

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."

VOL. IV.

ROCHESTER, N. Y., THIRD-DAY, NOVEMBER 1, 1853.

No 17

JOY COMETH!

BY ANNIE R. SMITH.

Weeping may endure for a night; but joy cometh
in the morning. Ps. xxx, 5.

Weeping endures but for a night,
Joy cometh with the morning light;
Joy cometh of celestial birth,
Unsolled by the blight of earth

Joy comes each faithful heart to thrill,
That fears of change no more will chill;
Transporting joy, that fills the soul,
While everlasting ages roll.

Then, mourning pilgrim, upward gaze,
Beyond this dark and thorny maze
A joy for every tear is found,
A healing balm for every wound.

No sorrow there shall dim the eye,
No wintry winds or storms are nigh,
No sighs borne on the fragrant air;
But all shall in the glory share.

Let hope thy bosom cheer, forlorn,
To holdly breast each rising storm;
For whatsoever thy grief may be,
The morning bringeth joy to thee.

Awake! for lo, not distant far,
The rising of the Morning Star;
O watch to catch the new-born ray,
That ushers in a cloudless day.

Hail! glorious morn! whose radiant light,
Shall bid the darkness take its flight
Shall chase the shades of gloom away
And night be turned to endless day.

NARRATIVE OF RECENT EVENTS.

BY J. W. MORTON.

[THE following experience of J. W. Morton, in relation to the Sabbath, is from a tract published by himself in 1850. The readers of the REVIEW will be interested to learn the manner in which he was treated by his former brethren, simply for taking the Word of God for the man of his counsel, and heeding this plain injunction, "The seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work." It shows the weakness of those who oppose the Sabbath of the Lord, and endeavor to establish in its stead, that darling off-spring of Papacy, the Pagan Sunday; and, indeed, the actions of the Synod against him, remind us more of the bigoted proceedings of a Catholic Priesthood, than the deliberations of Christian men, who profess to follow the Bible as their only guide. It shows to what unjust and disgraceful means, Error will resort to save itself.]

On the 13th of December, 1847, I landed with my family in Port-au-Prince, Haiti, the first Foreign Missionary of the Reformed Presbyterian Church in the United States. I began my labors soon afterwards, and continued them, without serious interruption, till the 21st of April, 1849, when a train of circumstances, to which I am about to advert, made it necessary that I should return home.

In the latter part of December, 1848, I was unexpectedly called upon to defend the practice of keeping holy the first day of the week, in place of the seventh. I had been taught from my infancy, that the moral law, "summarily comprehended in the ten commandments," is the only rule of moral conduct; and I had supposed, that it required me and everybody else to keep the "Christian Sabbath" on the first day of the week. On examination, however, I was forced to the conclusion, that the fourth commandment enjoins nothing else than the sanctification of the seventh day. Of course,

then, I must either renounce this precept, as a part of the rule of my life, or endeavor to keep holy the seventh day of the week. The former I might not dare to do; the latter I knew I might attempt, without offending God, or insulting the majesty of his law.

The question then came up, Is there any scripture authority for keeping holy the first day? Does God require it? I knew very well, that if God does not require it, I could not, as a reformed Presbyterian, bind my conscience to it. I took up the Bible, resolved on a prayerful and thorough search. I wished to assure myself of the divine authority of the first day, even after I was satisfied that the claims of the seventh are indisputable. But how was it possible to gain this object? Every text to which I was referred for proof seemed to lack the very thing that I most wanted, a *certain testimony to the institution of a Christian Sabbath*. I reasoned thus:—The fact that Christ appeared once or twice to his disciples on the first day of the week, and the fact that the disciples met *once* on that day to break bread, and the fact that Paul commanded the Corinthians and Galatians to 'lay by them in store' on that day, as God had prospered them—these facts, with a few others, *might* shed light on the institution, if *one single text* could be found, to prove its existence. But if this can not be found, they do not touch the question at issue. And how I did long for that *one text*! How I chided with the Apostles for not having made known more clearly what I had determined to be the will of God! Never did Rachel mourn for her children, as I mourned for that *one text*: but, like her, I could not be comforted, because *it was not*!

I was thus driven to the conclusion, that, should I make conscience of keeping holy the first day of the week, I would offer to God a service that he did not require, and could not accept at my hands.

But what was I to do? This was the great *practical* question. Could I, with my then present views, continue to preach the gospel, as I had done before, in that "land of darkness, and of the shadow of death?" Could I teach the children in the school, as I had taught them before, that God had changed the Sabbath to the first day of the week?—Could I proclaim to the benighted heathen, that they might habitually break the fourth commandment with impunity? Could I, as a Protestant missionary, become the partizan of him who thought "to change times and laws," [I believe that the prophecy in Dan. vii, 25, refers mainly to the change of Sabbath-time, and Sabbath-law. What time, of divine appointment, it may be asked, was ever changed, except the time of the Sabbath?] by assuring his devotees, that his changes had been made by divine authority? Or, on the other hand, could I carry out my convictions of truth and duty, declaring the whole counsel of God, as I then understood it, and retain, at the same time, my connection with my brethren at home? Would they grant me this privilege, and, if they would, could I accept it.

A little reflection served to convince me, that all these questions must be answered in the negative. It was no small matter, to resolve upon breaking those bonds of ecclesiastical fellowship that had so sweetly bound me to the Reformed Presbyterian Church. A struggle, painful indeed, but not protracted, ensued. I resolved at once to keep the Sabbath in my family, though I feared it would not be honest to make any *public* exhibition of my views, while I continued to minister by the authority of the Synod. I know not what I

should have done, had not my change of sentiments brought with it the needed consolations. Whatever were the "vexing thoughts" with which my heart was oppressed, during the first six days of the week, I found invariably, in the quiet retreat of my little family, on the seventh, that "peace of God that passeth all understanding." Yes, Haiti, when the recollection of thy brilliant skies, thy evergreen mountains, and thy sweet clear rivers, shall have ceased to awaken joy in my bosom, the memory of thy Sabbaths shall be "my songs in the house of my pilgrimage!"

Convinced as I was, that something must be done immediately to bring the subject of my change to the attention of the rulers of our church, before the next meeting of the Synod, I prepared the following Circular Letter, which I transmitted to more than seventy ministers and elders, in different parts of the United States.

CIRCULAR.

Port-au-Prince, Haiti, Jan. 17th, 1849.

MY DEAR BROTHER,—The mutual relation existing between us, as members of the same Synod, the glory of our common Lord, the interests of our Mission; and a sacred regard for personal character, all require, that the following statement be transmitted to you and my other co-presbyters, with as little delay as possible. If I am not actuated herein by a desire to promote God's glory and the salvation of men, may the Lord rebuke and forgive me, and "let the righteous smite me, it shall be a kindness!" May the Head of the Church grant to you, and to all the other members of Synod, a disposition to hear, with patience and candor, a narration of my recent experience, in which perhaps you may find things both "new and old."

My sentiments in relation to the "Sabbath of the Lord our God," have undergone an important change; to which I now wish to call your attention. Our Confession of Faith, Catechisms, and Testimony, all teach that the first day of the week is, and has been ever since the resurrection of Christ, the Christian Sabbath. This doctrine *alone*, of all those contained in our Standards, though I did believe it till lately, I can no longer receive.—As to the *manner* of sanctifying the Sabbath, I believe all that you and I have always contended for; but, for the present, I am constrained to believe that the seventh day of the week is the only weekly Sabbath that God has ever appointed.

My attention was first called to this subject by Rev. W. M. Jones, Missionary of the Baptist Church, who has recently abandoned his earlier views and practice in regard to the Sabbath. He not only argued the question with me at length, but gave me some publications of the American Sabbath Tract Society, which, as they seemed to breathe a spirit of ardent piety and zeal for God's law, I read with attention. Both in my discussion with him, and in the reading of those tracts, I struggled with all my might to convince myself, from the Scriptures, of the divine appointment of the first-day, or Christian Sabbath. But though I did not then doubt it, I was astonished to find how hard it is to prove it.

I searched all the books I could find, bearing on this question, and discovered, what I had never noticed before, that the early French and Genevan Reformers, with Calvin at their head, had taught the abrogation of the fourth commandment, as a ceremonial institution; and that they contended for a Sabbath, or stated day of worship, under the gospel, only as a wise and necessary human arrangement. I found that even Turretin, at a later period, had

taught that the fourth commandment is partly ceremonial, and that it was necessary to change the Sabbath from the seventh day, in order to put a difference between Jews and Christians. I found also, in my books, quotations containing similar sentiments, from the celebrated Augsburg Confession. The only authors I could find who had attempted to prove, from the Scriptures, that the Sabbath has been changed from the seventh to the first day of the week, by divine authority, were Turretin and the framers of our Standards. These authors appeared to depend mainly for proof upon three texts of Scripture:—Acts xx, 7; 1 Cor. xvi, 1, 2; and Rev. i, 10. When I came to examine these texts, I was surprised and mortified to find that they contain neither the word "Sabbath," nor any other synonymous with it. True, I had always thought that the "Lord's day," [Rev. i, 10,] was the first day of the week; but my opponents contended that the terms refer more properly to the seventh, which God styles "my holy day," [Isa. lviii, 13,] and when I remembered "his challenging a special propriety in the seventh," I could not well not deny it. Moreover, I could not find a single passage asserting that the first is holier than any other day of the week, or that Christians were, in the Apostles' days, in the habit of holding religious meetings regularly on that day.—Neither could I discover that Christ or his Apostles had ever spoken, directly or indirectly, of keeping a day holy in honor of his resurrection; nor that that event, which is always held up as the occasion of the change of the Sabbath, is even once mentioned in connection with the first day, unless where it is recorded as a historical fact. On the other hand, I observed that Christ and his Apostles were accustomed to enter into the synagogue on the seventh day, or Sabbath, for public worship.—Luke iv, 16; Acts xvii, 2, and elsewhere.

