We, or deluded men, a distinct people. The fact is, God
dans, or Papists, or liars, or any other class of wicked
come to whom the promise was made." That seed
both one, [Jews and Gentiles] and hath broken down
opponents, in regard to the Jews. I will not deny but
it is asked, "What can that design ha but their con-
that they arc a distinct people; but, the question is.
where, and the weary are at rest ;
And now to earth's allurements will wo bid a last adieu,
"Who marks of Time's decaying finger never shall be seen ;
Fes, they tell us there are mansions bright unsullied by distress,
we shall weep no more;
And enter not, and we shall weep no more;
"And think not to say within yourselves, We have Abraham to our father: for I
"What Jerusalem ? See Rev. xxi, 1, 2 : " And I saw the holy city, new
"And what is the seat of his Son? and never intended that
any distinction should exist after "the seed should come to whom the promise was made." That seed is
Christ. See Gal. chap. iii. Christ, says Paul to the Ephesians: "he hath made both one, [Jews and Gentiles] and hath broken down the middle wall of partition."
To talk about God's keeping the Jews a distinct
people in the face of such positive declarations of the
Bible to the contrary, it seems to me, shows a strong
disposition to maintain a theory at all hazards. The
truth is, God has abolished all distinction, under the
gospel dispensation, between Jews, as the natural de-
sendants of Abraham, and Gentiles. That very cir-
stance was what enraged the proud Jews, and they-
united in rebellion against God's purpose; and they
discovered that they would not be put on a level with the
Gentiles; and they have labor for 1800 years to
keep up a wall of distinction, which, in the purpose
of God, was to exist no more after his Son broke it
down by his death upon the cross.
The Jews, then, have kept themselves a distinct peo-
ples, and have done it in opposition to the will of God
into this day, as really and as criminally; as drunkards
have kept themselves a distinct people; and it may
just as well be claimed that God has kept the drunk-
ards a distinct people, with the design to convert them,
as to set up such a claim for the Jews. I repeat it,
the Jews are a distinct people by their own fault, and
as criminally as drunkards, or any other class of sin-
ers.
"I shall now call attention to a few texts of Scripture,
which show that the natural descendants of Abraham,
under the gospel, have no peculiar privileges or prom-
ises. See Matt. iii, 9 : "And think not to say within
yourself, We have Abraham to our father: for I
say unto you, that God is able of these stones to raise
children unto Abraham." Thus John the Baptist
has the axe unto the root of the trees of Jewish prej-
vice and pride, and gives them to understand that a
dispensation is now opening, in which the being a lit-
ter descendant of Abraham would avail nothing—
This was a dreadful blow to Judaism, and it made the
"dry tree""shale to its very roots. Now let us see if
our Saviour's prophecy was true. The Prophet
Push, vii, 30 : "They answered and said unto him, Abraham
is our father. Jesus saith unto them, if ye were Abra-
ham's children, ye would do the works of Abraham." Here is a
plain, positive denial that the Jews, as such, were
the children of Abraham; and a clear statement
of what constitutes a real child of Abraham, viz.,
doing the works of Abraham. Our Lord tells the Jews,
in verse 44, "Ye are of your father the devil." This
gives us a clue to the inquiry, who has kept them a
distinct people? It is their father, the devil. Let
name such a devilish work to God any more.
They are a distinct people because they choose to obey
the devil rather than God; and to suppose that their
conversion is to be the result of their service devils, is
to suppose that God gives in man a reward for rebel-
lation. Besides, whenever a Jew is converted, his dis-
tinctive character as a Jew ceases at once. This shows
that their being a distinct people, is a work of the devil
and not of God, as God abolish distinction when they obey him. Now let us look at Rev. ii, 9 :
"I know the blasphemy of them which say they are
Jews, and are not, but are of the synagogue of Satan." Again, Chap. iii, 7 : "Thou of the synagogue of Satan which say they are Jews, and are not, neither do they do as I do." Can any devil who is wrought by real Jews in these
verses? Are not real Christians? When the natural
descendants of Abraham, as such, or Christian-
s, who are so only in profession, are of the synagogue
of Satan. In context with these verses, see Rom.
ii, 28, 29 : "For he is not a Jew which is one out-
wardly; neither is that circumcision which is outward
in the flesh; but he is a Jew which is one inwardly;
and circumcision is that of the heart, in the spirit,
and not in the letter; whose praise is not of men, but of
God." Here inspiration settles the question, that those
whom we call Jews are not Jews; and God no more
regards them as Jews, than he regards drunkards as
sober men; or, than he regards wicked apostates as
real Christians. We are here also given to understand
distinctly, who are Jews under the gospel dispensa-
tion—they are real Christians.
That the literal descendants of Abraham, as such,
are utterly rejected, except on the same conditions
of other sinners, see Isa. lxv, 11-15 : " But ye are they
which forsake the Lord, that forget my holy mountain;
that make light of my person, and consider me
from among the Jews or Gentiles] as Isaac was, are the
children of promise."
Here the Apostle settles the question who are children of promise; and settles it to be those who have faith in Christ, without regard to their previous nationality. These are the persons to whom the promises are made, and not the natural descendants of Abraham. What becomes of old Jerusalem and her children?

