

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

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## MUTUAL LOVE.

How sweet, how heavenly is the sight,  
When those who love the Lord,  
In one another's peace delight,  
And so fulfill his word.

When each can feel his brother's sigh,  
And with him bear a part;  
When sorrow flows from eye to eye,  
And joy from heart to heart.

When free from envy, scorn, and pride,  
Our wishes soar above,  
We try each other's faults to hide,  
And show a brother's love.  
Let love in one delightful stream,  
Through every bosom flow;  
And union sweet and dear esteem,  
In every action glow.

## A SOLEMN APPEAL

To Ministers and Churches, especially to those of the Baptist Denomination, relative to the Speedy Coming of Christ.

BY J. B. COOK.

"BEWARE therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall in no wise believe, though a man declare it unto you." Acts xiii, 40, 41.

This dreadful language was pressed from the heart of the Apostle by the solemn, awful impressions which the Holy Spirit made on his mind. His whole soul was moved to its depth, when viewing the state of his brethren, "his kindred according to the flesh." God had written the truth of Christ's Messiahship on his inmost soul; consequently, he *knew*, that however plausible their objections might be, however complaisant they might be to himself or the truth, they were in heart, rebelling against Heaven. Their arguments, he saw, were founded in prejudice and carnality of mind. "Can any good thing come out of Nazareth?" "Search and look, for out of Galilee ariseth no prophet!" "Is not this the carpenter's son?" "Have any of the rulers or Pharisees believed on him"!!! Surely we say that they were carnal—were destitute of living faith. They assumed that those who opposed them, must be wrong. Those to whom Paul addressed this dreadful appeal were not the impious or profane. They were the rulers of the synagogue,—“men of Israel, and those who feared God,”—the highest in reputation for piety and zeal. This is a point generally overlooked. Verses 15, 16. They adhered to their opinions with as much pertinacity as if the attributes of infallibility and immutability belonged exclusively to them. Their interpretation, which gratified the carnal mind must be true. The Messiah must come according to their notions—Jehovah must conform to their sectarian organizations in all he proposed to do for mankind. They would not, did not, yield either to prophecy or providence. When pressed with the evidence that the finger of God was seen in the miracles, and signs, and wonders, and gifts of the Holy Ghost that shone around them, they professed to want more evidence. When Jerusalem and all Judea were blazing with the light and evidence, they said, "we would see a sign!" They professed to desire sufficient light to see clearly, without questioning their integrity to act according to their light. Thus they deceived others, if not themselves, with their acknowledged willingness to believe the truth when seen; but Jesus penetrating their hearts, said, "Ye are they which justify yourselves before man,

but God knoweth your hearts; for that which is highly esteemed among men, is abomination in the sight of God." Luke xvi, 15. We know therefore, on the highest authority, that the Jewish rulers were not sincere, except in their love for themselves,—their stations of honor and profit. To these they clung. Hence Jesus said, "How can ye believe who receive honor one of another, and seek not the honor that cometh from God only?" John v, 44.

Paul saw the true character of these Jews in the light in which Jesus revealed it. He saw it in the light of prophecy which the Spirit then opened to his mind; therefore he could but feel for them deeply. The deep fountains of feeling in his soul were stirred. His brethren, his kindred according to the flesh, were in infinite peril of damnation. Crushed with their impending doom, his soul gushed out in this solemn language: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe, though a man declare it unto you."

The Jews, thus pitied, thus addressed and thus doomed, had probably a much more plausible ground for rejecting Jesus as then revealed, than we have the One to come, as he is now revealed. They said that if they had lived in the days of their fathers they would not have been partakers with them in the blood of the prophets. They were looking for the Messiah as much or more than any of their contemporaries. They based their expectation on the most plausible exposition of the prophets; of course, they could not reject him when he should come; this would be, they thought, impossible. The prophets spoke of him as a "King" on the "holy hill of Zion." They predicted, not only his humiliation and death, but his exaltation to the throne of David for ever; by consequence, they fastened on the latter, because more in harmony with their carnal notions of what would be for their good and the glory of God. If they had anything from the Messiah, it must come in their way. Shiloh must be honorable, powerful, able to relieve them from Roman bondage, ere they could receive him as the one to whom all the prophets gave witness. Above all, it is infinitely more easy for any mind to receive what is said relating to his glory than his suffering. I know that a heart filled with the Holy Spirit, will receive, with child-like confidence, just what God has revealed, and just as it is revealed; but we are by nature so constituted, so depraved, that we never reject a glorified one who comes in harmony with our views,—never receive a "crucified one," who has nothing to gratify us. Therefore, if we are allowed to judge by a human standard, we can more easily excuse them for rejecting their Messiah when despised and crucified, than we could now, when he is about to be glorified. This is not said to palliate unbelief in any age, or by any people; but only to show that there are degrees of malignity in rebellion against Heaven. Some stripes in the picture of human life are broader and blacker than others. To reject revealed truth, when in direct opposition to all the known principles of human nature, does not seem so sinful, as when presented in a less repulsive form. Still, as the language was addressed to the unbelieving, but honorable and professedly pious, of a less favored age, concerning Jesus in his humiliation, it may, with more propriety, be now addressed to those who disbelieve, disregard, or trifle with the plainer evidence that Jesus is coming a second time to consummate his glory.

I feel awfully solemn in making an application

of this passage. I would feel, if I do not already, all that compassion for my brethren, which characterized the language and labors of the Apostle. It is in view of the judgment you are addressed. Under His eye who searches all hearts is this solemn appeal made, to all in the ministry or communion of the Baptist church—to all within the circle of my acquaintance.

Dear brethren, God is working wonderfully—He is fulfilling prophecy—preparing for the consummation of "all things spoken by the mouth of all his holy prophets since the world began." The evidence of this is varied, comprehending types, signs, prophetic periods, and spiritual influences. It is overwhelming to my mind. My mind and heart are, perhaps, as well satisfied that God is in this movement relating to the second appearing of his Son, as were Paul's that Jesus was the Messiah. As to the Apostle, the truth was stamped, by the eternal Spirit, on his soul. He believed; therefore he spoke.—"The love of Christ constrained" him to give the reason of the hope that was in him. His heart seemed on fire to make known the truth on which the destiny of unnumbered thousands depended. To do this, he explored prophecy—stated its fulfillment and its harmony with God's wonderful dealings with his own soul. He never became weary with telling his experience of the truth that Jesus was the Messiah. After exhausting every motive that is tender and subduing, he does not fail to employ those that are alarming. Follow Paul through life. The charity which is supposed by some to forbid the note of warning, compels him "to cry aloud and spare not." "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder and perish; for I work a work in your days which ye shall not believe though a man declare it unto you." The great truth that lies on the surface of the Bible relating to Christ's second coming, (though overlooked by most, as the Jews overlooked the plainest prophecies relating to the first,) has been experienced by me. It has been wrought into my soul. Now you believe in the Apostle's experience; in Luther's experience of the doctrine of justification by faith; in Roger Williams' experience of believers' baptism, and doctrine of religious liberty.

If there be such a thing as the experience of a truth, as having a great truth engraven indelibly on the heart, then such is the fact with me. It is true I am infinitely unworthy of this. My soul melts within me when making this statement; for unto me, "who am less than the least of all saints, is this grace given that I should preach" the power and coming of our Lord Jesus Christ. It is clearly perceived—as clearly as any truth of prophecy, that his second advent is just at hand. No truth of our holy religion has ever been more powerfully applied to my heart and conscience. Such is the impulse which the Spirit has given me to publish this truth, that it seems to me at the peril of my soul to forbear. During the care and distraction attending the sale of my furniture, I was disposed to omit writing you—but last night and this morning, the Holy Ghost (if I am not a stranger to his heavenly agency) has sweetly, yet with awful solemnity, chided me, till everything of a secular nature is left, as far as possible, in order to obey what seems to be the divine will. I dare not resist the plain word of God when set home by that Spirit, which is to guide into all truth. My message is the second appearing of Jesus. I expect this overwhelming event more than anything else. I look and long for it more than every thing else. I make no calculation to labor or live but a short time. Yet I nev-

er was more resigned to God's blessed will to live or not. O, the glorious expectation of the "glorious appearing" of the great God and our Saviour Jesus Christ!—how dare you disregard this fact, revealed with more frequency and more solemnity than any other event named in the Book of God! Even though for a time its occurrence was not mentioned, no one, it seems to me, can be regardless of this tremendous era in the Divine dispensations, without impiety. My reasons for believing thus, it is now my purpose to give, as briefly as possible.