Thus, my dear brother, I saw at this critical moment all Scripture evidence forsaking me, while every inch of ground on which I could set my foot was trembling. It seemed as if the thunders of Sinai were uttering anew their awful threatenings, while the "still small voice" of "Him that dwelt in the bush" was whispering in my ears, "The seventh day is the Sabbath of the Lord thy God." Ex. xx, 10. "I am Jehovah, I change not." Mal. iii, 6. "Verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 18. Still I hesitated. For a moment I thought of "going down to Egypt for help." The Fathers, thought I, have fixed the interpretation of these texts in favor of the observance of the first day. But immediately I heard a voice within me, saying, "Would you then observe a holy-day, whose appointment cannot be proved from the Bible, without the aid of human tradition? Could you admit the 'testimony of the Fathers,' to set aside one of the plainest injunctions of the moral law, that law that was written upon tables of stone, 'by the finger of God,' and styled, by way of preeminence, 'the Testimony?' No! I replied, with an involuntary shudder; and another flood of Scriptures came rushing in, like "deep waters," to the very soul.—"The law of the Lord is perfect." Ps. xix, 7.—"Forever, O Lord, thy word is settled in heaven." Ps. cxix, 89. "Thy righteousness is an everlasting righteousness, and thy law is the truth." Ps. cxix, 142. "All his commandments are sure; they stand fast forever and ever, and are done in truth and uprightness." Ps. cxi, 7, 8. "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill." Matt. v, 17. "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. iii, 31. O my brother, "the word of God is quick and powerful, and sharper than any two-edged sword."

You have now my reasons for embracing a doctrine which is confessedly at variance with our Standards. What I entreat of you is, that you will once more examine this subject for yourself, and see whether those Standards are consistent, on this point, either with the Scriptures, or with themselves.

You perhaps think that I have forsaken the

"footsteps of the flock," and that testimony which has been sealed with the blood of martyrs. But tell me candidly, was there ever a martyr who died in defense of the first-day Sabbath? Or, could you, my brother, collect from the Scriptures evidence of its divine appointment, clear enough to solace your soul in the midst of the flames? From my inmost soul I pity that Covenanter who may be called to testify, at the stake, to the change of the Sabbath from the seventh to the first day of the week. Remember, too, that I am now in the path that was trodden by the saints for more than four thousand years; and it is for you to show that that path was ever stopped up, unless by the presumption and inexcusable neglect of man. Truly, I am "compassed about by a great cloud of witnesses." I would follow the example of Jehovah himself, who, "blessed the seventh day and sanctified it" and by whom "the Sabbath was made for man;" the example of Adam, Enoch, and Noah; of Abraham, Isaac, Jacob and the twelve patriarchs; of Moses, Aaron and those millions of Pilgrim Covenanters who united in its observance in the wilderness; the example of Samuel, David and a host of other prophets; of Jesus Christ, our Divine Mediator, and "Lord of the Sabbath;" and of the Apostles of our Lord, together with the churches established and watered by them;—in one word, the example of all the saints, from Adam to the last Apostle; all of whom kept and honored the seventh day as "the Sabbath of the Lord their God."

I intend, if the Lord will, to be present at the next meeting of our Synod, and meet my brethren face to face. I expect, of course, nothing less than to be excluded from the privileges of the church; but I rejoice that I have learned to respect the discipline of the Lord's house. I desire, therefore, with a willing heart to approach the altar, and, if the Head of the Church require it, to be "offered upon the sacrifice and service of your faith," that God may be glorified in my salvation, and not in my destruction. God forbid, that either prejudice, willful ignorance, passion, or personal resentment, should fan the flames of that altar!

In conclusion, rest assured of my continued and unabated attachment to the cause of the Reformation, in general, and to the interests of the Reformed Presbyterian Church, in particular; and allow me to repeat what I have already intimated, that with every other doctrine contained in our Standards, I am, so far as I understand my profession, entirely satisfied; nor have I abandoned this one, but from a firm conviction that it is not taught in God's Word. I know well, that trials sore and many await me. God doth know, that my heart delighteth not in contention; but, my brother, have we not all "entered into a curse, and into an oath, to walk in God's law, which was given by Moses, the servant of God, and to observe and do all the commandments of the Lord our God." Neh. x, 29.

Your Brother in Gospel bonds.

J. W. MORTON.

Missionary of the Ref. Presb. Church.

On the 21st of April, 1849, I set sail, with my family, from Port-au-Prince, bidding farewell to Haiti and her children, whom perhaps we shall never see again in this vale of tears. We arrived at Boston, all in good health, on the first Sabbath in May.

On the evening of Tuesday, May 22, the Synod was convened in Philadelphia; and the next morning I appeared and took my seat with the other members.

After noon, the same day, Rev. David Scott stated to Synod, that I had made known a change of views in relation to the Sabbath, and moved that a committee of three be appointed to confer with me, and report what farther action should be taken in the case.

While this motion was pending, I stated, in substance, that, as I was alone in a Synod of more than sixty members, without a single man to plead my cause, I thought I had a right to demand that the proceedings should be instituted in strict accordance with the letter of the law. I was here inter-

rupted by the Moderator, who, having informed me that I had no right to dictate to the Court the method of proceeding with its own business, peremptorily ordered me to take my seat. I obeyed, of course, though I could not see what dictation there was in demanding a legal trial, according to the printed rules of Synod. The motion was carried, and the committee appointed.

Next morning, May 24, I had a conference of half an hour with this committee, and at noon another, that lasted about the same time. Their principal object seemed to be, to ascertain whether I was ready to recant, and submit to censure for my past errors. I assured them, that while I had not the slightest wish to withdraw from the communion of the Reformed Presbyterian Church, I adhered to every word in my Circular, and must continue to do so, till convinced of error by the infallible scriptures. The committee quoted several texts, and advised me to read several authors, after which our conference was closed.

After noon they presented their report, recommending that the following Libel be preferred against me by Synod:—

LIBEL PREFERRED AGAINST J. W. MORTON.

Whereas, denying that the first day of the week is the day on which the Christian Sabbath should be kept, is a heinous sin and scandal, contrary to the Word of God, and the Profession of the Reformed Presbyterian Church, founded thereon,—Acts xx, 7, "And upon the first day of the week, when the disciples came together to break bread," &c.; *Shorter Catechism*, "From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly Sabbath, and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath."

Yet true it is, that you, Rev. J. W. Morton, are guilty of the scandal above stated, in so far as you, the said J. W. Morton, at Port-au-Prince, Haiti, 17th January, 1849, did publish a Circular, in which you upbanded and denied that the first day of the week is the Christian Sabbath, which being found relevant, and proved against you, you ought to be proceeded against by the censures of the Lord's House.

A true copy,

By order of the Synod.

[Signed]

JOHN WALLACE, Ass't Clerk.

After some discussion, the above Libel was decided to be relevant, and the Clerk was directed to serve a copy on me, with citation to appear for trial the next day, after noon.

I went to my lodgings that evening with a heavy heart. I was convinced, from the spirit of determined opposition that had been manifested by many of the brethren, when the Libel was under consideration, that the majority had already determined that I should not be permitted to "speak for myself." True, I knew very well that the Apostle Paul had once enjoyed this liberty, through the cool civility of a Roman Governor, and afterwards, through that of a Roman King; but I knew just as well, that Felix and Agrippa were heathens, while my brethren are Christians; and that the dignity of a court, composed of "worms of the dust," has been much better understood, since the famous "Diet of Worms," than ever before.

Still, I could not forbear asking myself, Why is there now such bitter opposition to an Institution that was once the delight of both God and man? Why do men hate with such perfect hatred, what Jehovah made, and blessed, and sanctified, before sin had entered into the world? Why should this daughter of Innocence be spurned from every door, and loaded with the damning reproach of Judaism, while her twin sister, Marriage, sucks the breasts, and is dandled upon the knees of Orthodoxy?—Why should I be ranked with thieves and murderers, for believing that "the seventh day is the Sabbath of the Lord thy God?" Bitter were the tears that flowed; and more bitter still was the reflection, that "when I wept, that was to my reproach."

I was hedged in round about, and what could I do? I could only exclaim with the "sweet Singer of Israel," "Let not them that wait on thee, O Lord

God of Hosts, be ashamed for my sake; let not those that seek thee be confounded for my sake, O God of Israel. Because for thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me." Never shall I forget the sensation experienced while the last sentence was passing through my mind. "And the reproaches of them that reproached thee are fallen upon me." I know not how often, during that night, I repeated these words and compared them with the exhortation of the Apostle: "Let us go forth therefore unto him without the camp, bearing his reproach." These were the comforts, that, "in the multitude of my thoughts within me," then delighted my soul. I was about to go forth "without the camp;" and indeed it was refreshing, in that hour of trial, to believe, that I was bearing a portion of the same burden that once bowed down the "Man of sorrow."