The Apostle tells you in the 26th verse of this chapter—For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. Is this old bond-woman and her son; for the bond-woman is she that is born of the will of nature; and the free is she that is born of the promise, whom the children of the promise are. So then, brethren, we are not children of the bond-woman, but of the free.

But where is the Jerusalem to which the promises are made? See verse 25: But Jerusalem which is above is free, which is the mother of us all.

Thus we learn, that old Jerusalem, or the Jews, as such, are rejected from the promises of God; and that all the promises pass over to the servants of God, who are called by another name, viz., true Christians, who are the only true Jews and children of Jerusalem; as children of the promise of restoration in the second version, to the literal descendants of Abraham, more than to any other class of sinners.

But, says the objector, the Jews must be brought in with the fullness of the Gentiles; and he adds, the Gentiles are children of God by faith, but the Jews are children of promise. This, to my mind, is the case of the bond-woman's son, the freed bond-woman's son, and the bond-woman's son, and the bond-woman's son's son.

The Lord, Doctor, where in the Bible do you find such language? Please tell us. Ans. Nowhere! It's not there! It's only in the Doctor's Creed! That's all. But is there not something that sounds like it in the Bible? Perhaps there is; but when D. D. tells us that such words are Bible language, they should be careful that they quote correctly. The portion of Scripture, doubtless, referred to is Romans xi, 25: "For I would not, brethren, that you should be ignorant of this mystery, lest you should be unwise to such things as are written, which contain both the first fruits of the Gentiles, and the mature fruit of their conversation; to the intent that they should be holy, among them that are called of God, to the praise of the name of Christ, according to my dispensation, which is confirmed of the word of God in Christ Jesus."

Now if this verse prove the return or conversion of the Jews, it proves also that it will not take place "until the fullness of the Gentiles be come in." Of course, there is to be no more of the Gentiles converted after the bringing in of the Jews of conversion; and as I understand the aforesaid Doctor thinks the return of the Jews is to commence this year, his doctrine is fatal to the Gentiles as ours. Let all then who are not Jews, be aroused to seek salvation immediately. This year, remember, our enemies themselves being judges, probation is to cease to the Gentiles.

