of Sabbatarians and the Catholic Church, but that true history favored first-day observance, as well as teaching good Presbyterianism.

Having thus run through his argument in favor of a change from the seventh to the first, the speaker then expressed his most decided conviction, that Jesus Christ had given a precept for the keeping of the first day, but that such precept was not recorded. He then assumed, that the now first day of the week was the original seventh day, so that, in point of fact, he was keeping the true seventh day as the Sabbath. For proof of this assumption, he showed that at the exodus of Israel the Sabbath was put back one day, also, when Joshua bade the

sun stand still one day, that would carry the Sabbath forward one day, so that now the first day was the true seventh day.

It seemed strange to me, that the speaker could not see, that according to his own showing of the receding and advancing of the days of the week, he had only restored by Joshua's dual day, what had fallen back at the exodus of Israel; but he was so set on making out Sunday to be the Sabbath, that even his mathematical demonstration was falsified.

Such was, in substance, the lecture as given by Rev. Mr. Sawyer. It is but just to say, that throughout, the discourse was characterized by chasteness of diction, and the speaker, by the courtesy of a Christian minister; and although all were not convinced of the truth of his position, yet all were highly pleased by the good feeling which pervaded both the speaker and the congregation.

On First-day evening, a large assembly came together at the same place to hear a review of the discourse of Mr. Sawyer, by Eld. Crandall. After prayer and singing, Mr. Crandall commenced by passing some criticisms upon the introductory of Mr. Sawyer, particularly referring to a remark of Mr. Sawyer, that his object in discussion was not victory, but truth. Mr. Crandall thought such remarks uncalled for, as they seemed to intimate that some argued for victory, not truth, which he (Crandall) did not believe was the case generally. He then proceeded to examine Mr. Sawyer's argument, drawn from Ezekiel xliii, 27. He showed that there was nothing in it having a bearing on the question under consideration, and the reason why he (Crandall) noticed it so long, was because there was nothing in it.

Mr. Crandall then re-examined the various texts mentioned by Mr. Sawyer in the New Testament, and showed that there was no account of Christ meeting with his disciples for worship on the first day of the week, after his resurrection, nor of the apostles doing so.

He showed from Tyndal's translation of the New Testament, that Acts xx, 7, also 1 Cor. xvi, 1, 2, referred to the seventh day instead of the first, and that Tyndal had rendered each of those passages Sabbath-day. As Mr. Sawyer had endeavored to detract from the authority of Tyndal's translation, by saying that Tyndal did not fully understand the true idiom of the Greek, which had led him to render Acts xx, 7, and 1 Cor. xvi, 2, *Sabbath* instead of *first day*, but that more modern acquaintance with the Greek had decided those phrases to mean the first instead of the seventh day. Mr. Crandall most ably defended that ancient martyr and learned translator from the ignorance which Mr. S. charged him with, and showed pretty clearly that suspicion rested on translators who had followed Tyndal as having made a translation to conform to their Sunday observance.

Mr. Crandall also showed, that there had been, and were still, many mutilations of history upon this subject—that the American Tract Society had suppressed certain passages in Buchanan's Researches in Asia, also in Dr. Neander's church history—that fraud had been practiced in order to suppress evidence in favor of the true Sabbath. He then read from Peter Heylin's History of the Sabbath, extracts from Ignatius and others, contrasting them with those given by Mr. Sawyer, which showed that those ancient Sabbath-keepers had been made to give testimony in favor of first-day keeping as the Sabbath, when the fact was that they gave positive evidence in favor of the seventh day. \* \* \*

S. S. GRISWOLD.

## A TRUE PICTURE.

*Or thrilling description of the State of the Churches throughout Christendom; extracted from a discourse recently preached in London,*

BY ROBERT ATKINS.

PREACHING in ceiled houses, Sabbath after Sabbath, to the same congregation, appears to me little better than a mockery, when the awful state of Christendom arises before me, overshadowed, as it is, with the cloud of Almighty vengeance; and yet, were I to pursue the course that best accords with my present state of feeling—were I to cry aloud throughout the streets and lanes of this city, day and night, Wo, wo, wo to the inhabitants—wo to the corruptors of the pure gospel of the blessed Jesus, I should be regarded as a fanatical maniac; and, at the sacrifice of future usefulness, would only secure the lamentable satisfaction of having borne my testimony against a degenerate age, and an apostate church. My beloved hearers, I am well aware that the glance that I have taken, at this most alarming and exciting subject, is but ill calculated to prepare my mind, at least, for the deliberate investigation of the important doctrine which I have purposed to bring before you; but depending for help, whence alone true help can come, I proceed to the consideration of my subject; and, that your minds may not be confused by a variety of matter, I shall confine myself, in the present lecture, to the delusion that prevails respecting the state and prospects of the church and the world.

What is the opinion that the churches of the present day entertain of themselves, and of the world?—My hearers, am I not stating a truth, when I say—Go where you will, either to the platforms of Bible Societies, or Missionary Societies, or to the pulpits of Churchmen or Dissenters, and you will hear one uniform tale of the increasing piety, and of the extending success of the gospel. You will almost be persuaded that the ministers and the churches are as holy and as zealous as they well can be—that the world is mending every day, through the influence of religious example, and that we may shortly expect the triumph of the gospel—the fulfillment of the promise that the whole earth shall be filled with the glory of the Lord. Now, without stopping to inquire what influence such statements as these, or such opinions, howsoever modified, of the church and of the world, are likely to produce upon either, let us see how they accord with Scripture and with fact. It is plainly stated by our Lord, that, until the end of the present dispensation, there should be the co-existence of Christianity and anti-Christianity—that the tares should grow together with the wheat until the end of the age—not the end of the world, as it is rendered in our translation; and, if this be true, when shall every knee bow, and every tongue confess that Jesus is the Lord?—When shall righteousness cover the earth, and when shall the earth be filled with the glory of the Lord? Most certainly, if Christ's declaration is to be taken, not during the present dispensation.—The Apostle Paul informs us that iniquity, which, at the beginning of the dispensation, only worked by way of mysteries, in the latter days would assume the character of an actual manifestation. In his second epistle to Timothy, he also declares that, in the last days, perilous times shall come; or men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good—traitors, heady, high-minded, lovers of pleasure more than lovers of God, having a form of godliness, but denying the power thereof—ever learning, and never able to come to the knowledge of the truth; men of corrupt minds, reprobate concerning the truth; evil men and seducers, waxing worse and worse, deceiving and being deceived. And the apostle Peter gives this addition to the awful picture:—There shall come in the last days, scoffers, walking after their own lusts, and saying, Where is the promise of his coming? Here, you perceive, my hearers, you have two descriptions of the last days, that is, of the present time, as widely different as two descriptions can possibly be; the first is of man's drawing, and the second of God's. Which of the two will you believe? But, lest there should be any mistake, let us fairly and honestly inquire whether this description of God's giving, actually corresponds with the present state of the churches and of the world; and, in tracing the correspondency, may God carry conviction to every one of your minds, as he has done to mine. And now, if we want a standard whereby to judge of the apostasy of the present churches, we must take the church of Christ when the apostatizing spirit was least manifested, that is to say, in the apostolic age. With this pattern in our eye, where, I ask, are the gifts of the Spirit? Where is the confidence and brotherly love that made all things common?—

and where is the selling of all that we have, and becoming a disciple of the Lord Jesus? Where has the spirit of self-denial and of cross-bearing fled? Where is the taking joyfully the spoiling of our goods?—Where is the persecution that all who live godly in Christ Jesus shall endure, and where is the being hated of all men for Christ's sake? Alas! alas! my brethren, the gifts of the Spirit are gone, and, I fear, most of the graces have gone with them; and, as to suffering and reproach, to which the church is called, such things have long been mere matters of history. But this general mode of remark will do little, I fear, in bringing conviction to the mind; let us at once go to the churches and take their members individually, and compare the Christian of the present day, with Christ; and where, let me ask, O! where will you find almost one feature of resemblance? There are none of you ignorant of the fact that our Lord, while in the world, not only made an atonement for sin, but he also set us an example, that we might tread in his steps. He knew what was in man; he knew what would be his most dangerous besetment, that is, the love of the world, the love of creature comfort, the love of ease, and of a present resting-place. To guard against this hesitment, he chalked out a course for his followers, and for his church; and, let me tell you, it is the only one that can be safely followed: and what is this course? He became a pilgrim and sojourner in a strange land, and would not have so much of this world, as even a place wherein to lay his head; he took no thought for the morrow; he made no such inquiries as these: What shall I drink, or wherewithal shall I be clothed; and, in praying to his Father, he could honestly, and with a sincere heart, say, give me this day my daily bread. My hearers, whatever apostate churches may say to the contrary, every Christian is bound, by our Saviour's example, and, what is more, God's positive command is upon him to walk in these very steps, and to observe the very same rule.

Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is truly a stranger in this evil world, find me the man whose conduct tells the world he is living for eternity; find me the church who lay it down as a rule, that, for the sake of thoughtless, world-loving, comfort-loving, and pleasure-loving sinners, their ministers and members shall uniformly preach the following truths, by their lives and by their conduct: Men are probationers for eternity; the world is man's worst enemy; the world has damned millions of souls, and is damning millions more at this very moment.—Renounce the world, come out from the world, be aware of the world, overcome the world. I hesitate not to say, such a man, such a church is not to be found; the truly righteous are diminished from the earth, and no man layeth it to heart. The professors of religion of the present day, in every church, are lovers of the world, conformers to the world, lovers of creature-comfort, and aspirers after respectability. They are called to suffer with Christ, but they shrink from even reproach, not to speak of suffering in the flesh, as an evil that they are justified in using every means to evade: they are called to endure hardness as good soldiers of Christ, but, to a man, they love softness and ease; they are called to bear a testimony for Christ, to endure persecution, and to rejoice in tribulation, but they take good care to keep out of the way of both when they can. They are called to weep and to mourn, and are promised a Comforter; but they prefer to be without the Comforter, rather than have the mourning. Apostasy, apostasy, apostasy, is engraven on the very front of every church; and did they know it, and did they feel it, there might be hope; but, alas! they cry, We are rich, and increased in goods, and stand in need of nothing; and thus, blasphemy is added to apostasy. My beloved hearers, do I speak too strongly, have I overdrawn the picture? Come with me to Lamheth Palace, tell the number of its turrets, count its splendid halls and its painted chambers, give a tongue to these appendages of state, these contributors to luxury, and say, oh! say, What are all these calculated to teach a pleasure-loving and a world-loving sinner? Go to the salaried dissenting preacher, who has found a resting place in his five hundred, or his one hundred a year, and see whether his stipulated income, or the round of duty for which it is paid, will give you any just idea of the leader and the exemplar of Bible pilgrims. Go to the opulent professing churchman, or the wealthy deacon, go to the *Christian* merchant, or the *Christian* shop-keeper, and learn the church's comment on the two notable commandments of our Saviour, "Lay not up treasures on the earth," and "Lahor not for the meat that perisheth." Where, oh! where is the world-hater, the money-despiser, the cross-lover to be found? Where is the Bible sojourner, the Bible probationer for eternity, the Bible sufferer for Christ's sake—Christ's living epistles,

which sinners may read? Where have they their hiding-place? My brethren, my brethren, the whole gospel system, and the very gospel object is perverted, and yet am I censured as a reviler for calling the churches apostate. The churches do not know that iniquity is working in the way of mystery—the churches do not know that Satan's method of damning souls is by giving them much that has the appearance of good—that he will go the length of making a three-parts Christian to keep the inquirer in peace, that he may thus not only make his damnation more sure, but also bring deeper reproach upon Christ and his cause. Is the witness of the Spirit a thing inquired after? The sinner shall have it, but it will be counterfeit. Is peace, is joy, is a praying or preaching gift wanted? They shall be given, but remember, they are blessings and gifts too frequently of Satan's giving. Holiness of heart, and Christ's example, are the only things that Satan fears; and all partial piety, and half-hearted Christianity, are Satan's glory, and the church's shame. My hearers, I have given you a short sketch of what are called the Christian churches of the day, who are going to convert the world by their preaching and their example. Do I revile them? Nay, but, according to the light which God has imparted to me, I feel myself called upon, fearless of all consequences, to bear my testimony against them, for the honor of Christ and his cause, as a warning to the deluders, and for the benefit of the deluded; and it is my constant prayer, that they may awaken to a sense of their real condition, and humble themselves before God, from whom they have awfully apostatized, ere the vials of Almighty wrath give indisputable evidence that the measure of the iniquity of the Gentile church is full.

My brethren, were I to attempt to draw the character of the churches of the day in full, of the churches who, according to their own account, are to be the honored instrumentality of evangelizing the heathen, and filling the whole earth with the glory of the Lord, the sun would go down upon us before one hundredth part of their corruptions and abuses could be brought before you in detail; even mere natural men and avowed infidels have but to direct their eye towards them, and the feeling of disgust is created, and the cry of shame is extorted, because of their party bickerings and their unchristian animosities; but, with the record of their unhalloved contentions, or with the abuse of the powers they possess, and their aspirings after more, I have, at present, nothing to do; it is enough for my purpose simply to point at their apostasy from primitive purity and primitive simplicity, and their total want of primitive power. Alas! alas! the gospel-perverting nature of their conduct and operations, their worldly-mindedness, their spiritual darkness, their self-conceit, their party-spirit, their secularizing policy and utter selfishness, their having the form of godliness without the power, and their ever hearing and never coming to the knowledge of the truth, all, all about them, and of them, and in them, but too strongly, mark them out as the prepared and the preparing objects of Almighty vengeance. Startling though the language be, I dare not hesitate to use it; God has forgotten to punish, if his arm be not lifted up against them, and mock piety is no longer offensive to a holy God, if the hour of their destruction be not nigh at hand. I fear much that the unconverted and backsliding portions of every Gentile church, I mean of the churches of the day, will laugh at this testimony, which I consider it my duty to hear against them; for they have closed their eyes, they have shut their ears, they have hardened their hearts, and God has given them over to their strong delusion; they are believing a lie, and they will assuredly be damned, because they have obeyed not the gospel, because they have held the truth in unrighteousness; but, blessed be God, there are some in every church, a small remnant, a little flock, whose eyes are still open, who weep and mourn over the general defection, who know the voice of the Spirit; and to them I address the admonitory language of my text, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; for that when he cometh and knocketh, they may open unto him immediately."

But, my dear hearers, I must take my leave for the present of the rich churches, the churches that are possessed of goods, the churches that can reign without Christ, the churches that love not his appearing, the churches that scoffingly cry out, Where is the promise of his coming; the anti-Christian, apostate Gentile churches, who are fitting themselves for the fire with which God will shortly plead with them; and I shall now direct your attention for a few moments to the awful state of the world, which the divines of the day would have you believe is improving in manners, and in spirit, through its intercourse with the churches which I have just been characterizing as

apostate. But where, oh! where shall I begin? The heart sickens the moment that the eye falls upon the mass of iniquitous abomination that lies before it.—Take the Christian country in which we live, or, it may be better for our purpose, the Christian city in which we dwell, (London,) I ask, is it an improvement upon heathenism, to see a court at the opera on Saturday night, and at the sacramental altar on the Sunday morning? Are balls, and concerts, and theatres, and race-courses, places of preparation for the judgment-seat, and places of training for the mansions of the blessed, and for the eternal companionship of a holy God? Were there not a Bible in our land, could the iniquities of the heathen be more gloried in than they are? And yet, this is the capital of the world, which is so wondrously improved by the influence of Christian example. Take your Bible in your hand, and place your finger upon that portion of it which says, "Remember the Sabbath day and keep it holy;" and go throughout the streets and markets of this city; and if your heart does not sink within you, and if your spirit does not fail you, you have neither the heart nor the spirit of a Christian. On any Sabbath throughout the year, take your stand in Hyde Park, and see how daring and impiously the bulk of our nobility can insult the God of heaven.—In front of every equipage, I can see in my mind's eye an angel of the Lord crying aloud, for God's sake, and for our own sake, "Remember the Sabbath day and keep it holy;" and I can hear the infuriated worms reply, "Onward, onward, who is the Lord that I should obey his voice?" Shall I speak to you of whoredoms? There are eighty thousand public prostitutes within the precincts of this wicked city, and who can count the number of the secret ones! drunkenness, dishonesty, swearing, and lying, and every kind and manner of abomination, have uncontrolled license; and there is not a street, lane, or neighborhood, that has not a polluted moral atmosphere.—This, my hearers, is but a slight etching of our Christian city, of our improving world, of the wicked harlot with which the Gentile churches have been shaking hands, nay, committing open whoredom, for fifteen hundred years. Tell me not, by way of palliation, that the persecuting spirit of the world is gone; the truth is, Christ is gone; there is no Christ in the churches to persecute. And as to the individual Christian, there is too little of the image of Christ, and of the power of Christ there, to excite either the jealousy of Satan, or the malice of the world. Be-assured, my dear hearers, whatever Christians of Satan's making may say to the contrary, a God-despising, Christ-rejecting Spirit-resisting world, doth not lack malice towards Christ and his followers.—Let any minister of Christ fully take his Master's ground; let him begin at the palace, and, coming down through the members of the administration, the houses of parliament, the bishop's stalls, and the chairs of justice; let him tell every man, plainly and honestly, what he is, what he is doing, and where he is going—and you will soon see the arm of the law stretched out against him; and let the efforts of this faithful minister be zealously backed by a few equally bold and resolute denouncers of iniquity, let one fair stand be made for Christ and for God, and you will quickly behold the fires of Smithfield re-kindled, or some other more civilized invention in active operation, to rid the land from troublesome, soul-alarmed, and Satan-disturbing disciples of Christ. But why should I keep my eye, and yours, so long fixed upon the world? did not the first glance satisfy you all, that it was ripe for destruction? It is true, God is a long-suffering and a merciful God; but what can he do, that he has not already done? And, after having done everything that was consistent with his own nature, and with man's position, as a probationer for eternity, for the church's reformation, and the world's salvation, it were directly libelling God to say he has not done so; and after having done all this in vain, as far as either the reformation of the one or the salvation of the other is concerned, a lengthening out of the day of mercy would, in my estimation, be most unmerciful. "I see it to be just a crowding of hell with daily increasing victims, and a seven-fold heating of its flames, by hourly despised privileges. Because I love mercy, and pity the sinner, my continual cry, is, Lord, come speedily to judgment! Because I feel for God's insulted honor, I cry, Lord come to judgment! and, because I know the penalty of continuing to resist the Spirit, and to trample upon the blood of the Lamb, I must cry, Lord, come quickly to judgment; and I am as sure as that there is a merciful God in the heavens, that he is hastening on the day of the wicked's destruction; and as soon as this, his purpose, can be accomplished, it will be accomplished. Wo, wo, wo to the Bible-despising, gospel-hardened inhabitants of this land; for assuredly the fearful day of retribution, the terrible day of God's reckoning, with this worse than heathenish people, is

