In all the great transactions of the Deity in reference to our race, he has seen fit to make known to his people more or less of the plan on which he intended to proceed; and he has seen fit also to hold every one responsible, to whom he has made it known, whose opportunities and capabilities have brought them under its claims, for a compliance with that plan. And it must be evident that the fate of all those who are under this responsibility must be decided by the bearing of the plan upon their agency, and their compliance or noncompliance with its claims. The word of God contains abundant illustrations, and proofs of these propositions.

The plan of the Deity in the destruction of the old world was made known to Noah, and through him to the world; a compliance with the warning on his part saved himself and his house, the world disregarded it, and were "condemned." So was the plan of God in the case as it was made known because of unbelief. The final rejection of the aid in its publication, as the Lord hath prospered them. In determining the question of our duties and trials of our position, we must be guided by the word of God. According to the view we have taken of our position, the preparation of the ark came. The warning and the work to which it gives rise spread far and wide. The prayer that Noah said, "May the Lord delay his coming." When the great Advent movement came, those who participated in it only in name, or in a half-hearted manner, were unworthy to partake of the benefits of the dispensation. They knew that the work of the church had not been founded on the true principle, that the end could not come for a thousand years. When the signs were pointed out by the "faithful and wise servants," the "evil servants" were bound to be taken and the "faithful," to remain. But the word of God was to "be preached as a witness to all nations." The proclamation of the gospel was to "be made unto every creature." The gospel was to "be preached as a witness to all nations," the "end of the world is come." The Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would not have suffered his house to be broken up. Therefore be ye also ready, ye know not at what hour the Son of man cometh. Then shall two be in the field; the one shall be taken and the other left. And two maidens shall be grinding at the mill; the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. And let your loins be girded, and your lights be shining, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. — Matt. xxiv, xxv, xxvi.

Duties and Trials of our Position.

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The words of the Saviour exhibit to us, 1. The condition of mankind generally, to whom the warning has been given; 2. The dangers of the people of God; and 3. The duties by which they are to guard against them. To give us a living picture of the condition and duties of our fellow-creatures, our Lord has called attention to the condition of the true people of God. When these were hated of all nations, the nominal church preferred to cherish that hatred rather than expose itself to its vengeance, in all those nations which the true church began to smile on and to exercise its influence. The work of preaching the gospel came, and the nominal part of the church found they could not stand aloof from it, instead of considering it in its true light—a proof of the mighty workings of the grace of God in the hearts of men. The "faithful and wise servants" were rewarded, and "the evil servants" were punished for their argument, that the end could not come for a thousand years. When the signs were pointed out by the "faithful and wise servants," the "evil servants" were bound to be taken and the "faithful," to remain. But the word of God was to "be preached as a witness to all nations." The proclamation of the gospel was to "be made unto every creature." The gospel was to "be preached as a witness to all nations," the "end of the world is come." The Lord doth come. But know this, that if the good man of the house had known in what watch the thief would come, he would not have suffered his house to be broken up. Therefore be ye also ready, ye know not at what hour the Son of man cometh. Then shall two be in the field; the one shall be taken and the other left. And two maidens shall be grinding at the mill; the one shall be taken and the other left. Watch therefore; for ye know not what hour your Lord doth come. And let your loins be girded, and your lights be shining, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of Man. — Matt. xxiv, xxv, xxvi.

But take ye heed: behold I have forsoothed you all things. Heaven and earth shall pass away; but my word shall not pass away. — Mark xiii, 23, 31.

Hence the Saviour foretold, of the condition of his people at that time:—

And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. — Luke xxi, 34.

And take heed, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. — Luke xxi, 34.

But let the end be your earnest desire, and let your souls be prepared, for the case cannot be otherwise:—

Therefore watch ye, because ye know not what hour your Lord cometh. — Matt. xxv, 36.