My trial came on after noon, May 25th. The following extract from the published Minutes of Synod is, I believe, a correct, and sufficiently full, account of the final issue; only it makes no mention of the fact that I protested against the proceedings, and appealed to the head of the Church, for reasons to be given in afterwards. Why this fact was not recorded, I have not been able to ascertain.

EXTRACT FROM MINUTES OF SYNOD.

Order of the day; viz., the case of Mr. Morton, called for. The libel was then read by the Clerk; when Mr. Morton having, in reply to the Moderator, answered that he was prepared for trial, the substance of the libel was again stated in his hearing. Mr. Morton was then called upon, according to the rule provided for in such cases, either to confess the charge or put himself upon his trial. Mr. Morton in return acknowledged that he had denied that the day commonly called the Christian Sabbath is so by Divine appointment, and then proceeded to plead the irrelevancy of the charge by endeavoring to prove the perpetuity of the law for the observance of the seventh day. While so doing, he was arrested by the Moderator, who informed him that the charge contained in the libel was such that Mr. Morton could only prove its irrelevancy to censure by proving that the appropriation of the first day of the week, known as the Christian Sabbath, to secular employments, or teaching so to do, is not relevant to censure, which attempt the Moderator would consider disorderly, and would not allow.

From this decision J. M. Wilson appealed, when the Moderator's decision was unanimously sustained. Upon this, Mr. Morton declined the authority of the court.

Resolved, That Mr. Morton's appointment as missionary to Haiti be revoked.

Resolved, That inasmuch as Mr. Morton has now publicly declined the authority of this court, he be suspended from the exercise of the Christian ministry, and from the privileges of the Reformed Presbyterian Church.

The Moderator then publicly pronounced the sentence of suspension on Mr. Morton, agreeably to the above resolution.

Not long afterwards I presented to the Moderator the following Reasons of Protest and Appeal, with a request that he would allow them to be laid before the court, which he utterly refused to do.

REASONS OF PROTEST AND APPEAL.

I do respectfully protest against the action of Synod in my case, on the 24th of the present month, and appeal therefrom to the Lord Jesus Christ, the King and Head of the Church, for the following reasons:—

1st. Because I was not allowed to prove the irrelevancy of the charge made against me, by an appeal to the Bible, "the only rule of faith and manners."

2d. Because I believe that the statements, on the subject of the Sabbath, set forth in our subor-

dinate standards, are inconsistent with one another, and in part contrary to the Word of God: yet it was by these unscriptural portions, that I was tried and condemned.

Brethren, I entertain no hard feelings towards you. My daily prayer to God is, that you may be saved and led into all truth. I did hope that you would hear and consider the claims of the Lord's holy Sabbath, when presented in a mild and affectionate manner. But either I have failed to present the question with sufficient tenderness, or you have determined to avoid all discussion in regard to it.

I grieve me to the soul to bid you farewell.—Both God and man will bear witness, in the day of final reckoning, that you have trampled down, by the resistless force of an overwhelming majority, one who was endeavoring with both hands to hold up the standard of the great Covenant God of our fathers. But though for the present cast down, I am not dismayed. The Sabbath of the Lord God is a richer treasure than the richest you can either give or take away. "Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord will be a light unto me. I will bear the indignation of the Lord, because I have sinned against him, until he plead my cause, and execute judgment for me; he will bring me forth to the light, and I shall behold his righteousness."

Brethren, I shall meet you before the judgment seat of Christ, on that day when he shall come "with ten thousand of his saints." "Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him.—Even so, amen." J. W. MORTON.

Philadelphia, May 29th, 1849.

REFLECTIONS.

I did believe, and believe yet, that, had I been sustained by twenty ministers and as many congregations, I should have had leave to defend myself to my heart's content. But it was very evident to the Synod, that I stood alone. They knew that I could do them no harm, by fomenting discord; and—may I not add?—they knew that I was not the man to be found employed in such a work. The only loss they could sustain, in cutting me off, with all my adherents, was that of two adults and as many little children. Indeed, many of the members seemed to regret the trouble far more than the necessity of executing the law; and one aged father has remarked to me since, that till then he never witnessed a trial, before a church court, in which there was not one atom of mercy.

Now, is there not a reason for all this? Unquestionably there is. The loose and unpresbyterial doctrine, that a majority has a right to determine what is, and what is not truth, and that the greater the majority in favor of any dogma, the more firmly its truth is established, has leavened, sadly and extensively, even the Reformed Presbyterian Church. This is the reason why one who represents a lean minority cannot be heard, even in defense of ecclesiastical life. The majority have said, that the first day is the Sabbath, and who dare call in question the assertion? A man may be denounced as a covenant-breaker; yet, because he belongs to a small minority, he may not attempt to prove his innocence to the crime. Thus the right of the minority to vindicate themselves from the Scriptures, in defense of which many* of the old Covenanters bled, is practically denied by their descendants. "O Lord, how long!"

Brethren, are you really so wedded to this majority principle? Know, then, that God is a majority; and that those who are with me are more than those that are with you. God's testimony is worth more than that of all men. What though millions have affirmed, that the seventh day is not the Sabbath? He hath left us this imperishable testimony: "The seventh day is the Sabbath of the Lord thy God." And this is the testimony of the greatest majority that ever gave utterance to truth. But God hath not left himself without other witnesses. Where are those myriads of angels who were present when "the Sabbath was made

for man?" Where are those "morning stars" who "sang together," and those "sons of God" who "shouted for joy," when our Father "laid the foundations of the earth?" They are not now present with us, 'tis true, to bear their testimony; but they will be present, when you and I shall appear before the judgment seat of Christ, to hear the decision of this controversy. And do you think that you will then dare, on the authority of what is said in Acts xx, 7, to lift up your hands, and swear "by Him that liveth forever and ever," that the Sabbath has been "changed into the first day of the week"—and that, too, in presence of those who saw the foundations of the ancient Sabbath, like those of the earth itself, laid and balanced upon God's eternal decree, and inwrought with the very stones of "the everlasting hills?"—No! No!! The Sabbath was one of those pillars of the ancient earth, which Christ, the Mediator, seized with the hand of his omnipotence, and bare up, when "the earth and all its inhabitants" were sinking into nothing. I repeat it—and who dare gainsay it?—the Lord of Hosts is an overwhelming majority!

But this is not all. There is, indeed, no greater witness than these; but there is other witness.—Look into your own hearts, ye children of God, redeemed by the blood of the Lamb, and you will find recorded there: "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." "For this is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts." Here there is not the least hint of any exception. The same moral law that was written "with the finger of God," on tables of stone, is now written "by the Spirit of the living God," on the fleshly tables of your hearts. Yes, brethren, turn your eyes inward, and you will read, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." If you say, We have sought this law, but find it not—O brethren, you have not "sought it carefully with tears." It is hidden among the rubbish, and you will never find it, till that be removed. But I speak what I do know, when I assure you, that it is recorded there. O Lord, "open thou our eyes, that we may behold wondrous things out of thy law."

Prophecies of the time for the end can be understood before the end.

I do not now say there is any such prophecy; but merely that, if there is, it was intended to be understood before its fulfillment. A Presbyterian clergyman lately told me that "such prophecies may have been intended for the edification of the saints in glory, and not to be understood in this world." This is certainly a new view of the Bible; but it was the only refuge to which he could resort. There is nothing useless in the Bible. Therefore, every such prophecy was intended to be of use either in this world or in the world to come. If of any use here, it must be understood, and understood beforehand; for "what is the value of a chart that would not tell a seaman where to find his port until after he has arrived?" One man says he reads the prophecies for devotion, and not for instruction. Now, a knowledge of the time for the end would undoubtedly be favorable to the devotion of Christians living just before the event; but there is no food for devotion, so far as I can see, in a mere declaration, in unintelligible language, that the end shall be at a certain time. But was a part of the Bible intended for the saints in glory? I answer,

I. If one person may conclude that certain prophecies were intended for the saints, simply because he does not understand them, every person may, with equal propriety, conclude that every doctrine and every other portion of Scripture, not understood by himself, was designed for the saints. Now who shall tell us how much of the Bible is for this world, and how much for the saints? Come, draw the line, and make the separation. I wish to know just how much I must believe; for I tremble equally at the thought of rejecting any of the revelation made to me, and of prying into any of the

revelation made to the saints. We could almost wish their portion had been put in an appendix.

II. Will the Bible be saved when the earth is destroyed, and be carried into the New Jerusalem, there to be read by the saints? If you say no—that Christ himself will be their Teacher; then, I ask, why should anything be put in our Bible for the especial use of the saints? Will they call to mind in another world what they have read unintelligibly in this? I fear that many—yes, the vast majority—read these prophecies so seldom, and with such a want of relish, that in another world they would know nothing about them without another reading, which would be impossible if the Bible is not carried into that world.