As the strength of the whole argument, so far as the New Testament is concerned, lies in the eleventh chapter of Romans, I will give that chapter a full examination. First. Who was the Apostle addressing in this chapter? The 10th verse will tell you: For I speak to you Gentiles, (as I am the apostle of the Gentiles,) I magnify mine office; for I am the apostle of the Gentiles, I magnify mine office.
of the Gentiles will be come in. The Apostle saw that a part of the Jews would continue to reject Christ till the end of the world; in allusion to the disciples' saying, "They that truly believe, and do the commandments, shall be saved, notwithstanding the impossibility of their salvation, if they would give up their unbelief. Paul then adds, [verse 26,] and so all Israel shall be saved, if they abide not still in the faith, but turn to the truth; for we have no power to do against the will of his Majesty." As concerning the gospel, they [the unbelieving Jews] are enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts xii, 63. But as touching faith, i.e., the believing Jews—see verse 7—"they are beloved for the fathers' sakes."—Rom. ix, 11. Now, if the promise to Abraham related to literal descendants of Abraham, as the Jews understand it, they would give up their unbelief. Paul then adds, [verse 26,] they are beloved for the fathers' sakes. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. xi, 8-10. [Verse 28,] "As concerning the gospel, they [the unbelieving Jews] are enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts xii, 63. But as touching faith, i.e., the believing Jews—see verse 7—"they are beloved for the fathers' sakes."—Rom. ix, 11. Now, if the promise to Abraham related to literal descendants of Abraham, as the Jews understand it, they would give up their unbelief. Paul then adds, [verse 26,] they are beloved for the fathers' sakes. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. xi, 8-10.

Verse 28: "As concerning the gospel, they [the unbelieving Jews] are enemies because the partition wall was broken down, and the Gentiles were admitted to the same favor of God as themselves, and on the same terms—see Acts xii, 63. But as touching faith, i.e., the believing Jews—see verse 7—"they are beloved for the fathers' sakes."—Rom. ix, 11. Now, if the promise to Abraham related to literal descendants of Abraham, as the Jews understand it, they would give up their unbelief. Paul then adds, [verse 26,] they are beloved for the fathers' sakes. But it did not relate to that; and Abraham never so understood it. In proof of this, see Heb. xi, 8-10.
pensions, that shaketh his hands from holding of bribes, that stoppeth his ears from hearing of blood, and shuttest his eyes from seeing evil; he shall dwell on high; his place of defence shall be the prey; he shall trust in the Lord; and he shall be safe, for the Lord shall be his confidence.

Thine eyes shall see the King in his beauty: they shall behold the land that is very far off. Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem, the righteous city, the city of our tabernacles.

And I will cause the showERY to come down in his seas-sons: and he shall plow with a plowman; and he shall stand at the windows of his towers, and shall eat the fruit of the field. And he shall be satisfied with the abundance of Jacob, and he shall have his share with the princes of the heathen. Yea, he shall eat the fruit of the field as theLord God gave unto the children of Israel; and he shall eat Boise and weep; and with astonishment of heart he shall tread down the Bull of Bashan, and the Lord shall dash in pieces the shield of his arm even as the non-summer rain.

Therefore shall the children of Jacob be peaceable as the sheep of the Lord. They shall eat every one the fruit of the field, when they shall come into the land of Israel. I the Lord have spoken it. And I will make with them a covenant: I will cause the sun to go down at eventide, and I will cause him to rise with the morning; and he shall be abroad upon the earth. And he shall not be cut off.

And it shall come to pass in that day, I shall cause the daughters of Jacob to return; and the cities of Judah shall be published, and the inhabitants of the city shall sit upon the stones of the streets, and shall glean what is left of the vine in the fields, and of the fig trees in the borders; yea, and they shall makehifts upon the house tops, and shall sit in the houses which are after the manner of the Gentiles.

For the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And of the fulness of his grace were we made partakers, being made partakers of the promises of God through Jesus Christ for an everlasting inheritance.

Therefore let them that are in the Lord trust in him. But let us, brethren, be reconciled one to another. For this is our first work of reconciliation. Therefore all that are in Christ Jesus are of God. And if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.