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Therefore watch ye, because ye know not what hour your Lord cometh. — Matt. xxv, 36.
And they went in as God commanded him, and the Lord shut him in. The world's day is now over—soon the wide-sweeping deluge buries all, and all that dwell on the face of the whole earth; that worldliminated and unbelieving will become so prevalent that there will be but little faith on the earth, when the Son of Man cometh, as it is the plan of God, and to this he people must accommodate themselves, when it goes into effect, or they will be in danger of being snared. And hence it is the more necessary of the difficulty with which many of his people will have to adapt themselves to such a state of things. It would not be surprising if they should mistake the exact and full bearing of the event; for how can it be otherwise than that those should be sorrowful, that have known that which shall surely be, when they were compelled to make their master a king—if their sadness was so great, that it could not be concealed while they journeyed in the public highway?—Oh, how can it be otherwise than that those should be${}^{1}$ mourning and wailing, that have expected a republic, when it is known that its doom is already sealed?—that as a snare it shall come on all them that dwell on the face of the whole earth; that which is to try you; and those only who endure it—as to time, and events; in reference to heaven, we cannot expect to do any more than they do, and so much the more as

These portions bring to view the special marks in our case, is another question. But it was afterwards seen that his ancient could not take place in fulfillment of that type, but only the receiving of his crown? And if he should remain away after the excitement of that expectation subsided till the harvest of the earth was ripe, how much sorrow, how much anxiety, how much fear, how much distortion must it occasion among the remnant of his army of scoffers who have testified, though unwillingly, for the truth. And does it not say to us, The Judgment is here!

It would not be possible to speak in detail of all the things that are brought up in this article. I would say to the heart of every Adventist, Beware of self, beware of the devil! Self is as unworthy to be trusted as ever, and the devil will do his worst! The meekness and gentleness of Christ is what we need. Our motto should be this: Believe what God has spoken, and love one another! If a brother cannot see as we do after we "give the reason," let there be no hardness, no malice. If they cannot be convinced by such a course, we are not authorized to take any other. If we cannot see alike, we can love one another; contention will destroy us. Let us place no judgment, but the redeemed, for a method and ask, What brother could we think of hindering from obtaining a part there?

As to our views of the labor depending upon us while I claim the liberty of doing only what I can, and you the same in doing all that you can, to make of others who take the same liberty. On any assumption but little can be done. If we hold on to our former position as Adventists, who will be the man to do it? It is the same as to say, If we give that up and take the position of "the churches," we cannot expect to do any more than they do, and that is less than we are doing. If the position to which we are brought by the special application of the facts, which have been known to all, and soon be over! But let one every one be fully persuaded in his own mind.

God's plan will go into effect just as he has recorded it, and will do exceeding great things for the good of the world, for the salvation of the people of God, and for the glory of God. If he should take the time for the people of God, he will be prepared specially for the "cause," as a permanent enterprise—to be alarmed by the fear of being "broken all to pieces"? No, no. He that cannot stand alone for this is the plan of God, and to this his people must accommodate themselves, when it goes into effect, or they will be in danger of being snared. And hence it is the more necessary of the difficulty with which many of his people will have to adapt themselves to such a state of things. It would not be surprising if they should mistake the exact and full bearing of the event; for how can it be otherwise than that those should be sorrowful, that have expected a republic, when it is known that its doom is already sealed?—that as a snare it shall come on all them that dwell on the face of the whole earth; that which is to try you; and those only who endure it—as to time, and events; in reference to heaven, we cannot expect to do any more than they do, and so much the more as

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The Seventh-day Sabbath Not Abolished.

The article by Joseph Marsh, editor of the "Herald and Advocate," entitled "Seventh-day Sabbath Abolished," is now closed.

[Concluded.]

The First Day of the Week.

If the Sabbath has been transferred from the seventh to the first day by divine authority, then we must see that the principle under which the second day was observed, as the precept requiring the observance of the seventh day is plain and positive, nothing less than to particularize the Sabbath as a day of rest or ceasing any persons in regard to the claims of the first day.

"Then why keep the first day? Because Christ rose on that day, and the apostolic church was set the example, that we observe the first day, and the apostolic example is all in favor of the seventh day as the Lord's day.

1. There is no intimation given in Acts xx, 7, or elsewhere, that the meeting recorded there regarded the first day of the week as a day of rest.

2. There is no evidence that the "apostolic church" met regularly on that night of the week Paul preached. The disciples held their meetings elsewhere, besides in the synagogues, on the Sabbath.

3. If the church are to follow the "example" of the disciples, the Dickies on the first day of the week, then the advocates of the first day are driven to seek the support they have failed to find in the New Testament.

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5. We have yet to learn that the communion of the body and blood of Christ. If the communion was broken on the seventh day, why is there no record of it being broken on the first day of the week? If the communion was transferred to the first day of the week, why is there no record of it being observed on the seventh day of the week?