My experience began in August last. A delightfully sweet and solemn influence was felt to be settling down upon my soul, and directing me to consider the predicted coming and kingdom of Jesus. This was believed to be from God,—as such it was cherished, and very imperfectly obeyed. Had I obeyed with all readiness of mind, more time would have been enjoyed to mature my views and prepare others, instrumentally, for that day. No period of my life has been reviewed with less complacency than the last autumn and winter. My progress was too slow,—my investigations too cautious. Still my Bible was read with more interest and a somewhat better understanding. Some great truths, before unobserved, were perceived and felt. "Litch's Address to the Clergy" appeared to me true, yet such was my attachment to former opinions that I sought something from his opponents. "He that is first in his cause seemeth just, but his neighbor cometh and searcheth him." Beside personal conversation with one of the most learned in the ministry, Mr. Morris' work was read. The two together exerted a powerful influence to counteract the truth of God on this subject, which had just begun, as I now believe, to dawn on my understanding. To show you that I have not been hasty, let me here say that about seven years ago, when in Cincinnati, my mind was called to contemplate with much interest what God had revealed as to the close of time; but it was not till after the lapse of two years, at the end of my ministry in that city, that sufficient light was perceived to enable me to preach on the subject. It was the theme of my farewell sermon. The prayerful reflection which I then gave to it has most of the time since been followed by a desire to learn more of what I knew was revealed. But it seemed beyond my grasp. In truth it was beyond my grasp, simply because of my reverence for the opinions of the learned. The Bible seemed now so plain, that I am sure I might have understood it had I given it just that place among books which it should have had. My instruction in the theological seminary, as well as my habits there formed, prompted me to consult the learned first. "Father, forgive me," for surely I knew not what contempt I was casting on thee, and on that Spirit whose office it is to guide into all truth. It was like borrowing some wise one's brass lamps to see daylight. Of course this is not objecting to instruction—but to that kind of instruction which makes the Bible subordinate, and the promised teachings of the Holy Spirit almost nothing. Let me state a fact which made a deep impression on my mind two or three years since. "A graduate" of one of our popular theological institutions preached several times where I worship, without reading his text correctly. My conviction was that he quoted it from memory, when writing his sermon, and then, in preaching, read it from his manuscript. When "the word" is not consulted, "the Spirit" not sought, it is not strange if the people remain unspiritual. My appeal is to my Judge that this is stated with grief of heart. Could my conscience have been at ease and my skirts clear, all allusion to the subject of theological education would have been suppressed, especially out of regard to those for whom personal respect has ever been, and ever will be cherished. The fault lies in the system, which is obviously, to my mind, incorrigible.

After reading last autumn, what fell in my way on both sides, my mind was left in suspense. Still the strong desire awakened in my heart to know what was revealed, prompted strong cryings to God for light. As an interesting field for ministerial labors was, in October, opened to me, six miles distant, where they had not had a sermon, save one fu-

neral discourse, for about three years, my entire leisure was occupied in cultivating it. The exhaustion consequent on going so far daily, for a time prevented anything like progress in my investigations. When brother S— was to come to our city to lecture on the second advent, my influence was so exerted, as to secure our meeting-house for that purpose. His first lecture seemed severe. Many were offended; my best friend, much so. I could not gain say the substance of it. In reflecting on it, however, to sift the chaff from the wheat, my conviction was, that its severity was the severity of truth. It bore hard on respectable classes of character; that was its. Many, in company with myself, slept but little for days afterward. I felt intensely. My soul never was subject to a more terrible conflict: all the elements of my intellectual and moral nature were in commotion; a conviction of the truth began to fasten on my heart more deeply; while my family, the peace of the church, the value of a good name among friends and through the community, all seemed to be in the opposite scale. The settled, solemn purpose of my soul was, however, as soon as formed, to follow where the truth might lead; but darkness, more or less dense, shrouded my mind. I was not "light in the Lord." In truth, my mind was, as most seem to be, sceptical as to the fact of Christ's personal appearing. This scepticism was occasioned by reading a popular author in New York. So that at the outset, as well as in the entire progress of conviction in my mind, there were antagonistic principles, or rather a want of settled principles, for neither my mind nor heart was at rest, so far as this subject was concerned.

The first step towards peace of mind consisted in the dissipation of my remaining scepticism—the doubts excited by the conflicting opinions of the most learned and pious. Such was the influence of these doubts on my heart that portions of God's word appeared more like chaos, without form and void, than any other thing to which I may compare them. It saddens my heart to reflect that I was so long sceptical as to whether the Bible was to be understood in all ordinary cases, as it reads. I entertained no doubt that it was true, but it was a great point to decide, how much relating to "the end, was allegorical, and how much literal.\*

From this state of uncertainty, my mind was relieved gradually by reflecting on the revealed character of Deity, on the improbability of his having given us a revelation which could not be understood by an honest, prayerful study. If the prophecies, which we are commanded to understand, [Matt. xxiv, 15] and pronounced "blessed" in reading, [Rev. i, 3,] are too obscure and enigmatical to be understood, then we need an authorized interpreter: The principle of the Papacy is then the only one which meets the pressing necessity of our souls, when hungering to know the Divine will.—To escape this alternative, I saw that God's word should be taken in its most natural import. The language of inspired men, relating to the coming and kingdom of Jesus, should be understood to mean what the same language would mean, if employed by an eminently wise and good man, who had a perfect acquaintance with the subject, to instruct us in it. Many of the terms are as simple, as intelligible and as much divested of figure as any that we find in the Bible. My soul was quickened, I am assured by the promised Spirit's aid, to read and understand the Bible according to the known laws of language, such as obtain in other books.—When, by faith, I was enabled to receive the testimony of God, with only a subordinate regard to human opinions, I was enabled to decide, at least to my own satisfaction, what is revealed.

2. As to our Lord's personal appearing. He solemnly averred to the high priest, "Hereafter ye shall see the Son of man—coming in the clouds of heaven." Matt. xxvi, 64. "And he led them out

\*That numbers are sceptical, that they have no settled faith, is evident from the oft-repeated saying, "I don't know about Christ's personal appearing!" "What do you mean by his personal appearing?" On this state of mind the plainest language of truth is lost, as it was when Paul preached to the Jewish rulers. Another minister says, "I know nothing more of these portions of Scripture than your child;" yet he opposes the doctrine strenuously. These are examples of the scepticism prevalent in the church.

as far as to Bethany; and it came to pass, while he blessed them, he was parted from them, and carried up into heaven." Luke xxiv, 50. "He was taken up, and a cloud received him out of their sight." Acts i, 11. Two shining intelligences affirmed that this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. Here we have a threefold assurance that Jesus will come personally. The assurance is made doubly sure, by being connected with his personal, visible ascension.—"The Lord himself shall descend from heaven."—"When he shall appear we shall be like him, for we shall see him as he is." "Behold, he cometh with clouds, and every eye shall see him." Here we have the most explicit, most solemn declarations that "the appearing" shall be personal and visible. This harmonizes with the ancient prophecies. One exclaims exultingly, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth. In my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold, and not another." Certain it is, therefore, that the Bible teaches the visible, personal appearing of Jesus. If these plain, positive statements are not to be understood according to the most natural import of the terms, what doctrine of revelation can be understood? Observe that "the coming of the Son of man," spoken of in the above quoted passages, is, by express revelation, known to be his second coming. He shall "appear the second time, without sin unto salvation." The circumstances which are described as attending this dread event, can never occur except at the resurrection and judgment. Job cannot see him "with his eyes" till he comes up in the resurrection. The beloved disciple cannot "see him as he is, and be like him," till he comes up in the resurrection. All the kindreds of the earth will not "wail because of him," till the opening scenes of "the day of God." It is, then settled beyond all cavil, (but that of the infidel,) that Christ's next appearing will be "the second time," to consummate his work in reference to human probation.

It is plain that death, revivals, and providential judgments, are not the "coming" that is the subject of the leading prophecies on this subject—they are not "the appearing" on which the eye of faith rested with such heavenly rapture. Rom. viii, 23. 2 Tim. iv, 8. Heb. ix, 28. If the Redeemer's coming, in the Scripture sense, be at these events, then the number of his comings will be the number of such events; consequently, a second coming would be impossible, because his next coming would not be his second, but possibly his ten thousand millionth. The apostles believed in one coming of the Lord, after the first—they call it his second appearing. It will be like the first, personal and visible. "Even so, amen!"

3. The next step was to ascertain what events are, in the Scriptures, identified with "the coming of the Son of man." 1 Cor. xv. "In Christ shall all be made alive. But every man in his own order—Christ the first fruits, afterward they that are Christ's at his coming." 1 Thess. iv, 14. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. For the Lord himself shall descend.—Then we which are alive and remain, shall be (changed, 1 Cor. xv, 51,) caught up together with them in the clouds, to meet the Lord in the air." The resurrection of the righteous dead, the changing of the righteous living, and their ascent to join his holy retinue, are connected necessarily in these passages with the second advent.

The Man of Sin shall be destroyed; [2 Thess. ii, 8;] the body of the beast given to the burning flame; [Dan. vii, 11;] and the devil bound and shut up in the bottomless pit; [Rev. xx, 2;] and the wicked will be slain. Jer. xxv, 31–33.