night at hand. Sinners of Great Britain, depend upon it, the last offer of mercy and salvation is being made to you—your last day of grace is hastening to its close. I look upon it that you are placed as a nation in precisely the same situation as the Jews were, when Jesus Christ, weeping over Jerusalem, cried aloud, in the anguish of his soul, Oh! that thou, at least, that thou hadst known the things that belong unto thy peace; but now—and the sentence is irrevocable—now they are forever hid from thine eyes.—Notwithstanding the awful sentence, Jesus Christ commanded his disciples to begin the preaching of the gospel at Jerusalem—and why? Simply because, though the national doom was fixed, individuals might, even at the last hour, be induced to accept of a Saviour. A postate churches of Christendom, the measure of your iniquity is full. Godless, Christless world, your destiny is fixed; your destruction is inevitable, but shall I not begin at Jerusalem? Oh! that in these last days God would give me energy of body and of mind, and the mighty power of his Spirit, to warn the individual sinner with effect; that some might yet escape for their lives, and take refuge from the coming calamity, in the hitherto despised, but still outstretched arms of their Saviour.

#### ADDRESS TO THE MINISTERS OF CHRIST.

Ministers of Christ, and ye men of God, who are scattered throughout the churches, suffer the word of exhortation; what have you to do with the doctrinal squabbles, the secularizing policy, and the party interests of existing churches? If you be, indeed, men of God, spiritual men, you must long ago have been tired of their mud, and their filth, and their shallows. I entreat you, in God's name, and for Christ's sake, put away your apathy, and awake from your slumbers; come out from among them, lest ye become partakers of their plagues. The cry is raised, Behold, the Bridegroom cometh! as you value your souls, disobey not the command; but "Go ye forth to meet him." 'Tis vain to imagine that, by remaining where you are, you may still be a haven for good. The churchman will remain a churchman, the independant, an independant, and the methodist a mere methodist, in spite of you; mother's children are they all. They do not bear the image of the heavenly, and I am satisfied, as regards the great bulk of them, the Father never begat them. The little zeal that they have hath self for its spring, and party aggrandizement for its object; and either self-interest or self-exaltation constitutes the bond of this union. If ever they knew anything of God individually, I am afraid the most of them died in the weaning, when the sensible comfort, the milk that God hath provided for the babe in Christ, was withdrawn, because they had been long enough babes—they would not learn to feed upon the word—they would not take to the flesh and to the blood of Christ; and, consequently, that which was given them hath been taken away from them. The preaching gift and the praying gift—yea, and part of the decently-living gift, may remain; and because they must have peace, and joy, Satan will take care that they are furnished with both; but as to the life of God and the image of Christ, they are scarcely anywhere to be found. Men of God, can you make the members of your several churches sensible of their state? Can you convince them of their delusion by remaining amongst them? Never. Will such men unite with you in hastening on the coming of your Lord? Will they mourn with you over the apostasy of the churches? Will they weep with you, will they cry with you for all the abominations that are existing in the world? O, no. You will uniformly find them on the side of the scoffer, and they will tell you, We are doing well—we are increasing in goods, we are triumphing, we are reigning, and what care we for the promise of his coming? Men and brethren, from this moment come out from among them, and be ye like unto them who are waiting for the return of their Lord. Bear your testimony boldly and openly against them, and thus you may succeed in alarming some of them. You are injuring them, you are hindering the work of Christ, you are weakening one another's hands, by continuing in your present position. Oh! may the spirit of Elijah, who must come, and of John the Baptist, be given unto you. Let your loins, like theirs, be girded about; let your lights burn where they may be seen, and let your united cry awaken both the slumberer and the sleeper. "Prepare to meet thy God." I have a conviction on my mind, that it is God's purpose that yet once more the note of alarm shall be sounded throughout these realms, and that this last trumpet will, under God, either have the effect of hardening or saving the sinner. I clearly see that both processes have already commenced under my own ministry, and if you, my fellow-laborers, will only be faithful, and in your several spheres and stations stand out boldly for God, the harvest of this land will soon be ripe. I feel as if death or life was in ev-

ery word; and every time I make the inquiry, Watchman, what of the night? the answer cometh with increasing thrill to my soul, The morning cometh, and also the night. And, Oh! may every soul now before me tremble at the voice of the Spirit, and take the prophetic warning in time, make haste—return—come! Ministers of Christ! men of God! to your knees for oil, to your Bibles for light; away with every trapping of worldly policy; strip your party-colored robes of Satan's weaving; take to you locusts and wild honey; have done with the poisonous dishes of man's providing: strengthen your loins as with a girdle, with the promise of his coming, with the blessed hope of the glorious appearing of the great God and your Saviour, and let your voice be a united voice—the voice of one crying in the midst of this wilderness of apostasy, blasphemy, ignorance, pollution, and sin—"Prepare the way of the Lord." Thus will you be "like unto the men who are waiting for their Lord;" and take the promise for your comfort, "When he cometh, and shall find you thus watching; verily, I say unto you, that he shall gird himself, and make you sit down to meat, and will come forth and serve you."—Amen.—*Second Advent Tract*, No. xxxix.

#### Importance of the Sabbath.

"LET us now suppose, for a moment, that the Sabbath, and its exercises were universally abolished from the civilized world. What would be the consequences? The knowledge of the true God, which the institution of the Sabbath, more than any other means, has tended to perpetuate, would soon be lost, his worship abandoned, and religion and moral principle buried in the dust. In Pagan countries, where the Sabbath is unknown, the true God is never adored, the soul of man is debased and prostrates itself before the sun and moon, and even before demons, monsters, insects, reptiles, and blocks of wood and stone.

"In France, where the Sabbath was for a season abolished, an impious phantom called the Goddess of Reason was substituted in the room of the Omnipotent and Eternal God; the Bible was held up to ridicule, and committed to the flames; man was degraded to the level of the brutes; his mind was assimilated to a piece of clay, and the cheering prospects of immortality were transformed into the shades of an eternal night. Atheism, scepticism, and fatalism almost universally prevailed; the laws of morality were trampled under foot; and anarchy, plots, assassinations, masacres, and legalized plunder became 'the order of the day.'

"With the loss of the knowledge of God, all impressions of the divine presence, and all sense of accountability for human actions, would be destroyed. The restraints of religion, and the prospects of a future judgment, would no longer deter from commission of crimes; and nothing but the dread of the dungeon, the gibbet, or the rack, would restrain mankind from the constant perpetration of cruelty, injustice, and deeds of violence. No social prayers, from assembled multitudes, would be offered up to the Father of mercies; no voice of thanksgiving and praise would ascend to the Ruler of the skies; the work of creation, as displaying the perfections of the Deity, would cease to be admired and commemorated; and the movements of Providence, and the glories of redemption, would be overlooked and disregarded.—The pursuit of the objects of time and sense, which can be enjoyed but a few fleeting years, would absorb every faculty of the soul; and the realities of the eternal world would either be forgotten, or regarded as idle dreams. In short, were the Sabbath abolished, or, were the law which enforces its observance to be reversed, man would be doomed to spend his mortal existence in an unbroken series of incessant labor and toil; his mental powers would languish, and his bodily strength would be speedily wasted. Habits of cleanliness, civility of deportment, and decency of apparel, would be disregarded; and the persons, and the habitations of the laboring classes, would soon resemble the filthiness and the wretched objects which are seen in the kraal of a Hottentot. Their minds would neither be cheered with the prospect of seasons of stated repose in this world, nor with the hope of eternal rest and joy in the world to come."—*Dick's Philosophy*.