The Apostolic example for observing that day. But, as the precept requiring the observance of the seventh day remains existing, A. D. 56, sixty-five years after the crucifixion and resurrection of Christ.

The testimonies of Ignatius, Theophilus, Irenaeus, Dionysius, Clement and Tertullian, quoted by M., will not satisfy those who honestly seek for truth from the word of God. The Spirit on that day, it is supposed to be what is called the "Christian Sabbath." We object to this view, because it is entirely destitute of support from the word of God. The spirit of the law is not in that view, but we appeal to the word of God. The Bible nowhere calls the first day of the week the "Christian Sabbath." The papists have no right to call the first day of the week the "Christian Sabbath." The first day of the week is called the Lord's day, and that is the seventh day. God has never hallowed, sanctified and blessed the second day of that week with any other name. The first day of the week is the Sabbath of the Lord thy God. Here we are not at a loss to determine which is the Lord's day. But the testimony of both the Holy Scriptures and the apostolic age is all in favor of the seventh day as the Lord's day. In the New Testament there are only two references to the Lord's day, and one of these is a reference to the Lord's day as the day of the resurrection of Christ.
The important early history is at its point. It shows that the church did observe the seventh-day Sabbath; and that they observed the first day only as a matter of convenience.

Athanasius, A.D. 340, says: "We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

Socrates, an ecclesiastical historian, A.D. 412, says: "Touching the communion there are sundry obs- served in the eastern, and some in the western church, throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptian church, together with all the brethren of the many times of the tradition, of a tradition do the communion on Sunday." When the festival meeting throughout every week was come, I manage not to perform the day upon which the Christians are wont to meet solemnly in the church.

Eusebius, A.D. 325, as quoted by Dr. Chamberlain, says: "The Sabbath was observed no less than Sunday."

Gregory of Nyssa, A.D. 330, says: "They know little that do not know the Sabbath."

Athanasius, A.D. 340, says: "We assemble on Thursday."

The Conference held at Medford, Washington, East Bethel and Goodwell, was at the house of Bro. W. Morse in Royalton. A very profitable and interesting interview with Bro. Everts and his family, Bro. and Sr. Bragg and Bro. Sperry, who are highly esteemed, and consistent believers in the present truth. While they see the errors of some on the one hand, may we not hope that they may be the means of bringing the light to the dark. We have had ten or more good conferences this tour from the enemies of spiritualism, it seems almost impossible to get free from its blinding influence. But while we withdraw the hand of fellowship from him, who once was a fellow-laborer, we would "exhort him as a brother, to remember the former good works that were of service to the body of Christ."

A.D. 412, says: "With what eyes can you behold the Lord's day, when you despise the Sabbath, and had their assemblies on that day, in observed the Sabbath."

They had learned our views of gospel order, union, &c., and from false reports, and the injustice of some, they were ready to confess that God was indeed with us. And when the evidences of our position were presented, they were shown to the people of God in that hour, and felt its moving power. They would "exhort him as a brother, to remember the former good works that were of service to the body of Christ."

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James, A.D. 39, says: "Sanctify then: through thy truth; thy word is truth."
at the feast of Jesus, and learn of him—no other occupation, than to be in the service of my Heavenly Father—no other delight, than the peace of God which passeth all understandings. 

I received a letter from you, containing a sweet feeling of the goodness of that better world—an ex- ample of that inheritance—and I am determined by his grace to overcome every obstacle, endure the cross, despising the shame, so that an entrance may be obtained for me into the everlasting kingdom of our Lord and Saviour Jesus Christ.

Anna R. Swimm.

Saints' Springs, Nov. 18, 1851.

THOUGHTS ON Rom. vii., viii. and viii.

Paul, in chap. vii., is treating upon the law which is holy, just, and good, and not the law of carnal or- dinance. Some have an idea that his treatment of this subject releases us from the obligation of the law here referred to. We will now enter upon an examination of the subject, and the evidence that this was not the case.

Verse 6. "But now we are delivered from the law, which is death; for what the law gave not, in that it was unable to give life: but God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the law by the body of Christ might be fulfilled in us who walk not after the flesh, but after the Spirit;" (Romans vii. 6.) "And the commandment was life given; but sin is a violator of the law, and it is good, that sin by the commandment might become exceeding sinful." Not the law, but sin, which is the transgression of the law, worked death, because the penalty of that law is death. Therefore, sin against that holy law, or just and good commandment, was experienced as death.