4. The coming of Christ, to achieve these tremendous purposes, was seen to have been the event on which the apostles fixed their eye, whenever they looked into the future. It is said with truth, that "faith brings distant things near;" therefore, I was led to believe, that this fact, instead of proving that "the day of the Lord" is distant from us, as it was from the apostles, proves

how destitute the Christian church is of faith.—This truth was fastened in my soul "as a nail in a sure place," that the "glorious appearing" of the Son of God had not that place either in my mind or ministry, that it had in Paul's. It is noticed in every chapter in 1 Thess. It is the theme of 2 Thess. To wait for the "Son from heaven" was as much a part of their Christian calling, as to "serve the living God."

This was, to me, a long step. It showed me that I was wrong—the ministry and the church wrong. Why, eighteen hundred years ago, when "faith" overcame "the world," they preached a coming Jesus and the judgment.

For hundreds of years this was the theme of the Christian ministry. The Coming One—the coming judgment, echoed down the shores of time, till faith yielded to sense. When the abominations of earth were mingled with the purities of heaven—when the god of this world began to reign in the church in the place of Jesus, the ministry had neither courage nor strength to declare that God was reserving "this world unto fire against the day of judgment and perdition of ungodly men."

It is not for want of evidence, but of a living faith that the ministry decline preaching the coming of Jesus. The faith of the first age brought the burning glories of the day of God near; surely the same faith in "the last age" will not put that day far distant. This is so evident that I should like to proclaim it with trumpet tongue. There is an alarming want of faith in the ministry and church, when they say, the "Lord delayeth his coming," and have no pleasure in them that do. It is a dreadful token that the words of Jesus will soon be fulfilled, "When the Son of Man cometh shall he find faith on the earth!!" My brethren, how dare you aid in producing this unbelief! How can you create the tokens of your own perdition!! You surely have read, "He that believeth not shall be damned." You are bolder than I, if you rush on to such a doom. Faith—living faith, will exert the same power over us, that it did over primitive preachers and private members. It will bring Christ near. Beware, lest in your unbelief you only behold to perish.

5. The millennium, as held by many, was next demolished. It lay in my mind in such a form that it put off the second advent at least a thousand years—how much longer I did not know, because no one seemed to know when it was to begin.—When this was taken from me, it brought the "mountain of the Lord's house," as it were, a thousand miles nearer—right at hand! I was roused as from a dream. The most stupendous scenes to occur in the history of the divine dispensations to man, were, in all probability, very near. The day of doom to myself, my family, the church and the world, might take us, it appeared to me, by surprise, very soon.

This conviction, without determining even the year for its fulfillment, was to me overwhelming. Who could, or, if they could, who would contemplate the terrible splendor of the day of God, possibly just opening upon us, without emotion! Under the deep and awful impressions which approaching judgment awakened, I looked around me to see whence I had expected a millennium in the present state. It is in the second Psalm, is it? Sure the Saviour is to ask "the heathen" for his "inheritance"—but what will he do with them? "He will dash them in pieces like a potter's vessel." Just so my poor earthly millennium was shivered. It may be in Isa. ii, 20—they shall cast their "idols—to the moles and the bats"—for what purpose? Surely, to come like the blessed Mary to Jesus' feet; but let us read the next verse:—"To go into the clefts of the rocks—for fear of the Lord and the terror of his majesty, when he ariseth to shake terribly the earth." Alas for my blindness—alas for the blindness of my instructors! Surely the annexed admonition, verse 22, speaks volumes: "Cease ye from man, whose breath is in his nostrils, for wherein is he to be accounted of?" Yet the temporal millennium has some countenance. Does not the prophet say that "they shall not hurt or destroy in all my holy mountain, saith the Lord?" Yes, but this cannot be true of any

state where death and the devil are. Where they are, they will both hurt and destroy. Of course, that cheering prediction is not to be fulfilled in the present state. It is in the new heavens and the new earth. Isa. lvi, 17, 25. This, we learn from an inspired apostle, is after the burning of this world. 2 Pet. iii, 12, 13. Now do, dying reader, "search the Scriptures" sufficiently to put these two passages together. We have consulted the Book of God too much as lawyers consult a suspected witness. If we read the Bible in harmony, comparing spiritual things with spiritual, we can see the doctrine of the millennium, as held by many, to be as baseless as the wildest dream of the wildest sect in their wildest vagaries. It is utterly without foundation, except it be a perverted, spiritual interpretation of plain Scripture. Read those portions where we might most reasonably expect at least some notice of holy triumph to the church. Begin, if you please, at the Lord's prayer, Matt. vi, 9-14. Temptation, is to be deprecated, forgiveness implored, and, at the same time, extended to our erring fellow-creatures. Is it not plainly implied, that the whole period, during which this model prayer shall be offered, will be a state of trial, instead of triumph?

In the 24th of Matthew, the disciples' inquiry relating to the end of the world, and the signs of Christ's coming, is recorded. In reply, there is no millennium, nothing but temptation, tribulation and death, till the special signs of his coming should begin. This surely is the place for the happy condition of the church, (if there be any such place in the Bible,) but as there is no prosperous condition even alluded to, I conclude positively that there will be nothing of the kind prior to the second advent. If there is to be a millennium before this event, the Saviour does not deem it worthy of mention. Then his answer would not meet the disciples' inquiry. But his answer does meet their inquiry. There is no millennium to be enjoyed prior to his coming.

Read the Redeemer's last prayer. Does he pray that his people might become prosperous or popular, during some future period? Does he not pray that they might be kept "from the evil?"—that that they are "not of the world," and that the world hated them on this account? During the same dreadful night of his agony, when he uttered his prayer, [John xvii.] he told his disciples that in the world they should have "tribulation." There is not a note of triumph relating to this world in its present state—nothing to cheer them, but the fact that "he had overcome the world," would give them peace in himself, and come again to receive them to himself. John xiv, 3, 27.

The apostle Paul was doubtless misunderstood in speaking of the coming of Jesus; therefore he took up the subject in 2 Thess. ii, 1-8. Please read with care what precedes this great event. The taking away of that which hindered the rise of Antichrist—the revelation of that "man of sin," and his prevalence till his destruction by Christ at his coming. Surely there is no long period of prosperity to the church noticed in this chapter. It is in perfect harmony with the prophet. Dan. vii, 21, 22. This power "made war with the saints and prevailed against them, till the Ancient of days came, and the time came that the saints possessed the kingdom." If the Papacy and the Prince of evil "prevail" till the Judgment—the coming of Christ, then it follows, of course, that the church cannot "prevail" a thousand years, or one year, a thousand days, or one day prior to that event. No one can harmonize this and other Scripture passages with a millennium in this world. Well, this looks as if the millennium was indeed demolished; but what do you do, says one, with this? "They shall not teach every man his neighbor and every man his brother, saying, Know the Lord; for all shall know me from the least even to the greatest." It must be beyond this world, because all need to be taught here; in fact, with the best possible instruction, only a few can be said to know the Lord. Let no one therefore dream of a fulfillment of this prediction, till a new and heavenly state shall dawn; then alone shall all "know the Lord" without being taught: Teaching the knowledge of the Lord

will not be necessary then; because all who are "counted worthy to obtain that world and the resurrection from the dead" shall know him without being taught.

There is a millennium revealed. It will be after the Lord shall have come, raised the righteous, destroyed the man of sin, and bound the devil.—

\* \* \* "They shall live and reign with Christ a thousand years." Rev. v, 10; xx, 4-6. They shall be blessed and holy—having part in "the first resurrection." Then they shall all know the Lord—God's people will be all righteous. Amen! There will be nothing to hurt or destroy in all God's holy mountain. Amen! and Amen! Still a doubt may linger in some humble inquirer, as to Satan's being loosed—Gog and Magog, who come up on "the breadth of the earth." To avoid confusion, read this with care, and you may see that neither Satan nor Gog and Magog, are said to "hurt or destroy," or even enter, "the beloved city—the camp of the saints." No one that has part in the first resurrection is either tempted or touched. This Gog and Magog are the enemies of God "without." Rev. xxii, 14, 15. They are proclaimed blessed who enter in through the gates into the city; "for without are dogs, and sorcerers, and whoremongers, and murderers, and idolators, and whosoever loveth and maketh a lie." These dupes of the devil are again duped to make an attempt on the "blessed and holy" within the eternal city—the heavenly Jerusalem. The attempt fails, because God makes this the occasion to engulf them in fire. This is the second death. If we follow the plain word of God, we may know that Gog and Magog are not from among the blessed and holy. They are the foes of God, who, through the lapse of time, became, by sin, vessels of wrath—those who were cast "out into outer darkness." \* \* \* \* \*

One thing is certain, from the plain, unambiguous language of Scripture—on this alone do I positively rely—the wicked are "without." "Gog and Magog come up on the breadth." Then let us never again imagine that these foes are apostates from religion towards the close of the millennium. None live, so far as we are informed by the Bible, during that blissful period, but the blessed and the holy, none but those who have part in "the first resurrection." It is written, "the rest of the dead lived not again" till the thousand years were finished. They have no resurrection for a thousand years after the righteous. No proposition need be stated more plainly. It is then proved positively that Gog and Magog are nothing but the wicked raised from the dead, who, with the devil, come up by God's permission to final execution.