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD DAY, DEC. 8, 1853.

## THE 2300 DAYS.

The position of the *Advent Herald*, relative to the 2300 days of Dan. viii, is certainly very unpleasant. The conductors of that paper have formerly maintained the connection between the 70 weeks and 2300 days, and those who disconnected the two periods have been considered by them, as departing from the "original Advent faith." The *Herald* has also ably and fully defended b. c. 457 as the period from which to date the 70 weeks. If both of these positions maintained by the *Herald* are correct, then the 2300 days terminated in 1844, as taught by the *Review*. But the *Herald* objects to this view of the subject, on the ground that the event placed at the end of the 2300 days did not occur. What is that event? Answer: "Then shall the Sanctuary be cleansed." Now is there scripture proof that the cleansing of the Sanctuary is the coming of Christ and the burning of the world? We can find none. If others can, we invite them to present it, and if they wish, we will publish it in the *Review*.

Bro J. N. Andrews, in his work on the Sanctuary and 2300 days, has given the scriptural view of the cleansing of the Sanctuary, which is in perfect harmony with the "original Advent faith." If the *Herald* would take this view of the subject, it would not be driven to the necessity of denying the connection between the 70 weeks and 2300 days. It would not now be tearing down what it once labored to build up. But while it rejects the harmonious view of this important question, it is poorly prepared to meet existing errors on definite time.

We give the following from the *Herald* of Nov. 26th, which gives some idea of the unpleasant position of the *Herald*, also the position of Edwin Burnham, one of the most influential *Herald* men.

## Reply to "Remarks on the 2300 Years."

[THERE being in the following, an expression of dissatisfaction at our remarks respecting a former article, we shall refrain from any comments on it.—When there is manifested by any an unwillingness to the correction of historical, chronological or other inaccuracies, or to be met by arguments as terse and pointed as their own, we forbear any effort to enlighten them, however wide from the mark they may wander.—ED.]

BRO. BLISS:—1. You say "we expected to make no comments" on the article I wrote on the 2300 days. Well, as I made no one responsible for it but myself, I did not expect it to be treated as it was.

2. You say "we learn that it is, preached in connection with Berick's time." No, not exactly; Berick preaches Christ will come in 1854; I preach that I believe he will come before the summer of 1856.

3. You tell us that the time between the vision of the eighth and ninth chapters of Daniel is 16 years. I have never yet found any vision, or "appearances," in the ninth chapter of Daniel, unless you make Gabriel himself a vision. And certainly he needed not to be explained! What if the visit in the ninth chapter was 16 years after that in the eighth? it matters not if it was 40 years. In the eighth chapter Gabriel explains the events of the vision, but where in the eighth chapter, or any where else, except in the ninth, is there any data given for the 2300 days? And what was the use of giving the length of the vision without giving any data? After Gabriel had given the explanation of the events of the vision in the eighth chapter, he told Daniel to "shut thou up the vision." I conclude Daniel did as he was told to. Thus he was left 16 years with only an understanding of the events of the vision, without an understanding of the data of it; in this time, among other things, he read "books." He, at length, set himself to fast and pray: while thus engaged Gabriel came to him about the time of the evening oblation. What did he say? Ans. "I am now come to give thee skill and understanding."

Understanding about what? Ans. THE VISION.—What vision? Ans. The one in which he had seen him at the beginning 16 years before. Why should we rend apart what God hath joined together? Some of our brethren in New York think you are "throwing away" "Father Miller's key"!!

4. You say Daniel, when he said none understood it, meant none but himself. He does not say none but himself. Why infer? If he did understand all of it why did Gabriel come for his words to make him understand THE VISION? He had never at this time had but two visions, that the Bible speaks of. Well, it could not have been the first one, recorded in the seventh chapter, because that he did understand (see Dan. vii, 16), so then it must have been the data of the eighth chapter vision.

5. You say that a man cannot be astonished at what he does not understand. A little to fast! Were not Belshazzar's lords astonished at the writing on the wall before they understood it? (See Dan. v.)

6. You labor to separate the seventy weeks from the 2300 days; how many more "strong points" of "the original Advent faith" are yet to be overturned? You did not object, a few days since, at the office, that they were connected, but said you thought they were 2400 years. Do you still think we have yet got to wait 100 years longer?

## GOSPEL UNION.

Nothing can be more desirable than gospel union in the church of Christ. Jesus prayed that his people might be one, and the holy apostles have left the church many affectionate and stirring exhortations to seek for unity, and pure, fervent love for one another. "Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard; that went down to the skirts of his garments: As the dew of Hermon, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for evermore."

There are efforts frequently put forth to secure union among different denominations holding widely different sentiments; but such union is seldom permanent. We might here refer to union meetings of two or more denominations for the conversion of souls. The apparent union might last until the time came for the converts to be gathered into the churches. But the lambs of Christ must then be separated, and taught different man-made creeds. Church must be arrayed against church, and cold, party feeling arise in the breasts of those who so recently drank from the one pure fountain of love. Such union is not gospel union. And there can be no real gospel union without union of sentiment, interest and action. How instructive and impressive the prayer of our Saviour:

"Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me; and I in thee, that they also may be one in us, that the world may believe that thou hast sent me." John xvii, 17-21.

Here Jesus prays that his people may be sanctified through the truth. What is truth? The answer is given in his prayer, "Thy word is truth." Truth is a unit. It flows in one strait, even channel, and not in some six hundred and sixty-six, to suit the many religious associations. The word of God is not yea and nay; that is, yea, it is so, and nay, it is not so; but it is yea and amen. It was the design of Heaven that the church should share the Comforter fully—be led into the plain testimony of the word of God, and consequently, be one.

Mark well the reason offered in our Lord's earnest prayer for his followers, why the church should be one: "That the world may believe that thou hast sent me." Why do poor sinners doubt that God has

sent his Son to save them? Why is the world filled with infidelity? Because the professed followers of Christ have not been one. Human wisdom, unaided by the spirit of truth, has sought the way to heaven. It has sought out a strange confusion of creeds. Men have "forsaken the fountain of living water," [the Bible,] and with their broken cisterns that can hold no water, [their Babylon of creeds,] they have blocked up the very gate of heaven against a world of sinners.

There is power in the gospel. God did send his Son to die that poor sinners might be saved from their sins. The Spirit of truth has come into the world, and has reproved and enlightened the sinner. Angels have wept over the fallen condition of man; but the gospel, and the plan of salvation have been rendered almost powerless, by reason of the discord among Christ's professed followers. If the church had always been one, in sentiment, in interest, and in action, the world would have been constrained to believe, and God would have been glorified. But now she is fallen. The last plagues are about to be poured out on Babylon. They will fall in fury upon the heads of the mass of professors; now stained with the blood of poor sinners, who have been kept from the Saviour by their confusion of unscriptural doctrines.

The same principles of gospel union are taught by Paul, as are found in the prayer of Jesus. He says "Now the God of patience and consolation grant you to be like minded one toward another according to Christ Jesus; that ye may with one mind and one mouth glorify God." Rom. xv, 5, 6.

Notice in particular the Apostle's ground of union. "According to Christ Jesus"—which was this, being sanctified through the truth, which is the word of God, the church would be one as the Father and Son were one. Paul would not have any man barter away the truth for union, neither would our Lord.—Without the truth there cannot be scriptural sanctification, without it there is no salvation. But through the word, the church may be sanctified, then he like-minded one toward another, and with one mind and one mouth glorify God. The true church will arrive at this state of consecration and harmony before Jesus comes, as may be seen by the following text:—

"And he gave some, apostles; and some, prophets and some, evangelists; and some, pastors and teachers; for the perfecting of the saints for the work of the ministry for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we be no more children, tossed to and fro," &c.

The gifts and callings of the gospel were designed to secure the unity and purity of the church; and were it not that these are promised, we might despair of a fitness to meet our coming Judge. And we are by no means to rest in idleness, and wait for the Lord to do this great work for the church. Let us take hold of the work in earnest, and God will help us mightily. Let us obey the words of the holy Apostle:—"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same mind, and in the same judgment." 1 Cor. i, 10.

"If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies fulfill ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind." Phil. ii, 1, 2.

"Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace shall be with you. Greet one another with an holy kiss." 2 Cor. xiii, 11, 12. See also, 1 Pet. iii, 8; and Phil. iii, 16.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall men know that ye are my disciples, if ye have love one to another."—John xiii, 34, 35.

## GOSPEL ORDER.

"For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv, 33.

The great Apostle, who had the daily care of all the churches, has said much in his epistles on the subject of order in the church of Christ. It was a subject of great importance to the early church, to preserve purity, unity and strength in the body. And it cannot be of less importance to the church in the last days of peril, when seeking that preparation necessary to meet the coming Judge. If gospel order was of such vast importance that it was necessary for Paul to dwell much upon it in his epistles to the churches, it should not be overlooked by the people of God at this day. We think that it has been much neglected, and that the attention of the church should be turned to this subject, and vigorous efforts should be put forth to restore as fast as possible the order of the gospel.