Verse 14. "For we know that the law is spiritual, but I [not the law] am carnal, sold under sin." Paul here has a view of the spirituality of the law of God. He also sees that it is not possible to keep it with the carnal mind. This may be seen by the following verse: "So then, it is not of him who wills, nor of him who runs, but of God who shows mercy;" (Rom. vii. 17.) "And our being held in bondage under sin by the commandment, was to make us manifest, that sin by the commandment might become exceeding sinful." Not that the law is dead, for sin is the transgressor of the law, which he hath transgressed, (for sin is the transgression of the law); but it is of God that he has given the law, that he might show mercy towards the transgressors of the law when they turn to Christ. The man that transgresses the laws of his country, is held in bondage by the law of his country. The man that transgresses the laws of God, is held in bondage by the law that binds him while living in transgression of it. "But if her husband be dead, she is loosed from the law of her husband." So the man that is dead to sin is free from the bondage of the law.

Verse 4. "For we know that the spirit of life is the Spirit of Christ; and if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness; but if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Jesus from the dead shall quicken your mortal bodies also; For in hope of future reward. Let us now therefore be delivered from the body of sin, in order that we may henceforth live in the Spirit.

Verse 8. "In the same manner was the law given, when the time had fully come; for ordinations are of some, but the promise of the invention is of the age to come;" (Heb. viii. 7.) "For this is the will of God, even your sanctification; that you shall escape the wrath to come;" (1 Thess. v. 9.) "for they shall be changed into the likeness of the heavenly creature;" (Phil. iii. 20.) "And those whom John saw standing with the Lamb, were clothed with white robes, and they were told, that they should receive a crown of life;" (Rev. ii. 11.) "And those whom John saw standing with the Lamb on the Mount Zion, were marked with the "Seal of
the living God, having his Father's name in their foreheads. 

Rev. vii. 3, and xiv. 1.

The sign, or mark, of the true Church is very evidently the keeping of the first day of the week, instead of the Sabbath, which God did not command; but was instituted by that power which should think to overthrow the first day of the week, and make void the commandments of God. 

May God keep his scattered ones from the mark and worship of the beast, and his image, which is in our own nature, for they are very exceedingly sped in eternal and eternal deliverance from his power, is the prayer of your unworthy sister in Christ.

Avoca, (N. Y.), Oct. 15th, 1851.

Sarah Griggs.

DEAR BRO. WHITE: There is a little company in this place who are trying to "follow the Lamb whithersoever he goeth." Our hearts were refreshed and encouraged when we could hold a meeting a week ago. I thank God for the consolations and encouragement I have received from this interview, and hope we may be the resort of another visit from him, or some other of the traveling brethren.

My early education was such, that I have believed in the personal appearing of Christ, according to the Scriptures, from my youth. In 1843 and 1844, I heard the solemn voice, "his children's judgment is come," and thought I had no disposition to oppose it, and thought I had a righteous appearing, yet I was not disposed voluntarily to bow. I have not saw the proclamers of the Advent in darkness in reference to the commandments of God, and bowing to an insubordinate authority; and perhaps the reason I did not believe, but since I heard the message of the third angel, which was the message of Christ, and the message of the Holy Sabbath, which God did not command; but was at the commandment of the Lord, and was the first day of the week, I have thought that it was the Lord's doing, and marvellous in my eyes. The message is good news to all who love the Lord, and has led me into green pastures, besides still waters.

Elizabeth Dow.

Newport (N. P.), Sept. 29th, 1851.

DEAR BRO. WHITE: I write to let you know that I am growing stronger in the truth. New light is continually breaking forth on the pathway of truth, and not only I but many here are already strong in the truth. There is no Bible doctrine plainer, or more clearly taught, than the doctrine of two laws. One is marked "sanctify," and is universal; one is marked "holy," and is peculiar; and good, and perfect, which is, was, and always will be, the delight of the saints of God. The first is the law of nature, and the second is the law of grace, which Peter says, "either our father nor we were able to bear," contrary to us and against us. Notwithstanding the plain fact, "Marsh, Cook, and good, and perfect, which is, was, and always will be, the delight of the saints of God. The first is the law of nature, and the second is the law of grace, which Peter says, "either our father nor we were able to bear," contrary to us and against us.