And this: 'Ye shall partake of the fruits of the land.' But this cannot be until the Lord and his angels come to give possession to his people; and the Father, and the Son, and the Holy Ghost, be glorified in all them that believe in the Son of God; who should be in the field are bound at home for various causes, and these calls grow more urgent, there is danger of some taking it upon themselves, without being called of God to work. They may some appear successful, a few may embrace the truth through their labors; but this is by no means a certain proof that they are moving in the order of God. It is sufficient to say, that those called to this holy work are not to be moved by any earthly motives; but where the hand of the Lord is moving them, if the people of God stand in his counsel where they are prepared to judge. The cause of present truth in some places, has suffered as much in time past, by the injudicious course of some who have run without being sent of God, as from any other source. Brethren, while you look around upon the wide harvest fields, and consider how few laborers and witnesses the numerous calls for help, pray the Lord of the harvest to raise up and fully qualify men, who shall feel the weight and responsibility of their calling; and who shall have judged that the Spirit of God is of such a nature and spirit as not to urge any poor mortal out into this work who is unprepared for labor for God. There is with some, danger of licentiousness. As we a people believe that it is the plan of God to restore to his church, and to the true church, prior to the Second Advent, the gifts which he set in the church of the first days. There is no more evidence that He who seat them in the church has himself taken them away, than there is that he has taken away his Sabbath, and left us with none, or given us a new one. And while the Spirit of God is moving upon his people, and while the special operations of the Spirit are witnessed, Satan thinks it a favor to urge the ungodly beyond the Spirit, and confusion will follow. Here we will say, that the work of the Spirit of God is perfectly intelligible to God's people. Many of the present would-thinkers, speaking on this subject, says, "How is it then, brethren? when we come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation.—Let all things be done unto edifying." I Cor. xiv, 26. Let this last clause be weighed well. The Apostle continues: "And the spirits of the prophets are subject to the prophets; For God is not the author of confusion, but of peace, as in all churches of the saints." Verses 33, 35.

Here, then, we learn that the object of the gifts and operations of the Holy Spirit is the edification of the church. God is the author of peace, and his work, in all its forms or parts, will move on in accordant harmony, "unto edifying" of the church. Those who are blast of the Lord, and are especially moved by his Spirit, will possess the fruit of the Spirit, which is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v, 22, 23. Of what delicious fruit! Much is comprehended in these words. The spirits of the prophetic are subject to the apostles.

False excrescences may be known also by their fruit.—"Ye shall know them by their fruits." Those who have them, will generally be found to possess an exclusive, and unadaptable spirit, unknown to the gospel of the Son of God. And such "puffed up," deluded ones are sometimes so positive and unyielding, as to set aside the judgment of the entire church, against God, and would result in sure spiritual death. Not subtle in business," as well as "puffed up in spirit, serving the Lord," will be the duty of those not called of God to labor in his cause, until the day of the Lord shall come. It is to be regretted, that a few of those who preach the Word, should be public conveyance long distances, spend considerable money, and try a day or two in a place, and come—}
vainly thinking that God is leading them in the way to heaven alone, leaving their brethren all behind. — Disorder and confusion must be the sure result, when such spirits are suffered to teach and rule. Men have been so led to believe that God is using his people, that his work is intelligible to the saints, and that every spirit that is calculated to scatter, should be closely watched. But let not these remarks bind the feelings of any true believer who are seeking for more of the Holy Spirit. It is your privilege to share it largely. But all the operations of God's Spirit have a special meaning, and are designed to unite and edify the church.

6. There is danger of some of the brethren rooking too many small points. It is true that "times" (the beginning of the year, months, and days) have been changed, because of the "Little Horn" and all the "laws" of God. And the Word plainly points out our duty to engage in the work of repairing the breach in the Law of God; but does it also plainly teach that it is our duty to change back again these "times"? We think not. We, therefore, should come to keep the Sabbath according to the original division of time; but we see no command, or real necessity for changing time-pieces, as sonic have done, to correspond Sunday, Monday, &c., and call them First-day, Second-day, &c., and probably shall; but to change back to the time of the Lord's crucifixion and resurrection only, nor in his works of Satan, by Christ, was not to be accomplishe3d, and made new, is to be the final abode and inheritance in it: no, not so much as to set his foot on it. But let us hear the new creation song of Jubilee!—

Hark! hear the new creation song of Jubilee!—

"Sin entered into the world, and death by sin; so death passed upon all men." By sin, and its consequences, death, the earth was cursed—its beauty tarnished—and its rightful Sovereign supplanted. Discord, rebellion, hatred, selfishness, sorrow, pain and death, became the dominion of man. Man lost his life, and his heritage or kingdom. And now, the only hope of the race was in

SIN.