6. After the millennium was seen to be subsequent to the Saviour's coming, the restoration of the Jews, in my mind stood in the way. It was believed that they must be restored first. On this point, I had no very definite views, except that the natural seed of Abraham were to be returned, at some indefinite period, to Judea, and probably be made instrumental in the conversion of the world. This plausible idea was founded on the promise to Abraham, that in his seed "all nations" should be blessed; but had I read my Bible (as I intend to for the future) instead of Judaizing teachers, I might have learned who "the seed" is. Gal. iii, 16. Had the promise been understood, as it is plainly stated, [Rom. iv, 13, 17.] I need not have been in doubt, for "the promise that he should be heir of the world," was not to Abraham or his seed, through the law, but through the righteousness of faith; for if they which are of the law be heirs, faith is made void, and the promise of none effect." You see the plain teaching of God was overlooked. The term "seed" was applied to the carnal Jews, instead of Christ. The carnal Jews restored, were to be made a blessing to the world—"they which are of the law" were by me esteemed "heirs," on principles, which, if true, broke up or subverted the whole gospel plan. If the carnal Jew be an heir, "faith is made void, and the promise of none effect."

My first object was to get a well defined idea of the new covenant. This comprehends all the promises. None are heirs of these promises except

they come within its provisions—except they believe. The middle wall of partition between the Jew and Gentile is broken down, so that the gospel knows no man "after the flesh." To give the promises to the carnal Jew would be to rebuild the partition wall which God has thrown down. In Gal. iv, 21-31, the Apostle names but "the two covenants," the two Jerusalems, and the two classes of people. One was after the flesh, in bondage, under sentence of being cast out—the other was by promise, free and heir to the Jerusalem above. Now we may take the curse from those who are under the law, and transfer it to the children of promise, with the same propriety that we may take the promise from believers and transfer it to those who are under the law; but we cannot do either. We must not mar "His work," which is perfect. We dare not "lay anything to the charge of God's elect," seeing it is he who justifieth them on the principle of the new covenant—"by grace through faith." We would not apply the promise, which is given only to "them who believe," to a carnal Jew, any sooner than a wicked Gentile, lest we should be accessory to their deception and ruin.

But if the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Rom. xi, 15. This I had supposed to be in harmony with the promise to Abraham that in his descendants all nations should be blessed. When the Jewish nation was cast off, the gospel was given to the Gentiles and made the means of bringing them to God; but when they should be restored, it would be a still greater blessing to the world, even as life from the dead. This is a prevailing notion; but still it is a notion not authorized by this or any other passage in the Bible. Read it with care. "What shall the receiving of them be but of life from the dead?"—*as life from the dead?* No; there is no *as* in the text. It means what it says, that their restoration is nothing "but life from the dead," nothing but a resurrection.

This is confirmed by what is said, [verse 25,] "that blindness in part is happened to Israel, until the fulness of the Gentiles be come in." Do see! The blindness is not said to be taken from them, and they made the instruments of bringing in the fulness of the Gentiles. If this had been said, we should have been authorized to entertain the prevalent expectation; but, instead of this, it is said that blindness is happened to Israel till the fulness of the Gentiles be come in—till all of the Gentiles are brought in who shall be. Their blindness will remain until the coming of Christ; then all Israel shall be saved—all God's Israel—all believers will have final, eternal salvation. They shall come out of their graves, [Eze. xxxvii, 12,] or be changed at the last trump. 1 Cor. xv, 51. This is the simple language of the Apostle; their reception is "life from the dead," or resurrection. Their blindness remains till the fulness of the Gentiles shall come in; therefore all are deceived who rely on the Jews, devoted to destruction, as a means for converting the world. Deut. xxviii, 61; Isa. lxx, 9, 15.

The apostle defines the Jew, Rom. ii, 28, 29: "He is a Jew who is one inwardly, and circumcision is of the heart." "They are not all Israel who are descended from Israel; the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed." Rom. ix, 6, 8. Ye are all the children of God by faith in Christ; Christ is "the seed" to whom the promise is made. Gal. iii. He had no natural descendants, therefore the descent is not reckoned by natural generation, but by faith, as it is written—"if ye be Christ's then are ye Abraham's seed and heirs according to the promise." Gal. iii, 29. Believers constitute the Israel of God, the "all Israel" who "shall be saved" when Christ the Deliverer shall come out of Zion. No argument is more direct. Those who believe are Christ's. They are to be "his at his coming." Them "God will bring with him." 1 Thess. iv, 14. Now as these are the children of promise, who are counted for the seed—as this class alone are named in the provisions of the new covenant, it follows, of course, that they constitute the "all Israel who shall be saved."

The mass of the Jewish nation has ever been "under the law," consequently "under its curse," not under the promise of the new covenant.—"Wrath came upon them to the uttermost;" not the promise to national restoration. Deut. xxviii, 44; Rom. xi, 9, 10. Every Sabbath-school scholar knows that "the gospel" is to be preached to every class without distinction—to the Jew and Gentile. "He that believeth and is baptized shall be saved," whether Jew or Gentile. "He who believeth not shall be damned," whether Jew or Gentile. We should rejoice that divine teaching is not yea and nay; it is all "yea;" so that every honest inquirer, who will follow the word and Spirit of God, may come directly out into light. No one need be in doubt as to who the real Israel of God are. To them all the promises belong. To the opposite class there is nothing but impending wrath. Lord, forgive thy professed people for sustaining the false and ruinous expectations of the poor carnal Jew. They have clung to their abolished system, and we have helped them to hold on to their perdition; but we should have cried aloud to them and spared not to tell them that they were under the curse. Alas for the church! it has been, for the most part, carnal; and by consequence in the same condemnation. Who can avoid this conclusion from Scripture premises? Who can wonder that professing Christians, who apply the promises of the new covenant to those who are under the curse of the old, should be in need of this solemn appeal: "Beware therefore, lest that come upon you which is spoken of in the prophets. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you." Those who are in the fog as to the "first principles of the oracles of God," may be also with regard to both prophecy and providence, relating to the second advent and the final restoration of "all Israel." They should at least beware. \* \* \*

[This appeal is from a pamphlet of 62 pages, published in 1843.]

#### Spread of the Advent Faith.

WITHIN the last twenty years, the subject of the Advent has had a greater share of attention than formerly. I am told that about seven hundred clergymen of the established church in the United Kingdom zealously teach it in their public ministry. Among dissenters we have the names of Rev. Robert Hall, William Thorpe, Joseph Tyso, John Cox, William Anderson, and many others who have held and taught it. In America it is said that about three hundred ministers of the Gospel are employed in calling attention to this blessed hope of the church. While on the European continent, in different places, the cry is rising, "Behold the Bridegroom cometh." You will now see that, independently of Scriptural testimony we can trace these views among the more pious and intelligent of the church of God, from seven hundred years before Christ to the present moment. They are, therefore, no novelties. And if we turn to the testimony of the Holy Scripture on these subjects, we find no means of evading their truth, except by perverting or rejecting the plain, literal meaning of the words in which these testimonies are given.

It is generally found by those who commence the study of prophecy, that they have not so much to learn, as to unlearn. Misled by interpreters, who depart from the literal and plain meaning of the sacred writers, they spiritualize and allegorize their words until a second revelation is made necessary, to enable them to understand and fix the meaning of the first. By this unhappy means the prophetic Scriptures are made of none effect, and half the Bible becomes, comparatively, useless to the Christian Church. But when the student reads the predictions of the second advent, and believes that they will be as literally and as minutely fulfilled as those have been which foretold the birth, miracles, and death of the Lord Jesus Christ, he views the Bible as a new book. Those parts which appeared dark and unintelligible before, now appear clear, and are easily understood to a great extent.—*Advent Tracts* Vol. I.

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, DEC. 27, 1853.

### THE SABBATH.

"REMEMBER the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 8-11.

#### A REQUEST!

Those who teach that there is no Sabbath for the gospel dispensation, are requested to give us one plain text from the New Testament that teaches that the seventh-day Sabbath has been abolished. When any one will do this, we will notice it in the Review.

This request has been repeated in eight or ten numbers of the Review, the last four months, yet no one has presented the text or texts that declare the seventh-day Sabbath abolished.

Inferences from 2 Cor. iii; Rom. xiv; Col. ii, 14-17, which do not mention the Sabbath of the Lord, should not be allowed in a case like this. God gave the Sabbath law in the plainest language possible; and no man should be convinced that it has been abolished, unless he can find inspired testimony as positive and plain.

We teach the Weekly Sabbath of the Bible, the Sabbath of both Testaments. Let those who assert that it is abolished, produce one plain text to prove their assertion. This is a reasonable request. Will they produce the text?

