JOY COMES!—by Annie K. Smith.

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

NARRATIVE OF RECENT EVENTS.

By J.W. Monyon.

[The following experience of J.W. Morton, in relation to the Sabbath, is from a tract published by himself. The readers of the Review will be interested in learning 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 teaching that the Sabbath is the Lord's day: in that it shall not do any work. It shows the weakness of those who oppose the Sabbath, and endeavor to establish in its stead, that holy being of Popery, the Sunday.]

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, "sacramentally conferred upon me 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, I must either renounce this precept, as a part of the rule of my life, or endeavor to keep the seventh day of the week. The former I would not do; the latter I should have no attempt, without offending God, or insulting the majesty of his law.

The question then came up, Is there any scriptural authority for keeping holy the first day? Did 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, read the fourth commandment, 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 show light on the question. I was determined to prove its existence. But if this can not be found, they do not touch the question at issue. And how did I long for that fact! How I wished that the Apostles for not having made known to you, and to all the other members of Synod, a disposition to bear with patience and charity, 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, Catechism, 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 is not only taught in 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 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 practices in regard to the Sabbath. He has 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 subject, and discovered, what I had not noticed before, that the early French and German Reformers, with Calvin at their head, had taught the abrogation of the fourth commandment, as a dispensation from the institution; and, as they had desired for a Sabbath, or stated day of worship, under the gospel, only as a wise and necessary human arrangement. I found that even Turretin, in 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 stop to the'idolatry of Jews and Christians. I found, also, that my books, containing quotations similar sentiments, from the celebrated Augustine Conferences, as well as our Standards, could find with much difficulty the authority of a single writer who might be considered as adhering to the text of the Scriptures. In the Synod of Philadelphia, in 1849, this subject was brought before the Committee on the Sabbath, and I was ready to admit that the law of the Lord is perfect. Ps. xix, 7.—

"The law of the Lord is perfect, saving 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 righteousness, and thy law is the truth." Ps. cxix, 142. 

"The covenant which I will make with the house of Israel shall be, that I will be their God, and they shall be my people; and they shall know that I am the Lord their God, and they shall be holy; for they shall be mine. I will make them a covenant in the land whereby I will bless them, and the land shall be theirs for an inheritance." Hos. xxi, 22-23.

"Lord, thou hast been my hope; my trust, and mine expectation, and mine help, and in thee have I not failed. My heart is glad in the Lord, and exulteth in my God; yea, it rejoiceth in the Holy One of Israel." Ps. xvi, 5-6.

"The Lord is my salvation." Jn. xii, 25.

"Ye are the light of the world; a city that is set on an hill cannot be hid." Mt. v, 14.

"With this heart thou shalt not return, neither shalt thou turn back." Ps. lxxxvi, 11.

"Thy righteousness and the truth shall keep me safe; evermore shall I be safe in the land of thy truth." Ps. cxxi, 7.

"That which is not of faith is sin." Rom. xiv, 23.

"The fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding." Pr. i, 7.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters." Ps. xxii, 6.

"I will not put thee to shame among the nations; I will not blot out thy name from Israel; I will place thee among the sons of Israel." Ps. cxiii, 9.

"I will have mercy and not sacrifice; for the Lord hath said, I will have mercy, and not sacrifice; for the Lord hath said, I will have mercy, and not sacrifice." Ps. cxvii, 4.

"I am the Lord, and there is none else; there is no God beside me; I girded me with mighty strength, in the presence of me they shall stagger and be四种." 

"The Lord is my strength and my song; he is become my salvation." Ps. lxxviii, 12.

"The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid?" Ps. xxvii, 1.

"The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters: he restoreth my soul: he leadeth me in the paths of righteousness for his name's sake." Ps. xxiii, 1-3.

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"I am a stranger and a sojourner, as all my fathers were, the house of Israel, whom they went forth from Egypt; I have dwelt among you as a sojourner; therefore do I speak to you according to that which is right and true." Ex. xiv, 9.