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SIN.

THE BETTER TIMES,
OR, THE EARTH RENDEEZ.

Turn Bible plainly teaches that this earth redeemed and moved now, to be the final abode and inheritance of the faithful, and before present conditions is satisfied and blighted by the curse, is the result of sin—the work of Satan. And for this purpose the Son of God was manifested, that he might destroy the works of the Devil. —1 John ii, 14. The destruction of the works of Satan, by Christ, was not to be accomplished in his crucifixion and resurrection only, but in his dominion and inheritance, which is a possession for all time. We have endeavored to point out some of the many dangers to which the remnant are exposed, and all that are in them, heard I saying, Blessing, and warning to some, and a blessing to the precious cause of truth. May God add his blessing.

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and a new ‘earth, wherein dwelleth righteous-
less we, and the ten commandments, that they broke. They were not abolished when the apostle James wrote, and there is a Sabbath in them too. The Jews were transgressors of the law, through their rejection of Jesus. Now he pray you, if the枋 of God, to do all of his commandments; last haply ye be found to fight against God.

In your remarks to Sr. E. D. M., in the same num-
ber of the Harbinger, you say, “When a Christian leaves the plain word of the Lord as taught in the New Testament, and makes the law of Moses the rule of his faith, and adopts his own, or some other man’s, imagination as the criterion by which to expound the plain word that needs no expounding, he must un-
variably plunge into fatal error.” Do you say, Law of Moses?* Why not say, Law of God, if they are both one? Would it not be as safe? I think not, for when we say, Law of Moses, I believe the mind of the Bible reader generally re-
verts back to the law that Israel received under the Levitical priesthood, which stood only in meats and drinks, and divers washings, and carnal ordinances, imposed upon them until the time of reformation. But when we say law of God, I believe the mind invariably reverts to the ten commandments, the law by which the world is judged, that God the Father comes guilty before God. Not the Jews only, but al-
so the Gentiles. I suppose our sister took the com-
mandments of God, and the faith of Jesus for the rule of her faith and practice. And blessed are they that do his commandments, and shall teach men so; he shall be called the least in the kingdom of heaven. But who-
soever shall do and teach them, the same shall be called great in the kingdom of heaven.” Matt. v, 17—18. ”But if thou enter into life, keep the com-
mandments.” Matt. xix. 17. “By this we know that we are children of God, and keep his commandments; * * * his command-
ments are not grievous.” 1 John v, 2, 3. No, no, there is no yoke of bondage in keeping them. In doing them there is great reward. And hereby we do know that we know him, if we keep his command-
ments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him.” 1 John ii, 3, 4. “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Rev. xiv. 12. Is there any mysticism about these passages? We leave the candid reader to judge.