#### ANOTHER REQUEST!

Those who teach that the Sabbath has been changed from the seventh to the first day of the week, are requested to give us one text from the New Testament that teaches such a change; or the example of Christ and the Apostles, recorded in the New Testament, favoring such a change. When any one will point out such a text and such example, it shall be given in the Review.

#### GOSPEL ORDER.

We have stated that to arrive at and preserve gospel order will be a work of labor, care and mental suffering to those who are called to labor for the spiritual good of the flock. They must be holy men of God, called and chosen by the Great Head of the church, having all the qualifications set forth in the New Testament. If such men go forth to "preach the Word," and every where labor to establish the order of the gospel, a great work will be immediately accomplished.

But the labor, care and responsibility of this great work does not rest alone upon a few preachers.—Where are the fathers and mothers in Israel? men and women of experience to bear burdens, give wise counsel, and labor for the spiritual advancement of the young and inexperienced? Such should fill their place in the church. "Helps, governments," &c., are as necessary as teachers. And it is a fact that there are many brethren of experience and sound judgment who are better prepared to give counsel than the young and inexperienced preacher.

The whole church should be taught to feel that a portion of the responsibility of good order, and the salvation of souls rests upon her individual members. God wants no idlers in his vineyard. He hates careless, slothful christians. "Am I my brother's keeper?" inquired Cain. Some professed christians wound the Saviour, burden the church, and murder their own souls by their heedless course. In one sense we are our brother's keeper. God will accept nothing less of us, than that we love our brother as we do ourselves. Let all feel this, and act it out, and the church will at once rise in union, strength and good order.

But while the gospel minister is under the most solemn obligations to labor for the welfare of the flock, the gospel also requires the church to sustain him in this work. The Bible is plain on this point.

1. The church should sustain him by their prayers. "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds." Col. iv, 3.

"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified." 2 Thess. iii, 1.

"Praying always with all prayer and supplication in the Spirit, and watching thereunto with all perse-

verance and supplication for all saints; and for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak." Eph. vi, 18-20.

2. The church should be ready to see and to supply the temporal wants of those called to labor in word and doctrine.

"Who goeth a warfare at any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? Or saith he it altogether for our sakes? For our sakes, no doubt, this is written: that he that plougheth should plough in hope; and that he that thresheth in hope should be partaker of his hope.

If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things? If others be partakers of this power over you, are not we rather? Nevertheless we have not used this power: but suffer all things, lest we should hinder the gospel of Christ.

Do ye not know that they which minister about holy things live of the things of the temple, and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel. But I have used none of these things: neither have I written these things, that it should be so done unto me: for it were better for me to die, than that any man should make my glorying void. For though I preach the gospel, I have nothing to glory of: for necessity is laid upon me; yea, wo is unto me, if I preach not the gospel!" 1 Cor. ix, 7-16.

"Let him that is taught in the word, communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi, 6.

"Let the elders that rule well, be counted worthy of double honor, especially they who labor in the word and doctrine. For the scriptures saith, Thou shalt not muzzle the ox that treadeth out the corn. And, The laborer is worthy of his reward." 1 Tim. v, 17, 18.

Those who give evidence that they are called to the work of the gospel ministry, who possess those qualifications pointed out in the Word, should be regarded as the servants of the Most High.

"And we beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake." 1 Thess. v, 12, 13.

"Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation: Jesus Christ the same yesterday, and to-day, and for ever." Heb. xiii, 7, 8.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." Verse 17.

The idea of stated salaries, of making a traffic of the gospel, has disgusted many. And some are in danger of taking the other extreme, to have nothing to do with supporting the gospel. We would call the attention of such to the order of the gospel. Who can but admire Paul's plan in raising collections? He says:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye. Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." 1 Cor. xvi, 1, 2.

The Apostle would have "every one" take a part in this act of benevolence. The interest, and united effort, of "every one" of the church was to be enlisted in this work. And, certainly, this plan would work as well in supporting the gospel. Nothing could be better calculated to create and preserve sweet union in the body of Christ, than for all its members to unite in such acts of duty and love, as God hath prospered them. Let the poor remember the widow's two mites. "And Jesus sat over against the treasury, and beheld how the people cast money into the treasury: and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them; Verily I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: for all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living." Mark xii, 41-44.

This is a time that calls for the united effort of all. The way is fast opening for the present truth to be extensively proclaimed. Men are giving themselves wholly to the work of preaching the world-despised, yet crowning truths of the gospel; and they must be sustained. The gospel requires it of the church. And all will share the blessing in acting their part in this work, as the Lord has prospered them. The poor are not excluded from any of the blessings of the gospel.

Publications should be put into the hands of all candid readers. And all can do something in this work. The circulation of the Review should be greatly increased, and, certainly, all who profess to believe the truths it advocates, should at least pay the expense of the copy they read. We toil freely and gladly to send out light and truth through this medium, and the gospel requires of those for whom we thus labor that they should hold up our hands by each sending in the small sums necessary to defray the expenses of the paper.

We might here offer an apology for many brethren who have not been instructed in their duty, and before whom a bad example has been set. Our publications have, in times past, been handed out by some in a manner calculated to give the impression that they cost little or nothing. The Review also has been urged upon many in the same manner. And if anything has been said by such in regard to sustaining the cause, the impression has been given that only a few quite wealthy brethren should do this. That they should at once sell their possessions and use their means to sustain the cause. This has led those of more limited means to look at the more wealthy to do all. We are sorry that they have been thus taught, and invite them again to look at the case of the poor widow. Jesus did not give his approbation to her course unteasingly. It is a lesson to even the very poor of the flock. Those in comfortable circumstances, who neglect the Lord's treasury, and even receive from that treasury without making any effort to replace it, should feel greatly rebuked by it.

Some seem to get the idea that the gospel is to be supported in some miraculous manner, and never think of acting a part themselves. Let such learn their duty from the plain word of God. They are required to act themselves, instead of waiting for God to work miracles. The interest of all the church should be enlisted in this work. And let every one do his part as the Lord hath prospered him. Such a course would secure love and union, and the smiles of Heaven would be upon the church. We will give a precious extract from a letter written by St. Paul to his brethren at Rome, and leave this subject for the present. It is excellent, and we must be allowed to give nearly one whole chapter. Let every sentence be carefully read and considered. It comprises much of our christian duty.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but

be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God. For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. For as we have many members in one body, and all members have not the same office.

"So we, being many, are one body in Christ, and every one members one of another. Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering: or he that teacheth on teaching: or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity: he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.

"Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another. Not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as lieth in you, live peaceably with all men." Rom. xii, 1-18.

#### A Bible Course.

It is frequently the case that when persons are publicly reprov'd for public faults that they at once make this complaint, "You have not taken a Bible course." Now such are mistaken. Public faults and sins should not be reprov'd in a private manner, but publicly. Says Paul to Timothy:—"Them that sin, rebuke before all, that others also may fear. I charge thee before God, and the Lord Jesus Christ, and the elect angels, that thou observe these things, without preferring one before another, doing nothing by partiality." 1 Tim. v, 20, 21.

We see this sentiment carried out in the case of Paul rebuking Peter, as follows:—"But when Peter was come to Antioch, I withstood him to the face, because he was to be blamed. For, before that certain came from James, he did eat with the Gentiles: but when they were come, he withdrew, and separated himself, fearing them which were of the circumcision.

And the other Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Gal. ii, 11, 14.

But those who complain that a Bible course is not taken, when they are publicly reprov'd for public faults, refer to what our Lord has said relative to a case of trespass recorded in Matt. xviii, 15-17. "Moreover, if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother.

But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

Let it first be understood that our Lord is here speaking of a case of individual trespass, and not a public sin. His object in giving such directions was evidently to save the church, if possible, from entering into the trial of one who might be overtaken in trespass. To save the church this trial, the injured

brother must take the one who has trespassed against him, and tell him his fault alone. But if his erring brother will not hear him, he must make another effort to gain him before troubling the whole church with his case. He must take one or two of the strongest and most experienced of the church with him. If they can gain the erring brother, they save him, and save the church a trial also. Who can but admire the course, here marked out by our Lord? If all would follow it, much trouble would be saved. But it is sometimes the case that those who think they are injured, are ready to report the supposed wrongs of a brother to all the rest of the church first. Such a course is calculated to create confusion, and bitter feelings. It would be much better to take a "Bible course," and first go to the person supposed to be in the fault; and in ninety-nine cases out of one hundred, difficulties of this kind can be settled without the church knowing anything about them.

But where wrongs are publicly known, and the church and community have been affected by them, reproofs and confessions should be as public as the sins. In both cases, in public faults and sins, and private trespass, Christians should take a "Bible course."

#### HOW TO SUFFER WITH CHRIST.

"FORASMUCH then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin." 1 Pet. iv, 1. In this verse we are told, in the first place, that Christ hath suffered for us in the flesh. Secondly, to arm ourselves with the same mind, that is to suffer as he did, or with him. And thirdly that he that hath suffered in the flesh, (or with Christ,) hath ceased from sin. And why should he cease from sin? "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Verse 2.

