A respectable audience was convened. There were amongst them many who had been at Mr. Sawyer's lectures here, which made the meeting quite interesting. There were also many others who desired to listen to the views of the gentleman who had been so much admired in the neighborhood: and the meeting was accordingly closed.

Mr. Sawyer, who had long been an advocate of the Sabbath, was one of the most active in the movement for the observance of the first day. He had long been a leader in the Sabbath cause, and had been instrumental in bringing the matter before the public in a manner that had attracted much attention.

The Sabbath was observed with great solemnity, and many expressed their admiration of the views presented by Mr. Sawyer. The meeting was concluded with a prayer, and the audience dispersed with much satisfaction.

THE ED/TORS OF THE SABBATH RECORDER:—

Many are crying—Lot thy Kingdom Come,—

Expecting shortly to arrive at Home.

Come quickly, Lord—Thy Kingly power display—

Our longing eyes shall watch till Thou appear,

Rut look to the future, and be

good cheer,

'cause the world

is not here;

home is not here;

good cheer,

You are pilgrims and strangers

At best;

They are trifles unworthy of love.

Which dazzle to lead you astray;

And its glory shall ever endure.

The land of the good and the pure,

The weary will soon be at rest.

You are pilgrims and strangers,

At best;

They are trifles unworthy of love.

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THE REVIEW AND HERALD.

Or thrilling description of the Ministry of the Churches throughout Christendom; extracted from a discourse recently preached in London, by Robert Avery.

Preaching in our pleasant abode, even as still as the morning, the voice of the Spirit is heard in the garden of our hearts, and brotherly love that made all things common?—

and where is the selling of all that we have, and hoarding a disposition toourselves but God? There is no spirit of self-denial and cross-bearing found. Where is the taking joyfully the spoiling of our goods? Where is the grief in my breast at the sight of Christ Jesus? and where is the being hated of all men for Christ's sake? Also! also! where is the change of all my plans, and where is the fear, most of the grapes have gone with them; and, as to suffering and reproach, to which the church is individual, and compare the Christ of the present day, with Christ; and where, let me ask, O. what is the existence of future glory? There are those 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 may observe the very same. And did he not have so much of this world as even a place whereunto to lay his head, he took thought for the moment; he made a choice:—what shall I drink, or wherewith shall I be clothed, and, in praying to his Father, he could honestly say, Lord, to-day will I begin to reign over my daily bread. My hearers, whatever apostate churches may in a figure mean, and in a manner bound, by our Savior'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 rules. Oh! my hearers, find me a follower of Christ, find me a true pilgrim, a genuine sojourner, a man that is only a stranger in this world, find me the man whose conduct is the character of the churches of the day, whose conduct is the character of the churches of the day, who is a stranger in this world, who is a pilgrim and sojourner in a strange land, and would have the mourning. Apostasy, apostasy, apostasy, were I to pursue the subject, is but ill calculated to alarm the世界 inhabitants—wo to the corrupters of the pure gospel system, and the very gospel object is perverted, and the gospels throughout Christendom; extracted from a discourse recently preached in London, by Robert Avery.

...and...
apostate. But where, oh where shall I begin? The
heavens are to [:shout:] that the eye shall be opened,
that the mouth shall be given, and the ears shall\nbe filled with the news of salvation and the
mouth of the world shall be opened to the song of
iniquities of the heathen be more gloried in
a holy God? . Were there not a Bible in our land,
36.37.
mit of every equipage, I can see in my mind's eye
who can count the number of the secret ones! drunk-
Hyde'Park, and see how daring and. impiously the
you, and if your spirit does not fail you, you have
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 the palace, with all the equipage and
with which the Gentle churches have been stab-
ning hands nay, committing open whoredom, for fif-
This, my hearers, is but a slight etching of our Chris-
sparing, Christ-rejecting Spirit-resisting world, doth
sued, my dear hearers, whatever Christians of Sa-
mon again, that the persecuting spirit of the world is gone;
that it was ripe for destruction? It is true, God is,
and, because I know the penalty of con-
fearful day of retribution, the terrible day of God's
The pursuit of the objects of time and sense, which can
bear the image of the heavenly, and I am
enemies, to meet him." 'Tis vain to imagine that, by remain-
when you are, you may still be a leaven for good.
the denomination, more than any other
measures and punishments, and secularized plunder became
the order of the day.'
"With the loss of the knowledge of God, all im-
people, and to the world, all its works, whatsoever is
The review and herald. 171.
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 Omnipo-
tent and Eternal God; the Bible was held up to ridic-
ular, and committed to the flames; man was degraded
and antediluvian degenerates, together with the milla-
related to a piece of clay, and the cheering prospects of
immorality were transformed into the shades of an
eternal night. Atheism, sepsisicism, and fatalism
almost universally prevailed; the laws of morality
were trampled under foot; and anomaly, plots, assassi-
nations, massacres, and secularized plunder become
the order of the day.'
"Let us now suppose, for a moment, that the Sab-
bath, and its exercises were universally abolished:
the civilized world. What would be the conse-
quences? The knowledge of the true God, which
stands as the foundation of all human society, has,
tended to perpetuate, would soon be lost, his
worship abandoned, and religion and moral princi-
ples buried in the dust. In pagan countries, where
the Sabbath was held sacred, the Sabbath became
the soul of man is deased and prostrates itself
before the sun and moon, and even before demons,
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people, and to the world, all its works, whatsoever is