We want no human creed; the Bible is sufficient. The divine order of the New Testament is sufficient to organize the church of Christ. If more were needed, it would have been given by inspiration. But with only that which was "given by inspiration of God," the man of God is "thoroughly furnished unto all good works." 2 Tim. iii, 16, 17.

God has been leading his people out of Babylon. The voice from heaven [Rev. xviii, 4] is yet to be heard, saying to others of God's people, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." It is the will of the Lord that his people should be called away from the confusion and bondage of man-made creeds, to enjoy the oneness and freedom of the gospel. But it is a lamentable fact that many of our Advent brethren who made a timely escape from the bondage of the different churches, who as a body rejected the Advent doctrine, have since been in a more perfect Babylon than ever before. Gospel order has been too much overlooked by them.

The Advent people professed to take the Bible as their guide in doctrine and in duty. If they had followed this guide strictly, and had carried out the gospel principles of order and discipline, much confusion would have been saved. Many in their zeal to come out of Babylon, partook of a rash, disorderly spirit, and were soon found in a perfect Babel of confusion. And there are those at the present time who start back at the idea of gospel order. They seem to see no difference between teaching and enforcing the pure doctrines and sweet harmony of the gospel, and the errors and confusion of the creeds of Babylon. Such need "eye-salve," that they may see. They will have to learn that God has not called any of his people away from the confusion of the churches, designing that they should be left without discipline. In mercy he reached forth his hand, and enabled the Advent people in 1844 to break the cords of sectarianism that bound them, that they (the Philadelphia Church) might be disciplined and guided into the kingdom by the order and pure doctrines of the gospel. To suppose that the church of Christ is free from restraint and discipline, is the wildest fanaticism. O, ye scattered, bleeding flock, flee to the great Shepherd! He can heal his people, and lead them on in union and love, safely to Mount Zion. O, Church of Christ!—The Bible! The Bible!—Let the Bible be your rule of faith, and of order. Take heed to the sure word, the light that shineth in a dark place.

The Apostle has illustrated gospel order by the human body. And a more beautiful illustration of order cannot be named. He says:—

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many.

If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I

am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every one of them in the body, as it hath pleased him.—And if they were all one member, where were the body? But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. \* \* \* But God hath tempered the body together, having given more abundant honor to that part which lacked; that there should be no schism in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it. Now ye are the body of Christ, and members in particular. And God hath set some in the church, first, apostles; secondarily, prophets," &c.

Where is the church whose order may be represented by the harmony of the members of the human body? If we look to the discord of the various sects, we shall not find it. And if we look to the divisions of the Advent people who have rejected the present truth, we shall see that precious body torn limb from limb, or its members moving in perfect discord, arrayed against each other. Imagine the members of one body all in disorder, acting in disunion, against each other. The sight would be indeed horrible. Yet such a body would fitly illustrate the different classes of Advent people who reject the present truth. How the dear Saviour has grieved over such a people as this! His wounds have been pierced afresh. The sincere, waiting ones have been made sad, and have indeed sighed and cried for the sins of this people.

But, thank Heaven, the friends of Jesus may hope for brighter days. A remnant will be rescued from the ruins of corrupted Christianity, and will yet stand in the order of the gospel, looking for the blessed hope. "For the grace of God that bringeth salvation hath appeared to all men. Teaching us, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works."

This peculiar people will stand forth free from the confusion of creeds; free from the traditions and commandments of men—keeping the commandments of God, and the faith of Jesus. This is enough to make them peculiar. The sweet and cheering voice of the chief Shepherd is now being heard in the message of the third angel, and many hearts are beginning to beat in union.

"Now the gathering call is sounding,  
Solenn in its warning voice;  
Union, faith and love, abounding,  
Bid the little flock rejoice."

[To be continued.]

WE have no fears but the Weekly REVIEW will be sustained. The warm friends of the cause will not long see the receipts falling short of expenses. But we are disappointed that all those who profess to believe the present truth, who have means at their command, have not sent us the small sum of \$1,50, the yearly cost of the REVIEW, to aid the Office at this time, and encourage us in our efforts to issue the REVIEW weekly.

In this number is \$10 receipted to a poor mechanic, and \$10 to a widow. These persons have the cause at heart. But is it not unjust for persons professing faith in the views taught in the REVIEW, to withhold the small sums that their paper costs, and leave such persons to make up the lack? We think it is. If they can feel easy and continue such a course, they are really to be pitied. These remarks do not apply to those who have recently been invited to take the REVIEW to investigate our views. We mean them for those who profess to be established in the present truth.

## To the Saints scattered abroad.

I have felt it my duty to address a few lines to my dear brethren of like precious faith. In view of the great event just before us, and our duty to our God, and to our fellow-men, I think we do not fully realize the time in which we live. As the last message of mercy is now being given to poor fallen man can we be idle spectators?

How great is our responsibility in view of what God has given us as stewards here. This message of mercy must be presented to every honest soul that will listen to it. How must it be done? Through the press and the instrumentality of God's servants in proclaiming it. Have we not a part to act in this great labor of love to our fellow-men? Yes, verily. While it is their duty to publish to the world through the press and otherwise these great truths, it is our duty to sustain them by the means that God has given us. O let us consecrate ourselves, with all we have, to God. Lay all upon the altar, and seek duty from God, by earnest prayer and supplication, and he will make duty known to us. If the work of God is hindered for the want of proper means, on whom will the sin rest? Think of this, my dear brethren. It will take all to purchase the field. In a short time, our property will be useless.

I see by the last REVIEW that there is a deficiency of \$165,28, in the receipts. Let us act well our part in sustaining the press and the messengers. The watchmen will soon leave the walls of Zion; then what a consolation to look back and see that we have done our duty in sustaining the cause of God.

Your brother in Christ, still waiting for the consummation of our blessed hope.

HENRY LYON.

Plymouth, Mich., Nov. 20th, 1853.

Bro. J. N. LOUGHBOROUGH writes from Norwalk, O., Nov. 24th, 1853:—"At our last meeting in Fredonia, there was quite a room full out to hear again on the third angel's message. The Lord gave me freedom in presenting the subjects of the seal of the living God, mark of the beast, and other points of the message. The Bro. Wilson that I mentioned in my other letter was present, and seemed deeply affected by the truth. After I got through, he arose and confessed the truth; and then while the tears rolled down his cheeks, he made a hearty confession to his brethren, (the Sabbath-keepers.) His wife and sister are interested, and will doubtless keep the commandments. A young man and his wife were present, by the name of Dodge, who were much interested. His wife is a Methodist. He said to me after meeting was closed, 'I make no profession; if these things are so, I wish to obey them.' He bought books, and seemed to be deeply affected by the truth he had heard. May the Lord lead them into the whole truth.

"The third angel is on the advance. Zion is rising, never to fall again. The Lord has set his hand to save his people, and the work will go forward. The following text has been in my mind almost constantly for several days past: 'My word shall not return to me void, but shall accomplish the thing whereunto I have sent it.' He has sent the third angel's message, to take a people out of the world, and prepare them for the coming of Jesus. The work must go forward.

"A good state of things exists among the brethren in Ohio, as Bro. Smith informs me, and quite an interest is manifested in many places to hear the reasons of our faith. We shall remain here till to-morrow afternoon, when Bro. Day, from Milan, will come to convey us to his home. Our first appointment is in Gay-town, where Bro. Bates gave two lectures. A desire is manifested to hear the reasons of our faith. The labors of Bro. Bates were blessed to the church here, and difficulties of long standing were removed. The church is in a free, healthy state."

## A WORD FOR THE SABBATH.

CHAPTER V.—APOSTOLIC EXAMPLE.

ONE class there is, wide spread throughout the land,  
Who claim no need that any plain command,  
Explicit and direct, should e'er be given,  
That we should keep the first day of the seven.  
On other ground their theories they rest,  
Ground which they fondly think will stand the test.  
'Tis claimed that Christ, who for our sin has died,  
In all things our example and our guide,  
The perfect pattern of the Church below,  
Who trod the way he wished his saints to go,  
By his example, plainly took away  
The obligation of the seventh day.  
Then further down the stream of time we're brought,  
And told that the apostles plainly taught,  
Taught by their actions, which the loudest speak,  
That we must keep the first day of the week;  
That they observed it as the day of rest,  
And they, of course, did only what was best.  
And oft, upon that day, they met, 'tis said,  
For public worship, and for breaking bread;  
And thus most clearly showed, as all may see,  
What day the Christian Sabbath hence should be.