In the first place we have sufficient testimony from the word of God, that Christ did actually suffer for us. I will quote a few passages to sustain this point. "Because Christ also suffered for us, leaving us an example, that ye should follow his steps." Chap. ii, 21. "For Christ also hath once suffered for sins, the just for the unjust." Chap. iii, 18. Why did he thus suffer for us? That he might bring us to God. Verse 18. In what way did he suffer for us? "Being put to death in the flesh, but quickened by the Spirit." Chap. iii, 18. "For though he was crucified through weakness, yet he liveth by the power of God." 2 Cor. xiii, 4. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Phil. ii, 8. "For when we were yet without strength, in due time Christ died for the ungodly." Rom. v, 6. "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Verse 8.—"For in that he died, he died unto sin once: but in that he liveth, he liveth unto God." Chap. vi, 10.—"For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." Heb. ix, 26.

These texts are sufficient to show in what the suffering of Christ consisted; viz., dying for our sins—in being put to death in the flesh. The second point to be noticed is that we are to arm ourselves with the same mind, that is, to suffer in the flesh, or with Christ. "If so be that we suffer with him, that we may be also glorified together." Rom. viii, 17. "For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake."—Phil. i, 29. "If we suffer, we shall also reign with him." 2 Tim. ii, 12.

The question may now arise, how are we to suffer in the flesh, (or with Christ) that we may cease to sin? I answer, that as Christ died, was crucified, put to death in the flesh, so also, we must be crucified with Christ, put to death in the flesh, that is, the old man, the carnal mind, the lusts of the flesh, must all die, or we can never be glorified, and reign with

Christ. "For if we be dead with him, we shall also live with him." 2 Tim. ii, 11. "For ye are dead; and your life is hid with Christ in God." Col. iii, 3. "I am crucified with Christ." Gal. ii, 20. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we be dead with Christ, we believe that we shall also live with him." Rom. vi, 6, 7, 8. "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." Rom. viii, 10. "And they that are Christ's have crucified the flesh, with the affections and lusts." Gal. v, 24.

These passages are sufficient to show how we are to suffer in the flesh, (or with Christ,) that we may cease to sin. Some, at least, do not seem to understand what it is to suffer with Christ. They seem to think that because they embrace the Sabbath, with other truths, and bear some opposition from the world, that they are suffering with Christ, while they are living after the flesh, and gratifying many of the lusts thereof. The reason that Peter gives for suffering in the flesh is, "That he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Again, says Peter in his second Epistle, Chap. i, 4, "Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but of the world." 1 John ii, 16.

We see at the present time that the world is full of corruption. "Through lust" men have corrupted themselves and become as "natural brute beasts;" and if they do not escape by these "exceeding great and precious promises," they will assuredly "utterly perish in their own corruption." There are many ways in which men corrupt themselves, and probably in no one point, more than in eating and drinking. The world is full of inventions in the art of preparing something to gratify the appetite. It is the custom of most of professors of religion at the present day to get up parties of pleasure where they can gratify their own appetite in feasting, and "eating and drinking with the drunken." Matt. xxiv, 42. Surely they are "lovers of pleasure more than lovers of God." 2 Tim. iii, 4.

Our Saviour understood how it would be down in these last days, when "perilous times" should come, and in view of this state of things he says, "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. What does he mean by surfeiting? The definition of surfeiting is, to cause an indisposition by excess in eating and drinking. So we see that Jesus has cautioned us, who live in the end of the world, against gratifying the flesh in this point. To this agree the words of Paul: "But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfill the lusts thereof." Rom. iii, 14. "This I say then, Walk in the Spirit, and ye shall not fulfill the lusts of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. v, 16, 17. "So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." Rom. viii, 8, 9, 12, 13. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption: but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. vi, 7, 8. Also, Peter

exhorts us about these things: "Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul." 1 Pet. ii, 11. "As obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation." Chap. i, 14, 15.

ELIAS GOODWIN.

Oswego, N. Y., Dec. 1853.

#### The New Heavens and the New Earth.

WHEN God created the heavens and the earth, he saw everything that he had made, and behold, it was very good. No blot, no defect could be seen upon the face of the whole creation. The earth brought forth without toil, in teeming plenty, for the sustenance of man and beast; the inferior creatures were all perfect after their kind, and adapted to answer the purpose of the great Creator's wisdom and goodness; while man, as the chief of the works of God, stood in the image and likeness of his great Creator, and was qualified for communion and intercourse with him. In this happy state, abundance, peace and happiness, were the order of the day; and want, pain, toil, sorrow and death, were altogether unknown. The earthly state then resembled the heavenly state; the creatures were happy; and the beneficent Creator could rejoice in the works of his hands.

But this fair scene was soon marred. Man sinned against his God, and became the subject of the Divine displeasure. The fearful consequences of this awful catastrophe are, the earth is cursed with sterility and barrenness, and only yields to its inhabitants a scanty pittance in consequence of toil, and sweat, and skill; the inferior creatures are subjected to suffer pain, and death: and man the transgressor is doomed, after a short life of toil and sorrow, to return to the dust of the earth, from which he was taken at first. Thus we see the whole creation travelling in pain, and reduced from a state of pure, uninterrupted happiness, to a state of suffering and of death.

But this sad state is not to last always; creation is not to lie in ruins forever; the Creator is not always to be dishonored by the destruction of the works of his hands. A remedial measure is provided for rational creatures, who neglect not the great salvation, by the atonement of the crucified Redeemer; that measure, though now applied chiefly to those whom God is now taking out from among the Gentiles who are to reign with his Son in the heavenly kingdom, is rich in its benefits, and these will be applied in all their abundance, when he that sits upon the throne, shall make *all things new*.

This "resurrection of all things" to their first condition, is the grand event for which creation is described as waiting. To this we find numerous prophecies in the Old Testament, referring; and, in the prospect of this regeneration, the earth, woods and sea, are called upon to rejoice; while the animate creation is represented as looking with outstretched neck, for the great deliverance. And it shall not be disappointed; its Maker's word is passed for the security of its hope; and that gracious word is, "The creature itself shall be also delivered from the bondage of corruption into the glorious liberty of the sons of God." With sinful man the creation has sunk into a state of suffering; and with redeemed man it is destined to rise into a state of felicity and glory.

The application of this remedial measure, will probably involve germinating qualities. At the coming of the Saviour it seems clear to the writer, that one renewing change will take place in the earth, and in the inferior creatures. Then the earth will yield her increase, and the trees their meat, and the wolf also shall dwell with the lamb. Isa. lxxv, 17-25. But it is after that all rule and authority, and power, except God's, are put down and the Son delivers up the kingdom to the Father, that the work is completed. The mission of the Son is to destroy the works of the devil, which can only be done by restoring the creation to its first condition. But this is not the whole. Reward as well as restoration, is included in the glorious liberty of the sons of God: and when the Father comes, and dwells, as God, with men, he will

communicate such an additional amount of bliss and glory to the restored creation as shall abundantly reward the creatures for the sufferings of the gloomy past. Then the character and conduct of God in the permission of temporary evil will be vindicated. The riches of his glory and goodness will be revealed.—Felicity and glory will be brought out of suffering and humiliation. And in one eternal burst of gratitude and joy, every creature which is in heaven, and on the earth, and such as are in the sea, and all that are in them, will be heard saying, "Blessing, and honor, and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." The Lord will then rejoice in the works of his hands; and the glory of the Lord shall endure for ever.—*Toronto Christian Obs.*

#### Desiring the Lord's Coming.

'Twas the character of believers of the Old Testament: they waited for the consolation of Israel. 'Tis the description of the saints in the New: they love the appearance of Christ. If they longed for his coming in the flesh, though it was attended with all the circumstances of meanness and dishonor, the effects of our sins, with what ardent and impatient desires should we hasten his coming in glory, "when he shall appear the second time to them that look for him, without sin, unto salvation!" Heb. ix, 28.—Then he will put an end to all the disorder of the world, and begin the glorious state wherein holiness and righteousness shall be crowned and reign for ever. The Christian Church joins in that ardent address to the Saviour—"O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains may flow down at thy presence! As when the melting fire burneth, the fire causeth the waters to boil; to make thy name known to thine adversaries, that the nations may tremble at thy presence." Isa. xliv, 1, 2. Although the beauty and frame of this visible world shall be destroyed, yet that dreadful day shall be joyful to the saints. For then all the preparations of infinite wisdom and goodness, the things that eye hath not seen, nor ear heard, neither have entered into the heart of man, shall be the everlasting portion of those who love God. Come, Lord Jesus.—*Bates' Harmony of the Divine Attributes.*

#### COMMUNICATIONS.

##### From Bro. Loughborough.

DEAR BRO. WHITE:—The Lord has made us to rejoice of late here in Ohio on account of his rich blessing to usward. I have held meetings since I wrote you, in York, South Ridge, and Green Springs. In York, we called on Eld. Gillmore, and had some conversation with him. He is still investigating the truth, and desires to know the whole truth. We held two meetings there. Some interest is manifested. At Green Springs, found Bro. Huber still rejoicing in the truth. On Sixth-day, in company with Bro. Day, (who conveys us from place to place,) I called on Bro. Hawkins and companion at Fremont, found they had kept the Sabbath since Bro. Bates was there. In Green Springs, we held five meetings, commencing with the evening of the Sabbath. Here Bro. Bates gave one public lecture about two months since, and left the people anxious to hear more on the subject. A deep interest was manifested during the lectures, evinced by the almost breathless silence, and falling tear. At the last lecture, First-day night, the school-house was filled, and many stood round the house, who placed their ears against the windows, anxious to catch every word.