III. But of what especial use can the one class of prophecies, respecting the time for the end, be to the saints? The fulfillment will have taken place; and, so far as I can see, such a prophecy will then be only a parallel with all other prophecies, the fulfillment of any one of which will prove, to the saints, the wisdom, and power and goodness of God, just as much as the fulfillment of this one. I repeat it, of what especial use can a prophecy respecting the time for the end, more than any or all others, be to the saints?

IV. Christ and the apostles frequently speak of the prophecies as if they were intended to be of use in this world for instruction. Thus Peter says that the prophets who searched what manner of time the Spirit of Christ which was in them did signify, were informed "that not unto themselves but unto us, they did minister." If they were ministering to glorified saints, they were ministering in part to themselves, since they are to be glorified as well as we. ~~It~~ It does not say, "that not unto men, but unto glorified saints, they did minister." 1 Pet. iii, 11, 12.

Again, he says, "We have also a more sure word of prophecy [more sure than the evidence in verses 16 and 17:] whereunto ye [not the saints] do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts." ~~It~~ If of use to the saints, it is after the day dawns; and if not to be understood beforehand, prophecy is not a light shining in a dark place. History would be the only light, and it shines after the events. 2 Pet. i, 19. It is the "word of prophecy," and not the events fulfilling it, which Peter calls a light.

Again, he says, verse 20, "that no prophecy of the Scripture is of any private interpretation." ~~It~~ He was writing about Christ's second coming, and he does not except those prophecies which refer to the time of the advent, if there are any such. See, also, Luke xvi, 29—31; xxiv, 25; Rom. xvi, 25, 26; Rev. i, 3—10; x, 5—7; Jude 14—18.

V. In Deut. xxix, 29, we are told that "things which are revealed belong unto us, and to our children forever, that we may do all the words of the law." Will any one say there is any prophecy which is not a revelation? But if a revelation, it belongs to us and to our children, and not to the saints. For if it belongs to the latter, then some of the words of the law are to be done by them, and not by us. John xvii, 17.

VI. Paul says, (2 Tim. iii, 15—17,) "ALL SCRIPTURE [including prophecies respecting the time for the end, if there are any such] is given by inspiration of God, and is PROFITABLE for doctrine, for reproof, for correction, for instruction in righteousness, [he does not add, for the edification of glorified saints,] that the man of God may be perfect, thoroughly furnished unto all good works." See, also, Rom. xv, 4. Then such parts of the Bible, if any, as refer to the time for the end, as well as all others, are in some age of the church, profitable, and necessary towards thoroughly furnishing the man of God unto all good works. John xvii, 17.

OBJECTION I. We are told in Dan. xii, 4, that prophecies are sealed. I answer, things which are sealed in the sense of being hidden from the church during all the periods of its existence, are not written, as we learn from Rev. x, 4. The Bible was intended for the church to the end of time, and contains things appropriate to each period of the church. The prophets ministered not unto them-

selves, but unto the church at these different periods. 1 Pet. iii, 11, 12. Now the things written for one period may be sealed from all living before that time, as not belonging to them—in two ways: 1. The Spirit may not direct the attention of Christians to the prophecy in its proper connexion with other passages which explain it—or does not otherwise open their minds to understand it. 2. The understanding of it may depend upon the occurrence of certain foretold events. Thus it might be foretold that after six different events, strongly marked and well defined, the end shall occur very soon. We are not informed how far distant from each other these events shall be; only they are so clearly defined that, when they occur, we shall recognize them. At the utterance of the prophecy no one could conjecture even about the time for the end. It is "sealed till the time of the end." But in due time the Providence of God unseals it, and men behold the terrible day as just ready to dawn. Now, I am willing to grant that some prophecies have been, in a greater or less degree, thus sealed, until the several periods in the church have arrived, when the understanding of each several prophecy was necessary towards thoroughly furnishing the man of God living at that time, who is thus enabled to find "things new and old" in the Bible. 1 Pet. i, 12; Eph. iii, 5, 6. The prophecy that Daniel was commanded to seal, was concerning the time for the end. It could be of no use to understand it until the end draws near. Then, however, it is to be unsealed, as necessary towards thoroughly furnishing the men of God unto the good works of proclaiming that "the hour of his judgment is come," and encouraging those whose redemption draweth nigh to lift up their heads and rejoice. Also, the knowledge of the event being at hand certainly conduces to sanctification. John xvii, 17; 2 Pet. iii, 11.

OBJECTION II. God has promised to answer the prayer of the humble and believing. If, therefore, there is any prophecy showing the time for the end, it might have been understood by praying for the spirit of understanding, and Christ could not have said, "Of that day and hour knoweth no man, neither the angels, nor the Son." &c. I answer, that Daniel, who was greatly beloved, prayed for this very spirit of understanding, and it was denied him: "to whom it was revealed that not unto himself, but unto us, he did minister." Christ, also, and Paul besought three successive times for things which were not granted. Dan. xii, 8, 9; 1 Pet. i, 11, 12; Matt. xxvi, 39, 42, 44; 2 Cor. xii, 8, 9. They desired these things, however, only if it was the will of the Father to grant them. So any sincere and humble believer will pray; and he has no more right to expect an unsealing of the prophecy before God wills to unseal it, than Christ had to claim that the cup might pass away because of his desiring it. God always answers our prayers, although he does not always answer them literally. If we ask for improper things, he withholds them of course, and gives us something else in their stead. He has never promised to answer improper prayers literally. If he had, what wretched beings even sincere and humble Christians would be! for, owing to ignorance, how many improper prayers they make. See 1 John v, 14.

OBJECTION III. There are doctrines in the Bible not understood in this world, which will be plain to the saints;—"we now see through a glass darkly," &c. I answer, this may be true, and yet all the Bible was undoubtedly intended for the people in this world only;—some parts of it for one class of minds, and some for another; some to be understood at one time, and some at another; and some to be received without being fully comprehended. Some doctrines may be profitable without being comprehended; but a prophecy respecting the time for the end could not. Even the mysterious doctrines—such as the eternity of God—are put in the Bible to affect us in this world,—to give humility, reverence, and other becoming feelings. We believe, though we do not fully comprehend them. In another world we may know more about them; because, however, faith will be changed to sight, and the great Teacher will be with us;—in a word, because we shall have new and more

glorious revelations; and not from reading the Bible over again there, or reflecting upon passages hitherto unintelligible, mysteriously written upon the mind then for the first time, as the result of one or two careless readings here many years before, without any effort to understand them. The revelation we have now is all of it intended for this world—to affect our hearts here, and prepare us to enter the gates of the new Jerusalem. It is the twilight, so to speak, preparing our vision for the dazzling light of the sun in glory.

OBJECTION IV. Our greatest theologians say that the prophecies cannot be understood. I answer, 1. It is no new thing to find the high priest in infidel company. 2. "The wisest of uninspired men have erred on other subjects. May it not be possible that they have been in error on this subject also? 3. Those very persons who contend that 'we can know nothing about the time,' and that 'prophecies are not to be understood until after their accomplishment,' are perpetually, in their prayers, and sermons, and missionary publications, interpreting the prophecies! They predict, or say that the prophecies predict, a time of universal peace and prosperity in the church and in the world. How do they know this if the prophecies are not to be understood until after their fulfillment? They say, moreover, that this universal peace and prosperity will continue for one thousand years, and that then there will be a declension by the influence of Satan, who will be 'loosed out of his prison, and go out to deceive the nations,' (see Rev. xx, 7, 8,) and then will the end come. They say, with perfect confidence, that 'the end is not yet.' Now, do not those who entertain these views not only interpret the prophecies, but also declare that the time will be known? If this is to be the order of events, it will not be difficult to know the time."

4. But it is not true that the greatest theologians have entertained this opinion. We might mention the names of Martin Luther, Dr. Gill, John Wesley, Cotton Mather, in fact, of the stars in the church, almost without an exception.

5. God has furnished us with the reason why so many do not understand the visions of all. Isa. xxix, 10—12. "For the Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes;—the prophets and your rulers,—the seers hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I cannot, for I am not learned."—*Sec. Ad. Lib. No. XLI.*

Prophecy Unsealed.

Great light has been thrown of late upon the prophetic word. "It shall come to pass that at eventide it shall be light." Zech. xiv, 7. "The vision is for an appointed time; but at the end it shall speak, and not lie." Hab. ii, 3. "In the latter days he shall consider it perfectly." Jer. xxiii, 20; xxx, 24. What Daniel was commanded to seal up and close, (Dan. xii, 4,) is now, through the all-powerful mediation of the Lion of the tribe of Judah, revealed unto us. Rev. v, 5. Hence "many run to and fro, and knowledge is increased." Never, since the days of our Lord's first advent, was the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; or so much written on this subject. "The Revelation of Jesus Christ," contained in the Apocalypse, showing the coming of the Just One, with all his saints, to the destruction of the apostate nations, is now made so plain to the church, that none can, or, at least, ought to be ignorant of it. This, however, is a privilege belonging only to the faithful; for it is written that, "none of the wicked shall understand, but the wise shall understand." Dan. xii, 10. So St. Paul speaks: "But ye, brethren, are not in darkness, that the day should overtake you as a thief; ye are all the children of light, and the children of the day; we are not of the night, nor of darkness. 1 Thess. v, 4, 5. Though 'the true light now shineth,' it enlighteneth only those

who believe. Those who are paying a prayerful attention to these things, "have," like the Israelites of old, "light in their dwellings," whilst the rest of the world are sitting in darkness, even "darkness such as may be felt." The opening, then, and unfolding of the prophetic word, is another convincing proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the "mystery of God," being reserved unto "the time of the end." Dan. xii, 9; Rev. x, 7.