Christ, as our perfect pattern, we will own,  
Teacher and guide, in all that he has done.  
We will acknowledge that th' apostles knew,  
And showed by practice, what was right to do.  
And actions loudest speak;—all this we admit,  
But on our side we claim the advantage yet;  
For that our Lord, in any shape or way,  
Relaxed the law that guards the Sabbath-day,  
That so his followers ever understood,  
Which, if it was the case, they surely would,  
Or that the apostles owned, or e'er confessed,  
The first day of the week, a day of rest—  
These, though asserted with assurance high,  
Plainly and fearlessly, we do deny.  
To save all long debate and words about it,  
With those who still may feel disposed to doubt it,  
We will submit to facts: they shall decide:  
By their decision we will then abide.

All will admit this fact: that to the cross,  
The ten commands were full in binding force;  
The fourth, with all, bore undisputed sway,  
And held mankind in duty to obey.  
If Christ then disregarded these commands,  
Or only that on which the Sabbath stands, [yet;  
Then he transgressed God's law; which bound men  
Then he committed sin! all must admit;  
For herein, says the Apostle, sin is shown,  
When we transgress the law to us made known.  
Those, then, who claim that Christ the Sabbath broke  
Make him 'a sinner! as the Word hath spoke.  
Ye, in whose breasts such views, blasphemous, start,  
Give them no lodging-place within your heart!

But on the day that Christ rose from the dead,  
His followers were assembled; and 'tis said,  
They met to celebrate the day when so,  
Our Saviour triumphed over man's last foe;  
So that must be the day henceforth to stand,  
The Christian Sabbath in each Christian land.  
Pitiful reasoning! if each word were true,  
And e'en the resurrection were in view,  
To what would it amount? why, nothing more  
Than a mere inference, and at that most poor!  
Would those who reason thus, some foresight take,  
Such false assertions they might cease to make;  
For they would find the saints assembled there,  
Being fearful of the Jews—their rage to dare—\*  
And not, the resurrection day to keep;  
For they believed their Lord was yet asleep!†  
Forever, then, this point is at an end;  
On this 'tis folly longer to contend.  
But still, that Jesus sanctioned it, they say;  
By meeting his disciples on that day.  
If such an act, then, will suffice to make  
A Sabbath-day, one instance more we'll take;  
'Tis when he met them, as it chanced to be  
When they were fishing in Tiberian sea.  
Then, by this rule, apply it either way,  
It makes the Sabbath but a fishing-day.  
So much for this; but hear them yet again,

\*John xx, 19. †Mark xvi 14.

Their darling theory striving to maintain,  
Claim that the apostles in all they did and said,  
And by their frequent acts of breaking bread,  
Gave to the Christian world abundant ground  
On which their First-day theory they should found.  
Does breaking bread a Sabbath make? if so,  
Then every day's a Sabbath; as we know,  
Because a certain space, as may be read,  
The apostles daily practiced breaking bread.\*  
But with the teachings of the sacred Word,  
Do such unfounded theories accord?  
May there we learn that such a simple act  
Would make a Sabbath? There is no such fact.  
Does it assert, if, on a certain day,  
The saints, perchance, were met to sing and pray,  
That we that day henceforth should understand  
Usurped the Sabbath of the fourth command?  
That that day then should take a higher place  
Than that which God first allowed for our race?  
On which his blessing he did first dispense,  
And placed the seal of his omnipotence?  
There's no such teaching! so it is most true,  
That mere assertion, then, supports this view.  
It is a theory of men's invention:  
In words of Holy Writ it has no mention.  
But other facts there are, pointed and stern,  
And which some classes would do well to learn:  
The Lord himself affirmed that he obeyed  
All the commandments which his Father made.  
And as the apostles' custom was, they say,  
We find them preaching on the Sabbath-day,  
And nowhere in God's Word, (we safely speak,)  
Is Sabbath used for first day of the week.  
'Tis true a term of "Lord's day" once is used,†  
And 'tis a term most grossly, too, abused;  
For First-day sticklers, as may oft be seen,  
Claim that 'tis Sunday, that of course must mean.  
We think not so; for God did never own,  
A day as his, except the seventh alone.  
We will acknowledge, then, that day the Lord's,  
Which with his own demands thus well accords.  
Nor can we think, whatever pains men take  
They will oblige him by the change they make.

'Tis true there's been a change; the world now say,  
That Sunday is the Christian Sabbath-day.  
And so they practice; but by whom, and how, [now?  
Was this change made, which men acknowledge  
God did not do it, nor his Son from heaven;  
Nor was this work unto the Apostles given;  
For their example, and their teaching, too,  
Show this was not the work they came to do.  
But there was one, whom, in the unfolding plan,  
Which the Arch-Fiend had plotted against man,  
Time in his onward flight would soon reveal,  
O'er God exalted, and his holy will.  
Perdition's son! child of iniquity,  
The man of sin, the wicked Papacy!‡  
Ay, he it was, who was to magnify  
Himself against the power of God, most high.  
And think his laws to change, his fixed decrees,  
Usurp his power, and rule as he might please.  
As prophets had foretold, so, plainly, he  
Has done his daring work of blasphemy.  
'Tis he, has raised a sacrilegious hand  
Against the Sabbath of the fourth command;  
Has robbed it of its glory and its grace,  
And reared the Pagan Sunday in its place.  
Ye Sunday followers, then, if ye would know  
Where you for your authority must go,  
You have no need to wander far from home,  
For you receive it from the Pope of Rome.  
And also ye, who claim that Christ now stands,  
The giver of the law for Christian lands,  
Who is your advocate? Ah, here's your hope,  
You have an advocate with Christ—the Pope!!

All ye who then so zealously confide  
In apostolic practice, for your guide,  
Know that so long as Sunday creeds you own,  
You follow Papacy! and that alone!  
If 'tis, indeed, your honest, firm intent,  
To tread the way the first apostles went,  
Do as they did; heed not the creeds of men,  
But keep the Sabbath as they kept it then.

\*Acts ii, 46. †Rev. i, 10. ‡Dan. vii, 25; 2 Thess. ii, 3, 4, 7, 8.

## COMMUNICATIONS.

From Bro. Wheeler.

DEAR BRO. WHITE:—I am yet striving to make my way to the Kingdom, through faith in our Lord Jesus Christ, and obedience to the commandments of God. And although weak in myself, yet I feel strong in the Lord and his truth. O how blessed to feel the peace of God, and the sweet Spirit of Jesus to fill the soul, while holding up the clear light of the third angel's message, and vindicating God's holy Sabbath. I spent Sabbath and First-day, Nov. 13th and 14th, at Florida. In consequence of my appointment not being received in season, we had no meeting on the Sabbath. I spent the day with Bro. King, commencing our meeting on First-day evening. It being very rainy on First-day, but few came out to hear. But those that did attend, listened with attention to the reasons of our hope. One young man, a son of Bro. King, confessed the Sabbath, before I left, and expressed his purpose to keep it. From thence I went to South Hawley. Here I found a few who were still holding fast the Sabbath of the Lord; although much influence has been exerted against the truth, and some have been turned away to the no-Sabbath theory. I visited Ashfield and held one meeting (evening of the 16th.) God aided by his holy Spirit to present the Sabbath of the Bible, and to show the sandy foundation of the first-day Sabbath. Came to this place the 18th, and spent the Sabbath and First-day.

There are a few in this place who love the Sabbath and are becoming deeply interested in all the truths of the third angel's message. Our meetings were well attended, and I had freedom in presenting the reasons of our faith and hope. Several were present who are looking to next year for the ending of the 2300 days, some of whom have been led to feel, and one, at least, to acknowledge the importance of keeping the commandments of God, as well as to receive the evidence of his word in regard to the second coming of his Son. And I trust there will, ere long, a company be found here who will honor God by keeping all his commandments, as well as by waiting for his Son from heaven.

Truth is mighty, and will eventually triumph. God hasten it in his time. Amen.

Yours to labor and rejoice in hope,

F. WHEELER.

Vernon, Vt., Nov. 21st, 1853.

From Bro. Hutchins.

DEAR BRO. WHITE:—I am truly grateful to my heavenly Parent that I am counted worthy to be numbered with those who are keeping the commandments of God, and earnestly contending for the faith of Jesus. Though this subjects us to many a severe conflict with the Enemy of all righteousness: [Rev. xii, 17:] "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." And though we are called to leave behind many friends, whom we have loved well, and are often buffeted and smitten by those denying the "power" of godliness, (though not destitute of the "form,") and though all manner of evil be said of us falsely for Christ's sake, yet who that desires to enjoy the blessing with which the path of the righteous is strown, would not patiently and gladly bear all this for Christ's sake? "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake. But rejoice inasmuch as ye are partakers of Christ's sufferings: that when his glory shall be revealed, ye may be glad also with exceeding joy. If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." Phil. i, 29; 1 Pet. iv, 13, 14. I choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. O, may the Lord lead us out into the suffering part of the Christian religion. Brethren, will you go? My heart says I will go. I will not fear the conflict with the dragon. It is by the way of the cross that I desire heaven. Yea, it is by the way of the cross that I expect to reach a home in

glory. "And whosoever doth not bear his cross, and come after me, cannot be my disciple." Luke xiv, 27.