Jesus says, if we break one of the least commandments of God's law, we shall be of no esteem in the sight of the sign of the beast. We may break the fourth precept in that law, and be blameless. The Prophet says, "Her priests have violated sacredness of mine holiness, but they have put no difference between the holy and profane, neither have they shewed difference between the clean and the unclean." These words are very plain, and I am not so unwise as to hide my eyes from my Sabbath, and I am profaned among them, Ezek. xxvi. 36.

I rejoice to think of another class of events that will make up the breach in his law, and restore the fourth commandment. Bro. Eldon's article in our last number, is excellent. The last lingering doubt with reference to the mark of the beast, (what it is,) is gone. It is so plain that the first-day sabbath is the sign, or mark of the beast, that those who reject this truth will be led without excuse.

The little band in Elmira, numbering twelve, are the only living witnesses of the dispensation of God's grace. Our meetings on the Sabbath are interesting and profitable. The third angel's message wakes up all things, and puts an end to those who should be among them. Last June there was not one in Elmira that observed the Sabbath of God. Lord speed the message through to Thedford and elsewhere.

Elmira, (N. Y.), Oct. 28th, 1851.

DEAR BRO. WHITE:

Bro. Stockings and myself were at Centerville, Elmira, Martin's Hill, and Hornby, week before last. There had been some recent changes in the congregation, and the third angel's message, was overwhelming.

The communicants came, sin revived and I died. But by the grace of God I believe that there is a true increase, until the path of duty became un-manifested. It was like being under the care of my helper, to pursue it whatever it may oppose. With much patience and joy such as none but Jesus gives, and now can save in the path of obedience.

My Sabbath, formerly a dear precious day, lost its charm, and the Sabbath of the Lord has become indeed a "day of sacred rest."

This subject has also led to great searchings of heart with regard to all the holy law of God. And the soul has been prepared to purify their souls in obeying the truth, that I may be enabled henceforth to "remember the Sabbath to keep it holy," and to follow the commandments of God. I have endeavored to give you a brief account of what I have been doing these past few months, much of the time impossible. If any brother traveling in this vicinity, will be kind enough to give me a call (at the residence of John Washburn, N. Y.), I will do my best to give you the light of the third angel's message, for find that it agrees with the Bible and my experience.

C. Washburn.

No. 5, First Range, (Me.), Nov. 8th, 1851.

DEAR BRO. WILEY: On account of the bad state of the weather, I left the conference at Medford Tuesday, the 8th inst., and the cars left Boston, for South Reading, (at which place I reside,) I should have still to commemorate the death of our dear Saviour, with the brethren, which was a great trial to me. It is the last I can add my feeble testimony in favor of the meeting. It was the first meeting of the kind that I ever attended, and one of the most interesting, sound, praise ye the Lord. From what I have seen of those who are the third angel's message, just as we have it in Rev. xiv, 9--12, I can say that my heart and hand is with them. Come life or death, let us stand shoulder to shoulder. Though there be no more than Gideon and 300, yet with the Ark of the Lord, we are desirous of doing the business of God.

Since the conference at Medford, I have seen the advent people at South Reading, and talked with them. I have found them to be very strong in the truth, and I think that if some good lecturer could go there, good would be accomplished.

Yours in hope of the glory of God.

Alfred Wiley.

North Reading, (Mass.), Nov. 4th, 1851.

DEAR BRO. ANDREW: I have been with you, with the brethren in Onegan. Found them to be very strong, and well established in the present truth. Several who have not been with them heretofore, have recently joined them, and of the commandments of God and the faith of Jesus.

In Cleveland O., I found a few who are willing to come to the conference, and are disposed to receive the commandments of God. I regret to say, however, that by a cunningly devised fable, some others are making void the fourth commandment, and some do not care to sent the fable to go beyond a certain point. I am not well prepared to rebuke such inquiry.

In both places there has been a considerable interest. Some things which had hindered the work of God were removed, and several who were hesitating between two opinions, took a decided stand for the truth. May the blessing of God rest upon his people in that place.