"Many shall run to and fro." Says Dr. Clarke, "Many shall endeavor to search out the sense; and knowledge shall be increased by these means. This seems to be the meaning of this verse, though another has been put upon it, viz., 'Many shall run to and fro preaching the gospel of Christ, and therefore religious knowledge and true wisdom shall be increased.' This is true in itself; but it is not the meaning of the prophet's words."

The most eminent modern Hebrew scholars all agree with Clarke, in giving this sense. Scott's opinion seems to coincide with Clarke's, though he gives both meanings in his notes; but manifestly gives preference to the one which expresses the idea of searching out the meaning of the prophecy.—*Word of Warning*, 1843.

THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, NOV. 1, 1853.

EASTERN TOUR.

After our Meeting in Boston, we went to Topsham, Me. To meet with the firm, tried friends of the cause there, with whom we had toiled and suffered when our friends were few, was indeed refreshing. There have been no recent additions to the small church there; but all stand firm. They were among the first Advent believers that embraced the Sabbath, therefore suffered trials, and made sacrifices that most of those who have recently embraced the Sabbath know nothing of. We spent several days with the devoted family of Bro. S. Howland who have had the care of our eldest child for five years. At first we left him with them for a short time only. Soon attachments between them became very strong; and having perfect confidence in their ability to train the child for heaven, we left him with them. Sr. Frances, daughter of Bro. Howland, has had the care of the child five years without the least expense to us, and now returns our dear Henry to us a well trained, praying boy. We are not able to express the gratitude we owe that dear family, not only for their care and labor for our child, but for their labors of love to us in time past when the friends of the Sabbath were very few, and the cause feeble. May heaven still bless them here, and richly "recompense them at the resurrection of the just."

From Topsham we went to Palmyra, where our parents reside. Our visit with them, also the families of two sisters in the same county, were most agreeable, and we trust beneficial. First-day, Oct. 2nd, we spoke to a good congregation at the Palmyra Union Meeting House. Subject in the forenoon was the institution, design and perpetuity of the Sabbath; in the afternoon, the fulfillment of Rev. xiv, 6-12, in the past present and future. These subjects were new to that people; yet we and our views were treated with kindness and respect. And we fully believe that our labors in that place will not be in vain.

Oct. 7th and 8th, we held a Conference with the Brethren at Dartmouth, Mass. For several years there have been a few faithful souls in Dartmouth, firm in the present truth. But the past year their numbers have been more than doubled. We were happy to meet with three brethren by the name of Ashly, also their wives, who had joined the Sabbath-keepers since we last visited the place, also several others.—Our meeting was quite full, and will result in good. The opposition is strong; yet there are those candidly inquiring for the truth, and we fully believe they will yet walk in it. On the morning of the 9th, the brethren and friends assembled at the water where

three were baptized. The Lord was with us. It seems that some, at least, of the heavenly host hovered over that little brook where these believing souls were buried with Christ in baptism. It was easy singing, praying and shouting. Glory to God! how refreshing to the spirit to look back upon such sacred seasons.

We then assembled at the house of Bro. Collins to show forth the Lord's death, by partaking of the emblems of his broken body and spilt blood. This was also a precious season. The Advent people should prize this ordinance above all others who profess faith in Christ. It not only points back to the scenes of Calvary, but also to Christ's second coming, when we shall behold the person of our Lord, and be with him, when we shall no longer have use for the emblems. "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." 1 Cor. xi, 26.

To those who would observe the first day of the week as a Sabbath, to commemorate the works of redemption we would say, you have no need, neither have you a right, to steal the holiness of the seventh day, and give it to the first day of the week, and then keep it to celebrate redemption. Heaven has provided memorials of the crucifixion and the resurrection, with which the church should be satisfied, and let the Sabbath rest remain as a memorial of Jehovah's rest on the first seventh day of time. The Lord's Supper was instituted to shew forth the Lord's death, while baptism shews forth his resurrection.

"Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?—Therefore we are buried with him by baptism into death; that like as Christ was raised up from the dead by the glory of the father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Rom. vi, 3-5.—Here then is the glorious memorial of the resurrection. But the Papal church having corrupted the ordinance of baptism, using in its stead a few drops of water only, was prepared to take another step, and rob the seventh day of its holiness and give it to the first day of the week, and then profess to observe the first day of the week because Christ arose from the dead on that day!

According to appointment, we met with the brethren in Springfield, Mass., Oct. 15th and 16th. There was quite a gathering of the brethren from Connecticut, Ashfield, Mass., and other places. On the Sabbath, and the evening following, we spoke three times in Currier's Hall, and twice on First-day in Foot's Hall. But few came out to hear besides those who are in the faith. Our meetings were full and interesting. There we formed a happy acquaintance with Bro. Paine and his family from Ware, also Bro. Dexter Daniels, whose hearts seem to be in the good work.

Our last meeting in the place, at the house of Sr. Skinner, was very interesting and powerful. Several felt deeply, especially three young women from Connecticut who were not living in the enjoyment of religion. The Spirit of God moved upon them powerfully. And while some wept aloud, a disposition was manifested to steady the Ark by one who had no part to act in such business; but this did not hinder the work. The daughter of Bro. Moore of Kensington, Conn., immediately arose and spoke of her desire to seek and serve the Lord. This was an excellent meeting. The Spirit of God moved powerfully; tho' all present did not know enough of the work of God to keep in their proper place. How unfortunate for some that they do not stop to learn the truth and the work of God themselves, before they begin to teach others, even those who have had experience, and have borne the burden and heat of the day.

We became strongly united in sympathy with the dear brethren in Springfield. Their experience in the message has been short; and they are in the midst of the bitterest opposition. United they will stand, and prosper, and the Lord will add to their numbers.—

May the Lord save them from uniting in any way with those who break and hate the fourth commandment. On the present message, and nowhere else may they safely unite. JAMES WHITE.

Washington, N. H., Oct. 21st, 1853.

Importance of Obedience.

BY S. T. BELDEN.

[Concluded.]

WITH those who call themselves Christians, who have taken the Bible for their only guide, arguments drawn from it to prove that Jesus has come and died for our transgressions, to make a way for our escape from that just sentence of the law, would be only repeating what they already know. We believe that Jesus has died for our sins according to the scripture, and has been raised again for our justification.—Therefore, as I consider that point fully settled beyond a doubt, and also that sin is the transgression of the law—the ten commandments, is another point equally clear: as I consider that I am talking to a people who believe, or admit this, I may be allowed to reason a little from their own position, or what they professionally stand upon; viz., that it was the transgression of the law of God that made men sinners, and that the blood of Christ was spilt to save us from the just sentence of the law, which was death. "For the wages of sin is death." It therefore needs no argument to prove that in the minds of many. It is universally admitted, and is a sacred truth. The only trouble is in bringing this fact to have its due weight upon the hearts of men. And when we repeat the words of scripture showing that the transgression of that law is sin, to avoid the conviction that they must keep it, after they have been pardoned through faith in Christ for their former transgressions, they will resort to almost every position relative to this law, which is evidence that they are in possession of the "carnal mind which is not subject to the law of God, neither indeed can be." Their different positions relative to this law, as has been often repeated, are destructive of each other. And not only so, but some of them would destroy the plan of salvation through Christ. Such as tell us that Jesus broke the great Sabbath law by healing the sick, and by passing through the corn-field on that day with his disciples. Some of those whom we have called brethren in the Advent movement have taken this wicked position. Now if he did break the Sabbath then he was a transgressor and a sinner, according to the testimony of the beloved disciple; [John iii, 4;] "for sin is the transgression of the law." Then if this is so, we have no better sacrifice through which we have hoped to receive pardon, salvation and redemption, than the sacrifice of a sinner.

This is too bad to be noticed; but if it does not destroy the plan of salvation I know not how it could be done more effectually. Others would destroy the necessity of Christ's coming into the world to save men; viz., by saying that he has abolished his Father's law. This must have been a great oversight in the all-wise God in sending his only beloved Son to die for our race when the fault was all in himself; because his law was too straight, or condemned men when they ought not to be condemned; for it was not fit for men to keep, as some have expressed it, "A rickety old law, and never was designed for man to keep, &c." What need was there of his coming to die for our transgressions when the fault was all in the law. I know not how they could better suit the *Enemy of all righteousness* than by such heaven-daring teachings. Would not such need the rebuke of the Saviour to Peter: "Get thee behind me, Satan; for thou savorest not the things that be of God, but the things that be of men." Mark viii, 33.