In the same Harbinger you say to me, “It is un-
qualified assumption to sustain an unscriptural theory, that divides the law of Moses into two laws, or makes one law, and the ten commandments another, they are one law—holy, just, and good; which was not broken by Christ nor his apostles, but he abol-
ished it.” Now why did you not prove, by the New Testament, that they were one law, but that Christ said to do? I have never seen it proved yet, in all the writings that I have read in the Harbinger, or any other paper. You say Moses’ law is abolished: so say I. But Christ and his apostles do prove in all their writings, that the ten commandments are not abolished. Now why do you, to get rid of the Holy Sabbath, bring yourself into such a dilemma? You say sin is the transgression of the law, and the penalty of the law is death, and the sinner out of
Christ must die the second death... Now how can you prove the destruction of the wicked, without God's law? You cannot. And if you will still trample on the Holy Sabbath, and say God's law is abolished, you never should presage the destruction of the wicked against your command... Bro. Edson's article on the Sabbath is good. How do just as we are a mind to, as it regards days, but others say that under the new dispensation we are left to shipwreck of their faith, some have been overcome by the wick... for me, which I received in due time. Our interview served that you were publishing a paper at Rochester, Mr. Y. called the perfect law of God... They are the persons that are entangled in a "yoke of bondage." I am glad that the word informs us that God will have a people that will be "alive, and remain unto the coming of the Lord." Thank the Lord; he has a people on the earth... to comfort them and persuade them to remember that... the Sabbath was made for man."... I do not know how Bible, that makes known "the sign"... And when I look seemed to find them, I confound the search is vain, till my eye rests upon the remnant who "keep the commandments of God, and have the testimony of Jesus Christ." Glory be to God, who has bought us all, place, and by whom they have been driven, in the dark and cloudy day, and rallying around the standard raised by the third angel. "These are the people that are going to Mount Zion, and no man knows it... I visited a portion of Canada West, in company with Bro. Lindsey. We found a few brethren in Mariposa, Roach and Whitty, who are striving to let their light shine... This is the city... my acquaintance, and the information... the closing of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man... that person that is entangled in a "yoke of bondage," they have become scattered. Some have made... I found some in the vicinity of St. Catharines who seem to have... the freedom of those who think that the phrase "law of Moses," has been abolished... for you... and I desire to have the whole truth. elitist has given a sufficient length of time to visit all the scattered flock in that country, and also the brethren in Whitchurch was so short... some who rose to meet the Lord, will despise that some who arose to meet the Lord, will despise that... Some have made preparations for Sunday, very great... and no such thing, but all speak the truth, and the truth shall... we shall..." the Sabbath was made for man."

LETTERS.

From Bro. Coughlin.

Dear Bro. White:—Last Fall I met Bro. A. A. Dodge at a conference at Oswego, Ind., that informed me that you were publishing a paper at Rochester, Mr. Y. entitled, "The Advent Review and Sabbath Herald." He prepared to write and order the paper for me, which I received in due time. Our interview was short; but I found him to be a firm in the commandments of God, and the faith of Jesus. I was much cheered with the testimony of my own friends, and the information he gave be... I was glad to meet one of like precious faith, and embrace him in the hope of the gospel, a privilege I had not enjoyed for years.

The Advent bind here, that formerly in [1847] stood on the "commandments of God, and the faith of Jesus," have become scattered. Some have made shipwreck of their faith, some have been overcome by intoxicating liquor, some have made a trip to California, while others have learned to pronounce "dominion day," "called to the cross," "blotting out the hand-writing of ordinances that was against us." Others say that under the new dispensation we are left to do just as we are a mind to, as it regards days, but very careful to keep up the Sabbath as the Popes direct, and after Protestant usage, "Babel" for sure! about as... the true language, that shineth more and more, until it shall fill the earth. This agree the... agree not together." Mark xiv, 5.

How plain the testimony of the Lord our God; "Remember the Sabbath day to keep it holy..." the seventh day is the Sabbath of the Lord thy God,"—"the... we have been driven, in the dark and cloudy day, and rallying around the standard raised by the third angel. These are the people that are going to Mount Zion, and no man knows it... I visited a portion of Canada West, in company with Bro. Lindsey. We found a few brethren in Mariposa, Roach and Whitty, who are striving to let their light shine... This is the city... my acquaintance, and the information... the freedom of those who think that the phrase "law of Moses," has been abolished... for me, which I received in due time. Our interview served that you were publishing a paper at Rochester, Mr. Y. called the perfect law of God... They are the persons that are entangled in a "yoke of bondage," they have become scattered. Some have made preparations for Sunday, very great... and no such thing, but all speak the truth, and the truth shall... we shall..." the Sabbath was made for man."

From Bro. Cottrell

Dear Bro. White:—I feel that the truth is good, and I desire to have the whole truth. Christ has given us the blessed assurance that if we continue in his word, we should know the truth, and the truth shall... Therefore when we meet with opposition to the last message of money, we should not be discouraged, although caused to weep and mourn over them. Dear Bro. White and I started on a tour Feb. 1st, Lock Grove, Fair Haven, and Low Hampton, and found some who acknowledged the Sabbath is, but strange as it is, do not feel the importance of not breaking this great commandment, for which Nehemiah said, "did not your fathers... the commandments of God, and the faith of Jesus, Rev. xiv, 12. Others are investigating. We have prayer-meetings every Sabbath, the Lord is with us, there is a good degree of the spirit of sacrifice among the little band here. All that I possess of this world's good, I shall... the last message of mercy to this ungodly world. Yours in hope of soon seeing Jesus, Albert Ayres.