I have preached with the assurance of his presence in this city and vicinity. Strong prejudices seemed to exist in the minds of many; in other minds some degree of conviction as
to the truth of this subject. So far as I have observed, I have endeavored to set forth the reasons of my faith and love. God has shown me in some measure the necessity of separating from the world, and I trust I shall continue to turn away their feet from the Sabbath, and cease to do their own pleasure on the Lord's holy day. I have believed that the Lord guides me, and that I shall find means and opportunity to separate, so that they may act with decision in keeping the commandments of God. I shall leave it to God to rest upon me, and labor with acceptance in his cause. Aiden. J. N. Andrews.

Cincinnati, O., Oct. 28th, 1851.

Extracts of Letters.

Bro. Frederick, Fish Creek; from Rocky Hill, Conn., Oct. 31st, 1851.

"Before leaving the conference at Sutton, I felt the Lord impressed upon my mind to remain with Bro. Holt. I came down to the conference at Berlin. The meeting was blessed to God of the quickening of his saints. It was a season of refreshing from his presence. The next Sabbath I spent at Abington in company with Bro. Holt, Chamberlain and Benedict. A few confessed the truth fully, and others were interested. I think a company will be raised up in that place to hold up the light of the third angel's message. I have since visited several places, and have endeavored to present the truth to such as have an ear to hear. I spent last Sabbath with Bro. Dennis, Ellington, and Amplegrove, and had a very interesting interview with him.

"Last first day I spent at Warehouse Point, spoke three times to the brethren in the Advent Hall. Sunday school assistants believed that there was more interest in that place will soon confess the whole truth, and take a stand on the commandments of God.

"As a result of this work, the name of the Lord is regarded as the interest is increasing in the great and important truths of the third angel's message. The Lord has shown me in some measure the necessity of separating from the world, and I trust I shall continue to turn away their feet from the Sabbath, and cease to do their own pleasure on the Lord's holy day. I have believed that the Lord guides me, and that I shall find means and opportunity to separate, so that they may act with decision in keeping the commandments of God.

"Believe me, I know I should be looked upon by them as a poor deluded one. I observed the Sabbath; but all I wanted was to know that it was right and I wished to keep it. I went to hear Bro. Rhodes, and was convinced that it was right. I went to the Lord to teach me, to give me wisdom. I had no rest day or night. I always believed the Lord was in the advent movement. I am sensible that I must be even as the Word requires.

"I have decided to sanctify the Sabbath of the Lord our God. The opposition there, in other places, is in long, but I hope, and believe the truth will triumph."

Sister Steely of Rochester, N.Y., writes, Oct. 14th, 1851:

"According to your request, (which I esteem a great favor,) I have received your paper for nearly one year. At first I merely read it to gratify an acquaintance. I soon began to read it as far as the truth. I went to the Lord to teach me, to give me wisdom. I had no rest day or night. I always believed the Lord was in the advent movement. I am sensible that I must be even as the Word requires.

"I read of the meeting in Rochester, which made me think of an interview with him.

"The following we take from an excellent letter written by S. B. Miller's to his brethren in New York, of Oct. 14th, 1851:

"The truth of God as I regard my course I have since started out to give myself more fully to the great work of proclaiming the last message of mercy, the essential truth of the gospel. I know that I am nothing of myself, and am sometimes led to inquire, can it be possible that I am weak, so un遇见hay, to this great work. And yet I feel his constraining hand laid upon me, and I sink into his will, and I am led to offer my hand, as ever I did, to him and his work, and feel that God accepts the sacrifice.

"My future course I leave with God to direct. I have been led to the conclusion that the Lord will show the way, and "to continue to travel as long as the Lord shall open the way, and bless me in all that I do."

"Since I parted with you at Sutton, (Vt.), I have visited the brethren at Northfield, North Pownal and Woodstock, in Vermont, Milan, in Rhode Island, and Massachusetts. In all these places the interest is increasing in the great and important truths of the third angel's message. I found the brethren that have embraced the present truth, holier than ever before. My dark understanding has been enlightened by the Holy Spirit of promise as I have studied the Word, and known the will of God concerning me. The stand that I was taking regarding separating from the world, had a tendency to separate me from the world, and that I was crucified unto the world, and the world unto me, more than any restriction that the Lord has ever imposed.