The most inconsistent position of all that has been taken by those who oppose the Sabbath of the Lord, is, that the ten commandments, the law of God, are abolished. All that can be said to show the importance of obedience does not effect them until they see the force of the truth, and the inconsistency of the idea that this law is abolished. This is why I have dwelt so much upon the testimony of Jesus and the apostles

relative to the law in the New Testament. To take the view that the law is still alive, and takes hold of transgressors, gives certainty to our faith in Christ as an "Advocate," "Intercessor," "Mediator," and "Propitiation," for our sins. It makes God just in giving his law to men as a standard of right between himself and man, between man and man; and just in its sentence of death for the violation of it. Therefore it required the death of his only Son for the transgression of it; and to become a Mediator between us and God—just what the Scriptures tell us he is. And that none can be pardoned for the transgression of it, except they come to God through Jesus Christ, who will plead their cause to the Father, that they may be justified in the sight of a just and holy God. As we have said that the necessity of the death of the Son of God is based alone upon the perpetuity of the law, it therefore follows that the abolition of this law would destroy the necessity of his death. We see this view of the matter makes perfect harmony in the scriptures, while the opposite would lead to confusion and destroy the work of our High Priest. It is strange that men have so far closed their eyes to the plain truths of the Word of the Lord, as to argue that the law of God was destroyed by the death of his Son, when there are numerous texts of scripture showing that it was for the transgression of it. If this were all true, the work of our Saviour was to save his people *in* their sins, instead of *from* them. And every man could do that which was right in his own eyes, as the people did when there was no king in Israel—no one reprov'd another. In other words people would be right, because there would be no such thing as being wrong, or sinning; "for where no law is there is no transgression." The prophet says, "And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter." Isa. lix, 14. What is the matter, and what must be done? "It is time for thee, Lord, to work; for they have made void thy law." Ps. cxix, 126.

Who would want to live in such a state of confusion? What righteous man would thank God for sending his Son into the world to accomplish such a work as that? Nay, it would only strengthen the hands of evil doers, and make the hearts of the righteous sad. Oh ye that would sin and hide your sins under such a pretension as this, that he has destroyed his law! think of this, and show yourselves men.—The storm that is coming will sweep away the refuge of lies and leave you without a covering in the trying hour that is just before us. And again: Why need we entreat men to come to the Saviour for pardon of their sins, when he has destroyed that law which shows them to be sinners? Are they not as well off as we that have tried by *well doing* to seek for glory, honor, immortality and eternal life? In the first place they have nothing to be saved from, unless it is obedience: some even tell us that we are fallen from grace by observing the Sabbath of the fourth commandment. Then we must understand it like this, that the Son of God had to die to save us from obeying a law which the Apostle says is holy, and just, and good. And if we obey it we have no part with Christ. Have the Father and the Son separated and are no longer one? This is a fact if their position is true. But he says, "I and my Father are one." Some tell us that it is by the gospel that men are shown to be sinners. But stop, dear sir. It is the gospel that brings good tidings to the meek, and offers pardon to the transgressor. Then how can it be by the gospel, aside from the commandments, by which men are shown to be sinners? The scripture testifies that they had all gone out of the way, and that none were righteous, no, not one. I ask, Did not they need pardon and salvation? Surely they did. But those who reject offered pardon, have the greater sin, and are condemned already. But we see that if he destroyed the law, the load of guilt is taken off from man without any repentance on his part.—What need is there of repentance, which is sorrow for past sins, if the transgression of this law is not sin

under the gospel? But if the transgression of it is sin then it is in force still, and the transgressor has to be pardoned by faith in the blood of Christ, or perish at last, and be forever banished from the presence of the Lord, and from the glory of his power.—And why is not the Lord under obligation to save men if it cannot be shown that they are guilty and worthy of death? At any rate they cannot be condemned before him at the judgment. But let us see if they will not be judged at the last according to their works. A few texts will settle this point. Then we shall know how the "doers of the law shall be justified." "And, behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 12. "Who will render to every man according to his deeds." Rom. ii, 6. "For the Son of man shall come in the glory of his Father, with his angels; and then he shall reward every man according to his works." Matt. xvi, 27—

We are taught then from these scriptures that we are to be judged according to our works. And from Isa. lix, 16–18, we learn that it is when he puts on the garments of vengeance for clothing, and repays fury to his adversaries. "According to their deeds, accordingly he will repay, fury to his adversaries, recompense to his enemies." Verse 18.

There are but two classes brought to view in the closing scene just before us, viz., those who keep the commandments of God, and the faith of Jesus; and an opposite class who have the mark of the Beast and who worship his image. Rev. xiv, 9–12; xii, 17. One class keep the commandments of God, and the other class bow down to an institution of Papacy. Now dear friends, to which of these classes do you belong? The dividing line is being drawn between those who serve God, and those who serve him not. Choose ye this day whom ye will serve. If the Lord be God serve him; if Baal then serve him.

Rochester, Oct. 27th, 1863.

THE APOSTASY.

"Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron." 1 Tim. iv, 1, 2.

St. Paul had shown the Thessalonians that the great apostasy should intervene between them and the Second Advent, and shows Timothy more particularly wherein it would consist, and the means employed for its spread in the world.

That this text has had a partial fulfillment nearly all are agreed. But I think it is still in the process of fulfillment; and that it, also, synchronizes with 2 Thess. ii, 9, and relates more especially to the present time.

As there were false prophets or teachers that caused the children of Israel, anciently, to become idolaters, so we may likewise understand that by imperceptible degrees the damnable heresy of worshipping devils (or demons) as their lords or mediators, would, as it now has so universally, obtain credence. And this apostasy is so general that it is to affect every person that is not sealed with the seal of the living God. For all shall worship the beast whose names are not written in the book of life, of the Lamb slain from the foundation of the world. To depart from God, is to apostatize or revolt by worshipping other gods, and other mediators, than the one living and true God, and the one Mediator between God and men, the man Christ Jesus. The nature of this apostasy is such that it naturally implies the falling away of great numbers, as the text indicates, when rightly understood. The word, *some* does not denote, a few, in the original Greek or Hebrew, as in English, but signifies a multitude, in numerous instances. So says Bishop Newton in his discourse on the prophecies.—p. 364. One instance where the word occurs may be sufficient as an illustration, although others might be given. St. Paul, in speaking of the infidelity and rejection of the Jews, [1 Cor. x, 8,] says, "Neither let us commit fornication, as *some* of them committed,

and fell in one day three and twenty thousand."—Here the word *some* is made equivalent to many thousands.

The true import of the word, demon, is also necessary, to help us in arriving at the truth. We find, by reference to ancient history, that in the days of the Platonic School the words, devil and demon, are synonymous terms; so that when the Apostle says doctrines of devils, it is the same as saying doctrines concerning demons, or mediators. Anciently there were understood to be two kinds: one the souls of men deified or canonized after death, the other, was the higher order—souls separate from bodies, and that had never inhabited them at all. These were called mediators or middle powers, (or as now would be more familiarly called, mediums.) Says Plato, "God is not approached by man, but all the commerce and intercourse between God and men is by the mediation of demons, (or the souls of the dead.)"—*Newton's Dissertation*, p. 366.

We see plainly in what the apostasy of the last days is to consist—a giving heed to seducing spirits or doctrines concerning demons, devils or mediators.—Says St. Paul to the Thessalonians: "And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness." 2 Thess. ii, 11, 12. The world and church are so ensnared with the false philosophy of heathen theology that they are blindly rushing into the great malestrom of deception. They are ignorantly perpetuating the first lie that ever defiled the earth after it came from the hand of its Creator; viz., "thou shalt not surely die, but become as gods."—The common theory, now every where entertained, is that the body is only the prison-house of the soul or man proper, which at death enters its reward in the presence of God, where there is fullness of joy; that the soul is naturally immortal, consequently indestructible, and is to live for ever. But the testimony of the Scriptures was always against this delusive theory; for we are plainly informed that God only hath immortality; that it is brought to light through the gospel, to be obtained conditionally, by patient continuance in well-doing, or as the Saviour says, "If ye would enter into life keep the commandments." "The soul that sinneth, it shall die." "Sin is the transgression of the law." To die, signifies to perish, to cease to exist, to be destroyed; as we read in Ps. xxxvii, 20: "But the wicked shall perish, and the enemies of the Lord shall be as the fat of lambs; they shall consume; into smoke shall they consume away." Also, verse 10. "For yet a little while and the wicked shall not be: yea, thou shalt diligently consider his place, and it shall not be." His identity is lost for ever. Call it what name you please. Other portions of scripture show that there is no consciousness after death: "For the living know that they shall die: but the dead (know more than all the living? not so; but the dead) know not any thing."—Eccl. ix, 5. Well says one, I know the dead body knows nothing, but it is the soul! Stop a moment! read verse 6th, then we shall get all the light the Prophet has given. "Also their love, and their hatred, and their envy, is now perished." So your soul, if alive, has lost some important qualities of mind. But again, the Psalmist, speaking of the state of man after death, [Ps. cxlvi, 4,] says, "His breath goeth forth he returneth to his earth; in that very day his thoughts perish." I should like to know in what his knowledge or happiness could consist, after losing his mind, with all its qualities.

But perhaps N.-Hubbel, a late writer in the *Christian Advocate and Journal*, could solve this mystery, as he classes those that believe the Scripture on this subject, with Universalists, Infidels and Spirit Rappers. But he has ignorantly or wickedly mis-stated our true position; and his article, no doubt, is a fair sample of the feelings of Protestants in general. He and others should know that this doctrine is as old as Creation, and is the revealed truth of God.