I was urged earnestly to give another full course of lectures, which I have promised to do in two or three weeks, providence permitting. Several have decided to keep the commandments, among whom are Bro. Huber's children, mother-in-law, and other relatives. Many who were in the first messages, were made to rejoice on seeing the apparent failure harmonized.

The third angel's message is rising in Ohio, to God be all the glory. We have returned to Milan, and

expect to leave in a day or two for Clarksfield, to give a few lectures. The way is opening about five miles from this place, to give lectures in the neighborhood near where Bro. Day formerly lived. The Lord has heard prayer, and is opening the way before us in Ohio. On our return from Green Springs we called on Eld. Carlton, found him much interested in the truth. He admits our view of the two-horned beast.—O Lord speed the truth, is my prayer.

J. N. LOUGHBOROUGH.

Milan, O., Dec. 15th, 1853.

##### From Bro. Gurney.

DEAR BRO. WHITE:—I perceive that you are at work on the subject of Gospel order. I hope that you will be able to present the subject in a manner that will honor God, and promote his cause. Certain it is that we cannot honor God better than by taking diligent heed to his word, and making it our *only rule of faith and practice.*

The brethren in this vicinity have for sometime considered on the importance of Gospel order, and of maintaining such order in the church. Consequently, in a meeting of the church, a few weeks since, the subject was investigated in the light of the Gospel, which seemed to lay us under the necessity, of entering upon the work of maintaining Gospel order, and of taking such action as the Bible seemed to warrant, and as circumstances seemed to demand, that we might preserve a healthy state of religious feeling. We therefore selected two brethren, one in Fairhaven and one in Dartmouth, to act the part of "deacons," as denominated in the Bible. The cases of these brethren were to be presented before those assembled in general conference at Dartmouth, then and there to meet the approval or disapproval of the brethren assembled. The action of the Church-meeting, met the approbation of all the brethren in conference without a dissenting voice.

Bro. Wheeler was fully satisfied that the action of the church was in Gospel order; and reference was made to the necessity of such order from the fact that if the church would be in a healthy state, she must be in a suitable position to attend to the Lord's supper. And as the messengers are called to travel, the church should not depend on them to administer the Lord's supper, therefore it seemed proper to set apart some one in the church for the purpose of more fully maintaining Gospel order. See Acts vi, 1-7.

After weighing the matter for a short time, Bro. Wheeler saw his duty clear. Sabbath afternoon, he presented the subject of Gospel order in a plain, interesting and profitable manner. At the close of his discourse, he proceeded to set apart those brethren, by prayer and laying on of hands. While thus engaged, the Spirit of God was manifestly present, to bless. And we felt that in answer to prayer the work was ratified in the Heavenly Sanctuary. The peace of God rested upon us. All seemed clear and free.

H. S. GURNEY.

North Fairhaven, Mass., Dec. 18th, 1853.

##### From Bro. Hostler.

DEAR BRO. WHITE:—It is nearly a year since you first sent the *Review* to me. I have in a measure believed in the Second Advent of the Lord Jesus, since the year 1843, feeling at times that it was near at hand, but had never heard anything of the third angel's message till about a year ago, but was not satisfied in my mind till recently, when Bro. Rhodes called on me and left the "Conversation on the Sabbath Question," and "A Refutation of the claims of Sunday-keeping," and "A Review of the remarks of O. R. L. Crozier," also, "The Sanctuary and twenty-three hundred days," from the perusal of which I have become satisfied that the keeping of the first day of the week was not authorized by God, but that the seventh-day Sabbath was instituted by God, and enjoined on his people; it was kept by the Saviour, and we read that the apostle Paul preached in the synagogue every seventh day. I bless God for the truth.

Dear Brother, we want more light. We want to know all the truth. We anxiously ask that if any

ministering brother comes this way, to call and spend a little time with us; for there seems to be quite an interest awakened in the minds of the people; some in favor, and some in opposition to the cause. We pray that we may be enabled by the grace of God to keep all the commandments, that we may be numbered with those of whom it is said, "Here are they that keep the commandments of God and the faith of Jesus."

Yours in hope of a coming Saviour,

B. HOSTLER.

Peterboro, N. Y., Dec. 15th, 1853

##### From Bro. Lee.

DEAR BRO. WHITE:—I wish to say to you that I am truly thankful for the *Review*. It is a great consolation to me to read the letters it contains from the scattered remnant, and to learn from them that the commandment-keepers in many places are increasing in strength and numbers.

We have had some very severe trials to pass through here, but the Lord has been with us, and sustained us up to the present time; and I am determined to trust in him that I may be as Mount Zion that cannot be moved.

A. LEE.

Stanstead, C. E., Dec., 6th, 1853.

##### From Sister Gardner.

DEAR BRO. WHITE:—We feel much interested in the *Review*. The Lord is working through this medium in the gathering of that peculiar people whom Jesus will present without spot or wrinkle or any such thing to his Father.

It is cheering to hear from so many of our brethren and sisters what the Lord is doing for them, and that the cause is advancing, East, West, North and South. Praise the name of our God. How it rejoices our hearts to learn that so many of the children of the remnant are yielding to the force of truth.—May the Lord enable us who are parents to offer believing prayer for our children. We have been much grieved to see the weekly receipts fall off so much of late. These things ought not so to be. We think if all inquired diligently of the Lord what he would have them to do, it would not be so; indeed it must not be so. We must have a paper and it must be sustained in a way that will honor God, and relieve those who conduct it from trial and embarrassment. 2 Cor. viii, 13, 14. "For I mean not that other men be eased and you burdened. . . . that there may be equality." We have no fears but the paper will be sustained, but hope all who are able to pay anything for its support will do so, that they may be benefited in doing their duty.

We feel thankful to God that we have been led by his Spirit to see the present truth. It has done a great work for us, but yet much remains to be done in us before we shall be prepared to receive the refreshing which the Lord will pour upon his people, to fit them to stand in the time of trouble, [Dan. xii, 1,] when God's people will be delivered, every one that shall be found written in the book. Oh how holy, how unblamable must we be to be found of him in peace. Pray for us.

Yours striving for eternal life,

D. S. GARDNER.

Panton, Vt., Dec. 15th, 1853.

#### Extract of Letters.

Bro. G. W. Holt writes from Manlius, N. Y., Dec. 15th, 1853:—"I have been laboring principally in new places, where but little has been heard on the subject of present truth. A good interest was manifested by many, who are anxious to hear more on the subject. The way is opening into new fields, and the Lord is fitting hearts to receive the truth."

Bro. S. Armstrong writes from Kirkland, Oneida Co., N. Y., Dec. 1853:—"I have read the *Review* and it has been a great help to me in keeping the Sabbath. It is but a short time since I commenced trying to keep the Lord's Sabbath. I meet with much opposition, and have need of great faith in order to stand. I was brought up to keep the first day as the Sabbath, but when I read God's holy word for myself, I found I was not keeping the Sabbath which he commanded. I praise the Lord for his goodness shown to me. I intend to keep all the commandments, the Lord being my helper. I am thankful that I have the Bible for my support. It is my chart, praise the Lord."

## GOOD TESTIMONY.

[ALTHOUGH the *Advent Herald* gives up many of the strong points of the original advent faith, which it has formerly ably defended, yet it gives good testimony in favor of B. C. 457 being the date to commence the Seventy Weeks. The following is from the Editorial of Nov. 5th, 1853. Let it have a careful reading.]

"The decree, from which the seventy weeks were to be dated, gave authority not only for constructing what is called the wall, but for the restoration, as well as for the re-building of the city.

Any impartial reader must see that Jerusalem is restored when the people go back there, re-establish their city polity, and re-commence the regular offering of their sacrifices, and the observance of their daily worship—all of which continued uninterruptedly. For this restoration of Jerusalem, the decree made provision, when it said: 'And thou, Ezra, after the wisdom of thy God; that is in thine hand, set magistrates and judges, which may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye them that know them not. And whosoever will not do the law of thy God, and the law of the king, let judgment be executed speedily upon him, whether it be unto death, or to banishment, or to confiscation of goods, or to imprisonment.' Ezra vii, 25, 26.