"But I wonder at the forbearance of God with me. The Enemy was determined to make me think that he was breaking me down, and to bring myself up wiser than Christ; but how different. How plain the design of God in separating his child from the world, to make him a stranger, and blameless, holy, unexcelable, the apostle of God. Why should we condemn to this world by visiting and having communion with those to whom we can have no possible access with the truth? How plain that the Lord has 'hid these things from the wise and prudent, and revealed them unto babes,' even the hidden things of God, even the things that are of God, which no possible that God has called one so weak, so unworthy, to this great work. And yet I feel his constraining hand laid upon me, and I sink into his will, and I am led to offer my hand, as ever I did, to him and his work, and feel that God accepts the sacrifice.

"The meetings in this place, Sabbath and First-day, have been interesting to me. Some, who profess to love God, and have been given to understand the third angel's message, which is gathering the remnant. I have since visited several others were interested. I think a company will be formed, to travel as long as the Lord shall open the way, and bless me in all that I do."

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I long to have those who have borne the burden and heat of the day receive them.

Gospel Union.

Nothing is more desirable than union in the church, or, to use the word, a perfect and scriptural union, without an agreement in views of biblical truth. "Howbeit," says Jesus, "when he the Spirit of truth is come, he will guide you into all truth."

"He will shew you things to come." John xvi, 3.

It is the design of Heaven that the church should endeavor to be one. "And let none of you despise his brother, for he hath not despised his Maker." Col. i, 17. This must be openly one. In union and in action, O, what a church that would be—"the light of the world"—"a city that is set on an hill." How impressive and instructive the prayer of Jesus.

"Sanctify them through thy truth; thy word is truth." John xvii, 17; 18.

"He that walketh in truth shall shew no evil;" John xvi, 24. If any one will have the circle of light that he sends, I will give him one, but I will not send him into the world, and for their sakes I sanctify myself, that they also may be sanctified in truth. I pray not for these alone, but for the truth." John xvii, 20, 21.

"As the Father is in me, so am I in them, that they also may believe on me through their word; that they all may be one;" John xvii, 21, 22.

"That the word of God and the teaching of the apostles may be applicable to what he will do, and that he will be found such a one as he would be found by the circle of light that he sends." John xvii, 21, 22.

"That they may be perfected 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." Eph. iv, 13; 14.

It is the present duty of every child of God to search for truth, seek earnestly for the Spirit of truth, plead earnestly for the Comforter, and strive to be united fully with those who have the truth. "Thy word is truth." "I am the truth." "He that keepeth the whole law, and yet offendeth in one point, is guilty of all." James ii, 10.

"Every law must be known by its position and connection in a code." This is an invaluable rule in interpreting the laws of God and the teaching of the apostles. When the whole connection of one of their arguments shows that they are simply endeavoring to weaken the converts from Jewish ceremonies, it is most unfair to extend their general remarks to institutions as old as the creation, and observed before the fall of man, and that are in all their essence part of the ceremonial law, and not then re-enacted as a part of the ceremonial law, but put in the middle of the moral law. "That which is against us," is indeed "blotted out;" but that can never prove that the Sabbath, which is for us, is blotted out also.

"The apostle James says, 'He that keepeth the whole law, and yet offendeth in one point, is guilty of all.' Is this a ground for the idea that the second commandment does not apply to us? For he cites two of the precepts of it in the next verse. 'Do not commit adultery,' 'Do not kill.'" James ii, 10, 11.

"If you violate the fourth commandment, you are become transgressors of the law. Let those who indulge in Antinomian luxuries concerning the law of the Sabbath, or of the keeping of the day, be guilty of violating the commandment, as any others."" "If there is therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any tender mercies fulfill ye my joy, that ye be like-minded, having the same love, bowing of one accord, of one mind, Phil. i, 1, 2.

"Brethren, let me know if any of you has any business, or if you have any friends, who are not of the Scriptures; and if you wish to send a newspaper to the travelling brethren, who are out on their journey. If you so wish, they will take the paper, if they can, and send it where it is not wanted, they should notify us.

"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." Col. i, 10.

"The Gospel 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. xii, 16.

"I must therefore confess that the power of a church, if any power of love, if any fellowship of the Spirit, if any tender mercies fulfill ye my joy, that ye be like-minded, having the same love, bowing of one accord, of one mind, Phil. i, 1, 2. If you commit trusts to me, you shall be saved, but if you trust me not, you shall be lost." Col. i, 10.

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