As it regards the Rapping Spirits, we have no fellowship with the unfruitful works of darkness, but believe them to be the spirits of devils working mir-

acles, which are gathering the whole world to the last mighty and final conflict. We believe the law and the testimony. If they speak not according to this word it is because there is no light in them. So we can say in reference to every man-made theory that was ever presented. The great detector will decide for the truth. The law presents the knowledge of sin. The wages of sin is death. Sin is the transgression of the law. The Spirit cries, Turn ye, turn ye, for why will ye die. Choose ye this day whom ye will serve. If the Lord be God, serve him; if Baal, then serve him. The testimony of Jesus Christ presents but one mediator between God and man, while Spiritualism has its legions of mediums, gods many, and lords many. Thus we cannot fail to see that the great Apostasy has undermined the plan of God for the redemption of a guilty race, making the death of his Son of no effect, and making void his holy law. We see, also, that the doctrines that prevailed so long in the heathen world, in all respects the same thing, only different in name, are to be revived in these last days, and will deceive, if it were possible, the very elect. Let us therefore take heed lest there be in any of us an evil heart of unbelief in departing from the living God.

E. R. SEAMAN.

Rochester, Oct. 18th, 1853.

An Enemy hath done this.--Matt. xiii, 28.

"Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest, while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn."

And his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the son of man; the field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; the enemy that sowed them is the Devil; the harvest is the end of the world; and the reapers are the angels. Ver-
ses 36-39.

Who hath ears to hear let him hear. Jesus used simple language to illustrate the glorious truths of the gospel. He used just such figures as people were perfectly familiar with; for instance, the net cast into the sea, the poor unlearned fishermen could see and get an idea from; then the leaven; the sower; the merchantman, &c. Again, in his explanation, of these parables, every one that had the love of God, could but see the beauty and glory of the dear Saviour's doctrines. The poor had the gospel preached unto them, bless the Lord, in such a way that they could understand by the aid of the holy Spirit. Hear these unlearned people heartily respond, when Jesus asked them, saying, Have ye understood all these things? They say unto him, yea, Lord. But what things? Why he had put forth parables, so that whether learned or not, the fisherman, the farmer or husbandman, and the women also in their domestic affairs, the merchantman and all, might be instructed and led to become heavenly minded.

Leaving the greater part of the mighty field of these truths and feeling myself to be a little child among the dear brethren, I will confine my self to the parables of the tares, and, like the humble Galileans, would learn of him who is meek and lowly, an instructor of the unlearned, a teacher of babes; who when he had caused them to know wisdom, lifted up his voice, and said, I thank thee O Father, Lord of heaven and earth, (why?) because thou hast hid these things from the wise and prudent, and hast

revealed them unto babes; even so Father; for so it seemed good in thy sight. Matt. xi, 25, 26.

The blessing of God is upon those that hear and understand and keep these testimonies of Jesus and the commandments of God. Now what is wheat? Why, every person may understand it. It is good grain for use, that in harvest is gathered in and laid up; the precious fruit of the earth. Indeed, the poor widow, unto whom Elijah was sent, must have realized this with but a handful of meal or flour; it was all there was, all her living. O blessed God, thou didst lengthen it out and save alive the widow and the fatherless and the faithful servant of God. O my soul! I must praise him for keeping those dear souls alive through that terrible famine, and now in this mighty famine for hearing the word of the Lord, [Amos, viii, 11,] since 1844, God has sent the third angel's message. Surely there is a handful of corn left; and the fruit of this handful shall shake like Lebanon. Pardon me, dear reader, for digressing.

The third angel! sent to save us alive! Obey his voice! awful his work! fearful his mission! Who can but tremble at the word of the Lord which is borne unto us by him! That word will make an everlasting separation between the wheat and the tares, between the righteous and the wicked, the sacred and profane. The precious sons of God will be clearly manifested and separated from the vile, or those who will not hear and obey God, who has spoken by his Son from heaven, who worked the works of him that sent him. Not my own works but my Father's, not my own words, but my Father's. "I Jesus have sent mine angel," &c. "And behold I come quickly, and my reward is with me to give every man according as his work shall be." Lord, what works? The works that I wrought. I have kept my Father's commandments. John xv, 10.—Blessed are they that do his commandments. It is God that worketh in you, both to will and to do of his good pleasure. Phil. ii, 13. Lord, thou wilt ordain peace for us; for thou hast wrought all our works in us, margin, for us. Isa. xxvi, 12. The Father works: Jesus works: holy angels work, doing his commandments, hearkening to the voice of his words. Ps. ciii, 20. God is our potter: he is working for us a great work that will stand fire. These works will never be burned; love will never fail as long as the great Eternal shall exist; for God is love. And this is love, that we walk after his commandments. Here is the commandment; that as ye have heard from the beginning, ye should walk in it. 2 John 6.

Just as the servant's eyes are to his master, as he asks, What shall I do to-day? so we inquire of the Lord, What shall we do to-day? what is the word? Go work in my vineyard! It makes no difference what hour of the day we inquire, it is, Go work!—at the third hour, it is, Go work!—at the sixth hour, the same: just so at the ninth and eleventh: Go work! Well, what is the work? "Keep the commandments." God is of one mind: he changeth not, nor altereth the thing that is gone out of his lips.

Now if ye fulfill the royal law according to the scriptures, we shall do well and if by patient continuance in well doing, we seek for glory and honor, we shall receive immortality and eternal life: committing our souls unto God in well doing as unto a faithful creator. Jesus will say, Well done, good and faithful servant. Now is not well doing the fruits of the kingdom, the fruits of righteousness; God's holy law bringing forth much fruit unto holiness, and the end everlasting life. The fruit of the Spirit, is, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness temperance; against such there is no law. If having these precious fruits does not show one to be created anew in Christ Jesus, unto good works tell me, I beseech thee what I shall do! Say! Is this the fruit of the kingdom? It is certainly the product of the word of the kingdom: by their fruit ye shall know them!

Now let me inquire, is there any other present saving truth, but in the third angel's message, under the

whole heaven? Surely, none! Is there any other thing to bring out a peculiar people? Surely I see nothing but the lovely banner of the third angel, the standard that is set up by the God of heaven. Under this let us stand fast in the liberty wherewith Christ hath made us free: and having done all to stand. We cannot say with the Watchman, that we have no position. Standing, is certainly a position: and God, by his Son from heaven, has commanded us at this awful moment, to have a position; viz., having done all, to stand; but this is a position: having our loins girded and our lamps burning, and we like unto men that wait for their Lord, when he will return from the wedding. What are our lights? Taking Bro. Miller's rule, that scripture is its own expositor, The commandment is a lamp, (candle, margin,) and the law is light, and reproofs of instruction are the way of life. Here are they that keep the commandments of God and the faith of Jesus.

Again: Are these the children of the kingdom?—Blessed are they that do his commandments, that they may have right to the tree of life and enter in through the gates into the city. Now we have just shown you who are blessed: Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom, &c. Blessed be the Lord, we have found out who the children of the kingdom are; the wheat. Now declare unto us the parable of the tares of the field, or world. The tares are the children of the wicked one; but how shall I know the tares? Thus saith the Son of God.—Wherefore, by their fruits ye shall know them. Matt. vii, 20. Ye shall know them by their fruits.

We were once engaged, with several others, harvesting wheat; and there was among us an elderly man who was rather intelligent and observing. He pulled up by the roots a bunch of what, at first sight, appeared to be wheat. Said he to the owner of the crop, "Didst not thou sow good seed in thy field? from whence, then, hath it tares?" We all went and examined it for ourselves, and were surprised at what we beheld. We never till that moment knew but that any weed might be termed a tare, that was found among wheat; but we here learned a profitable lesson: the Lord teach us to profit by it. We now saw the propriety of letting both wheat and tares grow together until the harvest; for no man could tell the difference while it was growing, until we came to the fruit. Its roots, the blade, then the stalk, appeared like wheat. Had I been told to root up the tares, till I could have seen the fruit I should as soon have pulled up wheat as tares; but by their fruit ye shall know them. Now the fruit made manifest very plainly to every beholder, which was wheat and which was tares. While the wheat presented a snug little ear well filled with grain, and good for food, the tare had a great sprangling head, somewhat like oats in appearance; but on examining the fruit it had a dark outside, and the inside, or meat, of it was bad to the taste and unsavory.

Now the good seed are the children of the kingdom: he that sowed the good seed is the Son of man. Jesus did sow in the world, wholly a right seed, and left a people bringing forth the fruits of the kingdom, of one accord, one heart and one soul: just like the work of God. Said Gabriel, He shall confirm the covenant, or will, with many for one week; seven years. In the midst of the week, we understand, he was cut off, and entered the Sanctuary in heaven by his own blood, the blood of the new testament, will, or covenant; for a testament is of force after men are dead; leaving these three years and a half for his disciples to confirm it. Thus we have a solid platform this side of the cross. Says God, by the mouth of David, "My covenant shall stand fast with him." Now unless the covenant is confirmed, we deny, before God, that Jesus has ever made even his first advent into the world; for God has commanded us to believe the prophets. Moses declares the ten commandments to be the words of the covenant, and Gabriel declares that the Messiah would confirm the

covenant. Jesus did finish his mission on earth and received testimony, again and again, that he was the beloved Son in whom God was well pleased; with this most solemn admonition to those standing by, "Hear ye Him."