26th, which gives some idea of the unpleasant posi-
tion of Edwin Burnham, one of the most influential
men, who had given up the Advent faith. He, at length, set himself to fast and pray: While thus engaged, Gabriel came to him about the time of the vision in the eighth chapter, because that he did understand (see Dan. vii, 16), so then it must have been the data of the eighth chapter. In this time, among other things, he read "books." And certainly he needed not any comments" on the article I wrote on the 2300 days. How many more "strong points" of the "original Advent faith" are yet to be over-
turned? 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 to wait 100 years longer?

The apparent union might last until the time came for the conversion of all nations. But the lambs of Christ must then be separated, and taught different man-made creeds. Church must be one, in sentiment, in interest, and in action, the world would have been constrained to be under the holy kiss. It is the plain testimony of the church of Christ, that ye may with one mind and one mouth glorify God. Rom. x, 5.

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 unity, neither would our Lord.—Without the truth there cannot be spiritual sancti-
fication, without it there is no salvation. But through the word, the church may be sanctified, then be like-
mined one toward another, and with one mind and one mouth glorify God. The true church will ar-
rive at this state of concord and harmony be-
fore 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 teach-
ers. The evident design of the gifts and callings of the gospel were designed to secure the unity and purity of the church; and were not it that these are promised, we might despair of the accomplishment of the prophetic word, which is the prayer of Jesus. That ye may with one mind and one mouth glorify God. 1 Cor. xii, 26.

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And 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. xiv, 32.

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, 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. Great one another with an holy kiss. 2 Cor. xiii, 11, 12. See also, 1 Pet. iii, 8; and Phil. iv, 2, 11.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one 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. If the whole body were an eye, where were the smelling? If the whole body were an ear, 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 seem to be apt to their own good, and not to the good of the body? But now are ye the members many, but the members 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. 1 Cor. xii, 14, 21, 25.

God has been leading his people out of Babylon. The voice from heaven [Rev. xvii, 4] is yet to be heard, saying to others of God's people, "Come out of her, my people, ye are defiled; and make you clean priests unto the Lord." God will not have his people 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 were led to act in opposition to 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 first people permitted 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, parted 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 Discipline. They regarded any confusion of the creeds of Babylon. Such need "eye-service," that they may see. They will have to learn that God has called any of his people away from the confusion of the churches, designing that they should be left in their present discipline, be 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 your 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 could not be needed.

"For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so 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 seem to be apt to their own good, and not to the good of the body? But now are ye the members many, but the members 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."

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, in conflict, and all 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 does the dear Saviour say here, "I came not to destroy men's lives, but to save them. Therefore, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denyeth me before men shall be denied before the angels of God." 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.