Here is the restoration of Jerusalem by the establishment of judges, and law; and, the power of Ezra being unlimited by it, he was empowered as he understood in his prayer, to proceed at any time with its construction. The prophecy does not affirm that the wall will be built in troublous times as soon as the decree should be given authorizing their construction. All that it affirms is, that there would be troublous times when they should be built. A delay of thirteen years in the erection of the wall, is no argument against the validity of the decree which authorized it.

Was any decree granted to Nehemiah?

We find no evidence of any. He asked permission of the king to go up and do what Ezra had not done. Ezra had restored the national polity according to the decree, but had not re-built the city which he was authorized to do, by the unlimited nature of the decree. Nehemiah says, (ii, 6,) 'It pleased the king to send me,' &c. There is no evidence that such permission was anything but verbal. When he had gained the king's consent, he next requested letters from the king to 'the governors beyond the river,' for the means of conveyance to Jerusalem, and one to the keeper of the king's forest for timber. 'These letters' were not addressed to Nehemiah, as a decree would have been, and as the decree was to Ezra, but were directed to the king's subordinates; these are nowhere denominated decrees; if they were, they would not constitute one decree, as the prophecy contemplated, but would have been a series of decrees; and they were considered by the Holy Spirit as of so much less importance than that given to Ezra, that no copy of them was preserved by the inspired penman who simply states their import. In contrast with these, the decree given to Ezra was one decree. It was expressly denominated a decree. It is a state paper, having all the formality that such a document could be invested with; was directed, not to the king's subordinates, but to Ezra himself; and a full copy of it has come down to the present time. The Holy Spirit caused it to be entered in full on the records by the inspired penman. Shall we disregard such an indication of God's estimate of it? It begins with:

'Artaxerxes, king of kings, unto Ezra the priest. . . I make a decree,' &c.

Where, in the permission given to Nehemiah, is there any evidence of such a decree's being addressed to him? No one will attempt to show any. The decree having been given to Ezra, all that Nehemiah needed was simple permission to go up and complete what Ezra had begun, and letters to the king's subordinates for such assistance as he should need. Ezra

went up and restored the city; (of which Barnes says, 'The Hebrew is properly to *cause to return*,') and then Nehemiah, under the same decree, and by subsequent permission, went up and in troublous times, built the wall which Ezra thanks the Lord for inclining the hearts of the kings of Persia to give them."

## OBITUARY.

Sister Amanda M. Washburn died Apr. 24th, after an illness of several months. Her mind became somewhat impaired by her disease, yet she gave good evidence that her heart was right with God. Her Bible she made her constant companion, and she delighted greatly in its sacred pages. She was devotedly attached to the advent people and the cause of truth.—She loved the Holy Sabbath, and the hour of prayer was ever a welcome season to her.

For three weeks before her death she had but little consciousness of any thing that was passing around; yet the mention of the Saviour's name seldom failed to gain a response. At times when repeated efforts were made in vain to arouse attention upon other subjects, if asked, *Do you love Jesus?* with a smile she would quickly reply, "Oh! yes." Blessed is the thought to her dear parents and friends that, though she is now dead, she will live again, and that when her Saviour appears, she will appear with him in glory.

Oct. 31st, Bro. Benaiah Moody died, aged 56 years, in glorious anticipation of a better life beyond the grave. He retained his senses until the last moment. Bro. Moody was among the first that embraced the Advent doctrine in Paris. In the fall of 1851 he was brought low by disease, (ulcers in his stomach) the same of which he died, whereby he was brought to see that he was not all right. He had previously had some convictions upon the Sabbath truth. He then felt assured his sickness was not unto death, but that he should be raised up to keep this holy day. It was even so. After embracing this truth he maintained a closer walk with his Maker. His family, though they have no sympathy with the faith he professed, testify that his life, particularly after he embraced the Sabbath, was such that they could not doubt his piety.

The last time Bro. Moody met with us he referred to his declining health, and expressed his conviction that he was enjoying his last privilege of meeting.—The afternoon that he died he said he would like to have his neighbors present, he felt just like talking, and with them he would gladly leave his dying testimony to the truth. Many precious words dropped from his lips to his sorrowing family. To one he said, "Dear daughter, I want you to promise me that you will prepare to meet me in heaven." He entreated her to keep the Holy Sabbath, saying, "it will do you no good to keep the Pope's Sabbath, and it will do you no hurt to keep the Lord's Sabbath, but it will make you happy."

Upon his declining to take a little nourishment, an Advent friend who was standing by, said, "Bro. Moody, the next time you eat, it will be at that great supper-table when Jesus himself will come forth and serve you." His countenance lightening up with inexpressible joy, he replied, "Yes! I shall eat my next supper there."

About six, P. M., he fell asleep.

"Asleep in Jesus! O how sweet  
To be for such a slumber meet!  
With holy confidence to rest  
In hope of being ever blest."

Also on the morning of the 23d ult. Martha Chase died of consumption, in her 15th year. Being of a very diffident turn she said but little, and it was difficult to understand the state of her mind. She was a conscientious observer of the Sabbath, even while away from home, though, as she acknowledged during her sickness, she had done some things on that day she ought not, for which she was very sorry.—In the early part of her sickness, she would weep if death was mentioned; but at length she would talk upon the subject with calmness, and repeatedly assured her anxious parents that the Lord had forgiven all her sins and he would take her to himself. Her end was very peaceful: leaning her head on Jesus' breast, she breathed her life out sweetly there. A.  
Paris, Me., Dec. 1853.

## To Correspondents.

1. In writing to this Office, let everything of a business nature be put on a part of the sheet by itself, or on a separate sheet, so as not to be mixed up with other matters.

2. Be careful to write all names of persons and places, plainly and distinctly.

3. In all cases give the name of the Post Office, County and State. When a Town or Village is called by one name, and the Post Office by another, be sure to give the name of the Post Office.

4. When the direction of a paper is to be changed, do not forget to name the Office to which it has been sent.

5. Let everything be stated explicitly, and in as few words as will express the writer's meaning.

6. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the Word of God, as some do.

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

## Appointments.

PROVINCENB permitting I will hold meetings in Michigan as follows:—Jackson, Fifth-day, Dec. 29th; Sylvan, where Bro. Glover and others may appoint, Sabbath and First-day, Dec. 31st and Jan. 1st.

My Post Office address for the present, is Jackson, Mich., care of D. R. Palmer. JOSEPH BATES.

BRN. Ingraham and Hutchins, will hold conferences with the brethren as follows:

Callin, Sabbath and First-day, Dec. 31st, and Jan. 1st; Ulysses, Penn., Jan. 7th and 8th, 1854.

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

In behalf of the friends, W. PHELPS.

The Post Office address of Bro. A. S. Hutchins, for the present is Moreland, Chemung Co., N. Y.

The Post Office address of Bro. Henry Lyon is Battle Creek, Calhoun Co., Mich.

## Letters.

W. Philips, H. C. Pierce, N. A. Perry, S. T. Cranson, A. A. Dodge, G. W. Holt, J. C. Day, M. E. Cornell, S. M. S., F. Strong, J. N. Andrews.

## Receipts.

W. J. Mills, C. Cole, L. Avery, I. D. Perry, J. Marsh, J. Nicholes, R. W. Avery, L. B. Stowell, Z. Brooks, B. Hostler, A. M. Lindsley, J. Whipple, E. Lotthrop, W. Harris, W. Snow, each \$1.

N. K. Kellogg, J. Weed, each \$2. S. Armstrong, H. Gardner, D. Robbins, each \$5. J. M. Avery, \$10. A. H. Huntley, D. C. Elmer, B. B. Brigham, each \$1.50. C. Bigelow, \$1.60. A. Avery, \$1.75. \$118.91 behind on REVIEW  
No Paper next week.

## Publications.

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

Review of O. R. L. Crozier on the Sabbath—48 pages—price 5 cents—postage 1 cent.

A Refutation of the Claims of Sunday keeping to Divine Authority; also, a lengthy extract from the History of the Sabbath—40 pages—price 4 cents—postage 1 cent.

The Sabbath by "Elihu"—16 pages—price 1 cent—Volume I, II and III of the REVIEW, bound in paper covers—price 40 cents for Vol. I and II, and 80 cents for Vol. III.

Youth's Instructor, Vol. I, in paper covers—price 25 cents. Signs of the Times—124 pages—price 8 cents—postage 1 cent.

Our collection of Advent and Sabbath Hymns, with the Supplement bound with it—144 pages—price 30 cents—postage 5 cents.

Time and Prophecy—a Poem—120 pages, well bound—price 25 cents—postage 5 cents.

THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2.

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TERMS—We make no charges. Those who wish to pay only the cost of one copy of the REVIEW, (as some choose to do,) may pay \$1.50 a year. Canada subscribers, \$1.75, when the postage is pre-paid.

That we may be able to send the REVIEW to the worthy poor, and to many who have not yet embraced the views it advocates, it will be necessary for all the friends of the cause (who are able) to pay the cost of their own paper, and for many of our readers to pay for one or more others.

All communications, orders, and remittances should be addressed to JAMES WHITE, Ed. of REVIEW, Rochester N. Y. (post-paid.)