Said Moses, It shall come to pass that whosoever will not hearken to that prophet, shall be destroyed from among the people. Moreover, we find all the New Testament written after the confirmation of the covenant, and every single writer bearing testimony to the faith of Jesus and commandments of God; one contending earnestly for the faith once delivered to the saints, another declaring that faith established God's law, not a single precept excepted; St. Paul meeting those who would have it made void, or abolished, with a veto from the Almighty; and John in his four books dwelling much upon it. Since, then, the Devil, through perdition's son, the man of sin, has sown tares, both have grown together; and through the first and second angels' messages no man was fully able to decide clearly; but now the great counterfeit detector has come, the third angel's message! The reprobate coin is detected; the things of Esau are being searched out with candles; the Mighty One with the sharp sickle is near; and the first vial of wrath will soon show to all men; who are the worshippers of the beast. O. HEWETT.

Rochester, N. Y., Oct, 1853.

COMMUNICATIONS.

From Bro. Bates.

DEAR BRO. WHITE:—Since my last, from Milan, O., Sept. 20th, I have been visiting in various parts of Ohio, in search of the scattered flock. "I thank God through Jesus Christ my Lord" for the way he led us to find some precious souls, hungering and thirsting for all the truth, that they might prepare to meet their coming Lord.

Bro. Ira Day took me in his carriage to a number of places in Sandusky Co., where we became acquainted with ministers and lay brethren who had been in the Advent doctrine in 1843, and had lost their interest in these precious truths since the ending of the 2300 days of Daniel's vision, in 1844. (I know that some are still saying the ending of these days are yet in the future. If so, why does God charge them with prolonging them and making it a vain vision, and flattering divination within the house of Israel? Eze. xii, 21-25.)

While quietly keeping the Sabbath with Bro. Huber, at Green Springs, a request was sent in, inviting us to the hall to give a public lecture in the evening. We complied with the request, and presented the third angel's message to a very attentive audience.

Bro. H. said, after meeting, that about all the inhabitants of the village were present. They listened with attention. We left here early on First-day, the 25th, to fill an appointment at a school-house in York Ridge, ten miles on our way. Here we gave three lectures, and some became deeply interested, and wished to hear more about these precious truths, to prepare them to meet the coming judgments. We furnished them with tracts, and trust ere this, they have become more interested by reading the *Review*. We became acquainted with four ministers who had been in the first angel's message. They manifested a deep anxiety to learn our present position. I trust that God has a work for some if not all of them in this last message.

Sept. 26th, Elder W. Gilmore (who has been a Christian minister for many years) wished me to go with him to some of the neighboring towns, to visit some of his brethren. Bro. Day returned home.—Those that we saw, with one exception, were anxious to hear further. At Thompson we held a meeting in the free meeting-house, and were kindly entertained in the family of Bro. Henry Miller. Himself and wife were much interested in the Sabbath question. He, with two other families, wished to have the *Review*. God grant that these precious souls may see, and embrace the whole truth.

Sept. 30th, came by the Rail-road to Marysville, Central Ohio. By invitation, we occupied the most of the time on First-day in the Advent meeting. Our subject was the Sanctuary, and third angel's message. There were three teachers present; these resisted the whole subject, and endeavored to show the people that there was no heavenly Sanctuary to be cleansed, neither any fourth commandment binding. The next day one of their company said they would examine the subject. Came to Cincinnati Oct. 4th. Held meetings there and at Glendale. We hope our labor was not altogether in vain.

First-day Oct. 9th, lectured in the Court-house in Lawrenceburg, Ind. Brn. Moran and Gould were very anxious that their neighbors should hear the last message. From thence we came to this place, on the 12th inst., after rather a toilsome journey of two days and part of two nights. We learn that no one has been to give the present truth here since I left, thirteen months since. The Sabbath keepers are holding on their way with an increasing desire to know all the truth. Many others say they want to hear about this doctrine. The Court-House was freely offered us, in which to hold a series of meetings.—We commenced the last evening with a very attentive audience. The Lord grant that many precious souls may be saved here. JOSEPH BATES.

Sullivan, Sullivan Co., Ind. Oct. 14th, 1853.

P. S. I noticed in the *Review* of Sept. 13th, that Bro. H. C. Mason of Battle Creek, Mich., unsolicited, asks my forgiveness for making statements to the Editor of the "*Advent Harbinger*" respecting me, which he acknowledges I did not utter, but he heard it from another source. I cheerfully forgive him.—It may not be amiss for me to state here, that this false statement furnished O. R. L. Crozier with a labored argument to denounce me in the most unchristian and cruel manner, as a person of no veracity.—See *Advent Harbinger*, Aug. 28th, 1852. "The Lord reward him according to his works." 2 Tim. iv, 14. J. B.

From Bro. and Sr. Hannaford.

DEAR BRO. WHITE:—We wish to say that the *Review*, is a welcome messenger to us. It rejoices us to hear from the scattered saints, and that the message is on the rise in other places. The light of the third angel's message, and the truths connected with it shine out with great clearness. We believe that the time of trouble is fast approaching, and view it very necessary to have on the whole armor of God, and to live humble, watchful and prayerful, so that we may be accounted worthy to escape all that is coming upon the earth and to stand before the Son of man; that when he who is our life shall appear, we may appear with him in glory. This is truly, a momentous time in which we live, surrounded as we are by the perils of the last days, while the last call of mercy is being given to a perishing world, and the four angels are about to let go their hold, and the inhabitants of earth left, for ever left, without a mediator.

We do desire to realize the importance of improving the few golden moments that may be allotted us here, that by giving all diligence, we may add to our faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity; knowing that if these be in us and abound, we shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. It is indeed glorious to strive to live by every word that proceedeth out of the mouth of God, and sweet to our souls to do all of his commandments: knowing that we shall have right to the tree of life, and enter in through the gates into the city. If faithful, when the Chief Shepherd shall appear, we, with all the ransomed, shall receive a crown that fadeth not away.

We should esteem it a privilege to have any faithful ministering brother, who may feel it to be his duty, call this way and dispense unto us the words of life and salvation. We are a scattered and tried people.

Our number in this section of country is very small; but we think there are some who may have ears to hear the present truth. W. T. & D. HANNAFORD. Orrington, Me., Oct. 12th, 1853.

Sylvan, Mich., Conference.

This meeting was one of deep interest and great importance to the cause of truth in Michigan. A goodly number of brethren and sisters were present from different parts of the State, and appeared anxious to learn the truth more perfectly. Many were disappointed in not meeting with Brn. Bates and Loughborough, at this meeting, but were made glad on seeing our dear Bro. Waggoner, from Wisconsin. Brn. Case, Frisbie, Cranson and Nottingham, were present. By the request of these brethren, Bro. Waggoner occupied most of the time, and the saints were greatly strengthened and encouraged by the clear light which God enabled him to bring out on the subject of the "*moral government of God*." At this meeting difficulties were settled, wrongs confessed, and union and confidence restored; for which we are thankful and much encouraged. The prospect is now favorable for the advancement of the cause of truth in the West: may the Lord speed the work. Amen In hope of speedy deliverance. M. E. CORNELL.

Appointments.

PROVIDENCE permitting, I will hold meetings as follows: Chester Factory, Mass., Nov. 8th, at 2 P. M. and 6½ P. M., where Bro. Blair, and other brethren may appoint. Springfield, Nov. 9th afternoon and evening. Boston 10th, 6½ P. M. Fairhaven, Mass., Sabbath Nov. 12th. J. BATES.

Bro. Wm. S. Ingraham's Post-Office address is Moreland, N. Y.

Letters.

J. Harroun, P. Gibson, J. B. Wood, J. H. Waggoner, F. Bezzo, R. S. Johnson, D. Kellogg.

Receipts.

C. Ayres, A. Heald, Sr. Rogers, E. Place, J. B. Keen, C. Howland, P. Carpenter, J. Barrett, B. Hasselback, W. T. Hannaford, B. N. Snow, H. Barden, M. Capon each \$1. R. Griggs, Wm. Dawson, L. Carpenter each \$2; C. G. Cramer, \$2.50; W. Davis, \$1.50; R. Duncan, \$0.25. \$200.33 behind on the *Review*.

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.
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 2 cents.
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THE CHART—A Pictorial Illustration of the Visions of Daniel and John and their Chronology—price \$2. It can be had of Otis Nichols, Dorchester, Mass., or at this Office. It can be sent by Mail without rollers for the same price.

THE REVIEW AND HERALD IS PUBLISHED WEEKLY

At South St. Paul Street, Stone's Block,
No. 23, Third Floor.

JOSEPH BATES, J. N. ANDREWS, JOSEPH BAKER,
Publishing Committee.
JAMES WHITE, Editor.

TERMS—We make no charges. Those who wish to pay only the cost of one copy of the *Review and Herald*, (as some do,) may pay \$1 per Volume of Twenty-six numbers. Canada subscribers, \$1.13, where the postage has to be prepaid.

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, Editor of the *Review and Herald*, Rochester, N. Y. (post-paid.)