And there is no need of our being without discipline by the inspired H. B. D. and of our not holding this guide strictly, and had carried out the gospel order, looking for the blessed hope. For the grace of God that bringeth salvation hath appeared to all men. The great Apostle, who had the daily care of all the members of the huge and vast church, first, apostles; secondarily, prophets, &c. and all the members of that one body. Acting in disunion, against each other. And if they seem to be apt to their own good, and not to the good of the body? But now are ye the members many, 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. This is the order 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."
But still, that Jesus sanctioned it, they say; Being fearful of the Jews—their rage to dare—*
By meeting his disciples on that day.
Then, by this rule, apply it either way,
A Sabbath-day, one instance more we'll take;
Forever, then, this point is at an end;
When they were
'Tis where he met then, as it chanced to be
It makes the Sabbath but a fishing-day.
So that must be the day henceforth to stand,
Our Saviour triumphed over man's last foe ;
And e'en the resurrection were in view,
For, their example, and their teaching, too,
God did not do it, nor his Son from heaven ;
Ay, he it was, who was'to magnify
Against the Sabbath of the fourth command;
Hai robbed it of its glory and its grace,
O'er God exalted, and his holy will.
Forsaking it, then, and turning to the Christian Sabbath in each Christian land.
Then he transgressed God's law; which bound men
By their decision we will then abide.
If Christ then disregarded these commands,
They will oblige him by the change they make.
If Christ then disregarded these commands,
'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,
That mere assertion, then, supports this view.
There's no such teaching! so it is most true,
Nor can we think, whatever pains men take
They will oblige him by the change they make.
But on the day that Christ rose from the dead,
The giver of the law for Christian hinds,
The man, of sin, the wicked Papacy !
To his word the Church below,
Who claim no need that any plain command,
Who did so long as Sunday creeds you own,
Who trod the way he wished his saints to go,
'Tis claimed that Christ, who for our sin has died,
On other ground their theories they rest,
In all things our example and our guide,
The perfect pattern of the Church below,
And e'en the resurrection were in view,
For their example, and their teaching, too,
And nowhere in God's Word, (we safely speak,)—
And held mankind in duty to obey.
When transgressed the law as we made known,
There's no such teaching! so it is most true,
There was a time when the Church of Christ was
And held mankind in duty to obey.
Who the Katarch of all the heavens.
To his word the Church below,
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Dear Brother, — My last was on my arrival at Sullivan, Ind. We held a series of meetings in the Great Hall, and I think we had much interest. I heartily wish your present position with the last message of mercy; many of them fortracted for us, and the Review, and manifested a strong desire to investigate. The brethren who heard the Advent doctrine last year, for some reason, have not been able to hold meetings with Bro. Butler, who baptized five of our brethren, and gave them the message. We feel to mourn our loss; but yet we sorrow not in the midst of life, but we rejoice for the Kingdom to come. We feel to be comforted in the assurance that our friends are at the wedding. I remain your brother waiting for the kingdom to come. JOSIAH HEBNER.

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

From Bro. Bates.

DEAR BRO. WHITE: — I still feel as a pilgrim and stranger on the earth; but I seek a country, yes, a better country than this, where no death can approach, and bear 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 our dear Conference and prayer-meetings, and how wonderfully the Lord has 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. GEO. W. SPRY.

From Bro. Holmer.

Mr. White, Dear Sir: — I wish to take the Advent Review, a great desire to know your views on the second coming of the Sacred Word, and as far as I have learned I agree with you. I have read five of your papers, and one pamphlet. Since I was in your town, I have been to the Bible. I am now working on the last message of the Bible. 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: Consummation is passing upon me. Pray for your unworthy friend, that I may have the hope which is an anchor to the soul. CYNTHIA COON.

Milton, N. Y., Nov. 17th, 1853.

From Sister Strong.

DEAR BRO. WHITE: — I was thankful for the week's visits of the Lord from the wedding. I would like to have one come here and preach to us. 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: Consummation is passing upon me. Pray for your unworthy friend, that I may have the hope which is an anchor to the soul. CYNTHIA COON.

Milton, N. Y., Nov. 17th, 1853.

From Bro. Chaple.

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, by his grace, 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 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 Prophet: O how good and how honest is his law! It is an anchor to the soul. 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 which is the mind of the Lord, and to be enabled, by his grace assisting us, to overcome the influence of wicked spirits I have to meet with in this dark world. Your brother in Christ, J. L. CHAPEL.

Caughdenoy, N. Y., Nov. 21st, 1853.

From Bro. Lawrence.

DEAR BRO. WHITE: — Since my last, I have parted with Bro. Eaton, and have visited several towns, and held meetings in new places, where nothing had previously been done to spread the present truth.
176

THE REVIEW ANDr HERALD.

In Adan, I found the Seventh-day Baptists more numerous than we had thought at our first command-
ment by their Sunday tradition. Many of that peo-
ple want the whole truth, and some of them are anx-
ious that the travelling brethren should visit them,
and proclaim more fully the last warning. There is
now an opportunity for the truth to be proclaimed in
Le Rez, the capital, where the first message has been
proclaimed. All of the above named places could be
reached by an appointment through the Re-
view.

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 staring 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. I am perfectly satisfied that the
nations are now gathering to the last battle that will
be witnessed on earth, and was present in 1844. So
many of our readers to pay for one or more others.

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On my return home, I was happy to meet Bro.
Hutchins in Conference with the tried brethren in St.
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Lord's table, with about forty of the dear saints who
enjoyed the union. I am perfectly satisfied that the
nations are now gathering to the last battle that will
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many of our readers to pay for one or more others.

THE REVIEW ANDr HERALD.

In Adan, I found the Seventh-day Baptists more
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In view of the many calls on every hand, I am
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