Come, brethren, let us not sleep as do others!—Let us not fear the suffering part of religion. For it is through "much tribulation" that we shall enter into the kingdom of God. Glory to God, my soul is happy in view of the prospect that lies before the people of God. Dear brethren, "call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of affliction. Cast not away therefore your confidence, which hath great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; (i. e., in the "little while," in which we are living;) but if any man draw back, my soul shall have no pleasure in him." Heb. x, 32, 35-38. O, may God forbid that we should be among those that "draw back unto perdition," but let us rather be among those that "believe to the saving of the soul."

A. S. HUTCHINS.

*Buck's Bridge, N. Y., Nov. 22d, 1853.*

From Bro. Bates.

DEAR BRO. WHITE:—My last was on my arrival at Sullivan, Ind. We held a series of meetings in the Court House. The people seemed much interested to hear our present position with the last message of mercy; many of them inquired for tracts, and the *Review*, and manifested a strong desire to investigate. The brethren who heard the Advent doctrine last year, for the first time, have been comparing what they read in the books and paper, so that they now understand more clearly how they keep the Sabbath in the message.

We, also, held a series of meetings in Curriers' Prairie, where an increasing interest was manifest to hear. A Christian Conference was in session, to which we were invited to speak. We gave them the Sabbath of the Bible. Some did not appear pleased with it. One sister, however, who had come a long distance to attend the Conference, said, that what she had heard was just what she believed. We spent about two weeks in the above named places. Some decided to keep the Sabbath; others seemed deeply impressed with it. I trust the Lord has some jewels in Sullivan Co. that will be numbered with the 144-000, that will stand upon Mount Zion. I hope some of our brethren will visit them, and give them "the meat in due season."

At Oswego, N. Y., our meeting on First-day was held in a convenient Hall. The people listened as though they wished to understand, and get ready for the coming of the Lord. Here we met with Brn. Rhodes, Holt, and Edson, and others of our dear brethren and sisters who have been for many years bearing their testimonies in favor of the first, second and third angels' messages. Bro. Rhodes conveyed us to Volney, and Roseville, where we had good meetings with the brethren and their neighbors. From Caughdenoy, Bro. Holt conveyed us to Manlius, N. Y. The brethren here procured the Universalist Meeting-house in which to hold their Conference on the 3d and 4th inst. Brethren from West Brookfield, Lincklaen and vicinity were with us. Brn. Rhodes and Holt participated with us. The Lord gave edge to his truth, and a deep interest was manifest, particularly on First-day and evening, by many that probably were hearing our position for the first time. A brother from Brookfield in company with Bro. Abbey, requested us to pray for him. The Lord blessed him, and he confessed his faith in all the truth, and left the meeting rejoicing in the Lord.

From thence we passed over the Rail-Road to Chester Factories, Mass. Here a snow storm prevented many who would most likely have attended the meeting. The Sabbath truth has its enemies here, yet there are some that are desirous to know the whole truth, and be overcomers at last. God grant them deliverance from the despisers of his holy law. We also met with the brethren in Springfield on the 9th

inst. They are getting more settled in this great work. We hope our ministering brethren will visit them as they pass that way.

Nov. 11th, we came to our family and brethren in Fairhaven, having been absent on our last tour West since last June. The brethren in Fairhaven and Dartmouth are still striving, with the little flock, to be overcomers. They have neither doubts nor fears with respect to the certainty of their position. They know full well that they are keeping the Sabbath in the message of the third angel. Rev. xiv, 12.

JOSEPH BATES.

*Fairhaven, Mass., Nov. 23d, 1853.*

From Bro. Sperry.

DEAR BRO. WHITE:—After our Conference here, I went in company with Brn. Baker and Andrews to Champlain, where we had a good meeting. The word was presented in its clearness. Two were baptized. From thence to Plattsburg, where I tarried one week, holding meetings with Bro. Butler, who baptized five willing souls, two of whom lately experienced religion, and some more, I expect, will soon go forward. A good work is going on at Plattsburg. The Spirit came down in power in the last meeting. A number were convicted and acknowledged the truthfulness of our position. They were persons who never knew anything about religion. A good interest is manifested on the present truth at the above named place. I like to see the truth taking *deep root*, then it will bear fruit. Oh that we could realize that now the axe is laid at the root of the tree, and every tree that bringeth not forth good fruit, will be hewn down and cast into the fire. Notwithstanding we are called fools, yet I am thankful that the "foolishness of God is wiser than men, and the weakness of God is stronger than men." It was said by an individual in a certain place, after attending a prayer-meeting, that there was not one among them, who knew enough to "refine the word of God." I think there have been too many such already, who have refined away all the essence of the Bible, and thereby have not been refined by the Bible.

May the Lord help us to ever keep humble, so that the Bible may refine and purify us, that we may be fitted to stand before a holy God. C. W. SPERRY.  
*Panton, Vt., Nov. 23d, 1853.*

From Bro. Hebner.

DEAR BRO. WHITE:—I still feel like a pilgrim and stranger on the earth; but I seek a country, yes, a better country than this, where no death can approach, and tear from our affections any of the members of our family.

Since I was in Rochester, death has entered our dwelling, and taken from us our youngest son. He has had a lingering disease from a child. He was confined to his bed on the 4th of this month, and fell asleep on the 16th, being about three years and two months of age.

We feel to mourn our loss; but yet we sorrow not as others who have no hope; for the Apostle says: "for if we believe that Jesus died and rose again, even so, them, also, that sleep [in Jesus, will God bring with him.]"

I still remember my dear brethren and sisters in Rochester. My mind is often carried back to the time when I met with you in Conference and prayer-meetings, and how wonderfully the Lord blessed us. I am still striving to keep all the commandments, and the faith of Jesus.

I remain your brother waiting for the kingdom to come,  
JOSIAH HEBNER.  
*Oakwood, C. W., Nov. 20th, 1853.*

From Sr. Coon.

MR. WHITE, DEAR SIR:—I wish to take the *Advent Review*. I have a great desire to know your views on the second coming of the Saviour. I have been studying the prophecies for three years past, and as far as I have learned I agree with you. I have read five of your papers, and one pamphlet. Since then, I have been anxious to take the paper. I have long desired to find a people that believed in the true

doctrines of the Bible. While living in New York State, I belonged to the seventh-day Baptist church. My reason for not uniting with the church here was that I could not agree with their articles of faith.

I fear there is a lack of pure and undefiled religion in the church, with few exceptions. Their greatest desire seems to be popularity. I feel lonely, and as though I needed the aid, prayers and society of saints. I have not had the privilege of hearing an Advent preacher. I would like to have one come here and preach to us. I shall not have long to enjoy anything on earth: Consumption is preying upon me. Pray for your unworthy friend, that I may have the hope which is an anchor to the soul. CYNTHIA COON.  
*Milton, Rock Co., Wis., Nov. 17th, 1853.*

From Sister Strong.

DEAR BRO. WHITE:—I am thankful for the weekly visits of the *Review*. It is indeed a welcome messenger to us. I love to read the cheering epistles of our dear brethren and sisters, and of the onward progress of the cause.

We want daily and fresh supplies from the throne of grace, that we may live, and grow, and flourish in the vine and become living branches of our living Head; that we may reflect his lovely image perfectly, and be enabled, by his grace assisting us, to overcome every trial here, and come off victorious through our conquering King. Let us pass the time of our sojourning here in fear, and patiently wait the return of the Lord from the wedding.

Brethren and Sisters, let us have on the wedding garment, without spot or wrinkle or any such thing, and strive for the kingdom of immortal glory. Let us lay aside every weight, casting all our care upon Jesus, who careth for us.

"The battle is almost o'er,  
The race is nearly run,  
When with our glorious conquering King,  
We'll sit down on his throne."

Yours in the Blessed hope of a glorious immortality, at the appearing of Jesus,

FRANCES STRONG.

*Milton, N. Y., Nov. 25th, 1853.*

From Bro. Chapel.

DEAR BRO. WHITE:—The Lord has been at work for us of late in bringing us to see the necessity of an entire consecration to God, and to strive for more holiness of heart, and to see the straitness of the way as we never before have seen it. O how good the Lord is to correct us of our errors and faults, that we may be purified by confessing and forsaking them, and be fitted for the kingdom. We have had some trials, but the Lord has, in a great measure, worked a deliverance for us. We had one of the most heart-searching, melting meetings last Sabbath, I think, that I ever attended in Caughdenoy. It seemed very discouraging in the morning, but the Lord worked beyond any of our expectations, and I hope that the resolutions made there, to be for God, will never be forgotten by any of us. I fully believe the Lord is begetting in his children more of a cry for holiness of heart, and entire submission to the will of God.—I can say never did the word appear so plain, and the commandments so pure and holy as they do at the present time. I can say as did the Psalmist: O how love I thy law; it is my meditation day and night. I rejoice in the law of God, knowing that it is a perfect law of liberty, and is able to convert the soul, and I mean to be a doer of the word, as well as a hearer. I mean to strive to overcome by the word of my testimony, through the blood of the Lamb. I feel daily the necessity of having my mind continually on the Lord, and occupied with things about the kingdom, in order to overcome the influence of wicked spirits I have to meet with in this dark world.