From Bro. Heimer.

Dear Bro. White:—It is a great comfort to me to address my dear brethren and sisters, scattered ones on the Review. I believe that God has set his hand the second time to recover the remnant of his people, and that the temple of God was opened in heaven, and there was found in his temple the name written in heaven [Rev. xvi, 19] containing the commandments of God. I feel thankful to our heavenly Father that through the open door, the commandments are shining brighter and brighter. Satan says, the true path of the just is as the shining light, that shineth more and more.
spent one Sabbath. We had a blessed season, and 168

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is as darkness: they know not at what they stumble.

more unto the perfect day. The way of the wicked

saints delivered out of the time of trouble such as nev-

even to that same time; and at that time thy people

sorrowing, let us wait upon the Lord; and be of good courage.

who are brought his, by his own blood which was shed so

holy Sabbath.

or that enter into my rest.

Land, it is written, "And the Lord gave unto Israel all the

place, in the earth, which the Lord had sworn to their fathers." Gen. xv. Of this

mysteries had been driven from it, or destroyed from off it, etc.

there, in the possession of the land, is written, "And the Lord gave unto Israel all

the land; it is written, "And the Lord had sworn unto their fathers." Gen. xv. Of this

mysteries had been driven from it, or destroyed from off it, etc.

The apostle Paul said that "Moses was faithful in all his

house of Israel," as a servant, for a testimony of those things which were to be spoken after

but Christ as a son over his own house; [household of faith] whose house are we, and

we keep the commandments, will enter through the gates into the

one has sent a one dollar bill on the City Bank, Chicago, Ill-

we cannot supply them, unless some

as that number falls short, we cannot supply them, unless some

I believe the last message of mercy will spread un-

When God made the promise to Abraham to give the land

After their full term of service in Egypt had expired, God

the land promised to Abraham and his seed. Rent. iv, 13,14.

The apostle Paul said that "Moses was faithful in all his

of the Sabbath--64 pages.

and Saviour Jesus Christ at his appearing and king-

In One Men's Life.

On Sister M. G.'s

From Brother Morse, in a letter to the scattered Remnant of God, and I hope that he may speak through

this nation, I believe that the week of seven days will remain

will proclaim, behold thy salvation cometh, his reward is with

Christian Seventh-Da-

THE SEVENTH-DAY SABBATH, or a careful selection from the Pobli-

Br. A. R. MORSE wishes us to say that his Poet Office

WE have many calls for No. 16, containing the com-

We felt that we were sitting together in a heavenly place in

With hearts agitated and

are supposed to be typical, but to infer from the Apostle's argument in the iii

then blessed and hallowed it, and made it a sign of the sancti-

: the Sabbath, therefore observed, is the seventh day of

Christmas and the New Year; the declaration and celebration of the coming of Christ. A few there embraced the present truth. 4. The promise that was left us is spoken of in David, [Ps. cxxx. 11] and God's " works were fin-

keep a regular file, will the us a favor to return No. 16.

Our readers return that number. Those who do not wish to

we have not left a lecture on the second

THE PARABLE OF THE

WE also have on hand our Hymn Book, well bound, price

WE have many calls for No. 16, containing the com-

Several have written to us quite recently requesting

We are sorry to say that we have no time to write

WE have many calls for No. 16, containing the com-

The name Sabbath is a useless retention from the Publi-

The following is a detailed list of the names and addresses of our readers who return our request:

WE have many calls for No. 16, containing the com-

of the American Sabbath Tract Society, including the-

The impetus of the American Sabbath--64 pages.

WE have many calls for No. 16, containing the com-

of the American Sabbath--64 pages.

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