Your brother in Christ, L. R. CHAPEL.  
*Caughdenoy, N. Y., Nov. 21st, 1853.*

From Bro. Lawrence.

DEAR BRO. WHITE:—Since my last, I have parted with Bro. Edson, and have visited several towns, and held meetings in new places, where nothing had previously been done to spread the present truth.

In Adams, I found the Seventh-day Baptists more noble than those who make void the fourth commandment by their Sunday tradition. Many of that people want the whole truth, and some of them are anxious that the traveling brethren should visit them, and proclaim more fully the last warning. There is now an opportunity for the truth to be proclaimed in Le Roy and Antwerp, where the first message has been proclaimed. All of the above named places could be reached by an appointment through the *Review*.

In view of the many calls on every hand, I am ready to inquire, are our brethren fully awake to the importance of working while the day lasts? Souls are starving for meat in due season. The way is now opening for renewed efforts to be put forth by the remnant, every where.

On my return home, I was happy to meet Bro. Hutchins in Conference with the tried brethren in St. Lawrence Co. It was comforting to surround the Lord's table, with about forty of the dear saints who enjoyed the union Jesus prayed for in John xvii, 11. The brethren here are firmly progressing in the truth and work of God. The word spoken by Bro. H. was cheering to the flock, and all seemed better prepared to go without the camp, and patiently suffer for Jesus and the truth. H. W. LAWRENCE.  
*Potsdam, N. Y., Nov. 18th, 1853.*

From Bro. Hicks.

DEAR BRO. WHITE:—Through the kindness of Bro. Bates, I have received the package you sent me containing 600 tracts, (Sabbath by Elihu.) Part of them are now preaching to sectarian religionists in this city and elsewhere. Nothing that I have as yet distributed among them, has proved more effectual in completely shutting them up, and calling their attention to the law of God, and especially the Sabbath precept, than this. Many are convinced of the truth, viz., that "the seventh day is the Sabbath of the Lord our God," but seem lacking in moral courage to act. They seem not to fully understand and appreciate the vitality of the third angel's message. May God grant that they may see and understand that procrastination is now, above all other times, exceedingly dangerous—that Christ is now in the Holy of Holies for the purpose of cleansing the Sanctuary, and that the signs of the times evidently indicate that he will soon come out to bless his people, and then all will be done, so far as concerns the salvation of man.—Yes, then will be fulfilled that which is written, viz., "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. xxii, 11.

I spoke of the signs of the times, and it may be asked, what I see. I answer, I see many occurrences which denote the end near. Among the many, I shall now cite but one. I read the daily journals that are now teeming with important news from the East. My eyes are turned for the time being, to the geographical map. They there glance "along on the banks of the dark rolling Danube," that notable river that has witnessed so many scenes of blood and carnage. And what is seen there now? I see what I verily believe to be the beginning of the fulfillment of that which was spoken in Zeph. iii, 8.

If God is not about to "assemble the kingdoms, to pour upon them his indignation, even ALL his fierce anger," then I know not what this "universal war" that the nations are talking about, means. But as it is, I am perfectly satisfied that the nations are now gathering to the last battle that will be witnessed on earth, and which will prove final to the career of the wicked nations on the earth, by a complete overthrow of them all. I do not understand, however, that the consummation of this "universal war" is to be brought about in simply one year, but in all probability will be the work of several years. I know there is a certain class who teach that the Lord will come in the clouds of heaven next year; (1854;) but I heed not their teaching.

I am trying to get in perfect readiness to hail him with joy when he does come. This I do by giving

diligence to the "commandments of God, and the faith of Jesus." This, these "next year" teachers do not do; so far as I know of them, or have ever heard of them, they are Sabbath-breakers. Therefore I know they are not sent of God. Neither do they bear any marks of relationship to the old-school Adventists. But they bear striking marks of not simply relationship, but as being of that identical class that "scattered the jewels of the casket," and then brought in dirt and shavings and covered them up." See Bro. Miller's dream. But since Christ entered the Holy of Holies at the end of the 2300 days, to cleanse the Sanctuary, and under the voice of the third Angel of Rev. xiv, this rubbish has been cleared away by the "man with the dirt brush."—And may God speed the time when all the true hearted shall be brought to see and acknowledge the truth.

There is a little company of us here who are endeavoring to keep the commandments of God and the faith of Jesus. Others are looking candidly, as I trust, at the subject. May God help them to understand. The package of the *Review* we receive regularly, and it is to us meat in due season, I will assure you. By it I am not only reminded of the present truth, but also the present truth that belonged to, and was preached in 1843. See the awful dilemma and confusion those are in, who teach that the 70 weeks and 2300 days are disconnected. Their views are discordant on almost every subject. Praised be God forever, for granting us to see the light of the third angel's message.

RANSOM HICKS.

*Providence, R. I., Nov. 20th, 1853.*

From Bro. Cornell.

DEAR BRO. WHITE:—I returned home last evening, having just concluded my Lectures at Sylvan, and found all well. Your letter of Nov. 18th, had just been received—I was glad to hear from you and know that I have your sympathy while endeavoring in my feeble way to present this solemn message of warning. At the commencement, I met with many discouragements. But the result was glorious. A general interest was awakened, and several decided to keep the Sabbath. One, a M. E. minister, who, about ten years ago, gave up his hope, in consequence of the falling of Babylon, confessed the whole truth, and will, I think, reform and obey it. He is an intelligent man—bore public testimony to the simplicity, union and purity of the Philadelphia church, 1843-4.

Another intelligent and very influential man, (merchant in the village,) made a public confession, and resolved to obey the truth, and gave a feeling exhortation to all those convinced, to obey the truth without delay. Three or four whole families, I understood, had resolved to keep the "Lord's day." During the lectures, a lawyer came in to hear, (he had been called from the village of Manchester to attend suit,) became interested, and requested me to give a course of lectures in his village; said the churches were all broken up, dead, fallen, &c. I had calls to go to several places—one where there were many engaged in 1844. Here are so many openings, I do not know which way to go, and am compelled to say, who is sufficient for this great work? "O Lord, send forth more laborers," shall now be my prayer.

I saw a man from Canada, who was in the first message. He became some interested, and wanted I should go to Canada. Says there are many in Canada, from London all the way to Montreal, who were in the first angel's message. He knows of several ministers who still hold on to the connection of the 70 weeks and 2300 days. I obtained a detailed account of places and names in Canada. Don't know whether it is duty to go. Perhaps some Brother from the East can go over, and sound the alarm in Canada!

M. E. CORNELL.

*Plymouth, Mich., Nov. 23d, 1853.*

THE Post Office address of Bro. J. N. Loughborough, through the month of December, will be Milan, Huron Co., Ohio.

To Correspondents.

J. MURRY. You sent the name of Wm. Hall for the *Review*, but did not tell where to send it.

W. PHELPS. The letter and \$4 of which you speak has not been received.

Appointments.

THERE will be a Conference at Astalon, Jeff. Co. Wis., to commence Sixth-day, Jan. 6th, 1854 and hold over Sabbath and First-day. Bro. Stephenson, Hall, Waggoner and others are requested to attend. Come, brethren, one and all!

In behalf of the friends, W. PHELPS.

PROVIDENCE permitting, the meetings in Boston will be continued every Sabbath in room No. 3, Chapman Hall, Chapman Place.

In behalf of the brethren, O. NICHOLS.

Letters.

J. Byington, H. A. Churohill, E. N. Gates, H. C. Pierce, H. Morgan, J. S. Mathews, C. Coon, M. M. Truesdell, B. Clark, W. H. Graham.

Receipts.

M. Lyon, G. Lyon, I. Lyon, T. I. Giddings, L. Wild, J. Jackson, D. H. Hilton, J. Hebrer, J. Wilber, A. M. A. Cornell, D. Hewitt, C. B. Preston, each \$1.  
L. B. Chapel, J. Bishop, J. Claxton, E. C. Brissie each \$2.  
W. Grant, C. S. Hurlbut, O. Davis (for the Church at Fairhaven, Mass.) each \$5. C. Andrews, F. Strong each \$10.—H. Lyon \$4,75; J. Murry \$2,60; J. M. Hall \$1,50; A. Bailly \$0,50.

Publications.

The Sanctuary and Twenty-three Hundred Days—76 pages—price 7 cents—postage 1 cent.

Review of O. R. L. Crozier on the Sabbath—49 pages—price 5 cents—postage 1 cent.

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