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God of Hosts, be sinned against me, let not their reproaches be founded for my sake, O Lord of Hosts. 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 father's family. For the zeal of thy house hath eaten me up; and the reproaches of them that reproached thee are 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 reproaches." These were the comforts that, in the course of my affections, strengthened me, while the lighted 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 Sorrows."

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 of the head of the church, as a sufficient reason for being 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, said 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 or deny, as a direct avowal of the charge. 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 irrelevance 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 as Mr. Morton could only prove its irrelevance to cease by proving that the appropriation of the first day was not an appointment by the Christian Sabbath, to secular employments, or teaching to do, is not relevant to ceere, which attempt the Moderator would consider disorderly, and therefore not allowed.

From this decision J. W. Wilson appealed, when the Moderator's decision was unanimously sustained.

Upon this, Mr. Morton declined the authority of the court, and appeal therefrom to the Lord Jesus Christ, the King and Head of the Church, for the final issue on himself.

The Moderator then publicly pronounced the sentence of suspension on Mr. Morton, agreeably to the minutes of Synod, which 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 of the head of the church, as a sufficient reason for being given in afterwards. Why this fact was not recorded, I have not been able to ascertain.

Reflections.

I did believe, and believed yet, that, had I been restrained by the spirit of God from any complicity in the calumnies, 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 children. Indeed, many of the members seemed to regret the trouble more than the necessity of Mr. Morton's being suspended. The Committee had remarked to me since, that till then he never witnessed a trial, before a church court, in which there were not one atom of wrong.

Now, this is not to be accounted for all this! Undoubtedly there is the loose and unscriptural doctrine, that a majority has a right to determine what is, and what is not truth, and that the majority is in favor of any dogma, the more firmly its truth is established, has hardened, 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 are called to reform the Church. 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 rigidity in the minds of the people, on the right of man, who is himself free from all the moral law that was written with the finger of God, on the tables of stone, is now written "by the Spirit of the living God," on the fleshly tables of the heart. Yet, 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 we have sought this day by the house of God, we shall call it by the name of the Lord; I will put my lies into their mind, and write them in their hearts." Here then is the hint of an American moral law that was written "with the finger of God," in tables of stone, which is now written "by the Spirit of the living God," on the fleshly tables of the heart.

Prophecies of the time for the end can be understood before the end. I do not now say that the Old Testament 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 have been intended to be useful to 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 they could resort. There is nothing worth while in predicting any of the prophecies of the time for the end, as every such prophecy was intended to be of use either in this world or in the world to come. If I may 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? Hill, until he has arrived! One man says he reads the prophecies for deception, 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 God for a dead saint to sit down and provide for, are announcements in, a mere declaration, in unintelligible language, that the end shall be at a certain time. But there is no God for a dead saint to sit down and provide for, are announcements in,

1. If one person may conclude that certain prophecies were intended for the saints, simply because he does not understand them, everyone else in the same condition has concluded that the Old Testament doctrine and every other portion of Scripture, not understood by himself, was designed for the saints. I say, if one shall tell us for a prophecy of 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 every time I think of any of the prophecies made to me, and of putting any of the
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—then you lose your professions to the dying, to the sick, to the poor, to the widow, to the human race, because, in this view, your profession is vain; or, if you say, why should anything be put in our Bible for the especial use of the saints? Will they call to mind another world where they have read unintelligibly in this? But if 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 world, then it 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 prophecies which foretell that the prophets who searched what manner of time the Spirit of Christ which was in them did signify, were informed that "unto us will he show himself."—If of use to the saints, they were ministering to glorified saints, they were ministering in part to themselves, since they are to be glorified as well as we. * It does not say, "that not unto us, but unto glorified saints, did they minister." 1 Pet. iii, 11, 12.

Again, he says, "We have also a more sure word of prophecy than that which was given unto the ancients, seeing that ye are come to mount Zion, and unto the city of the living God, to the heavenly Jerusalem, whose foundation is Jordan, to the priests of the order of Aaron, and to the ministers of the gospel, to the name of the Lord Jesus, which is the overlaying of the name of David, who is the bow of the Lord's strength, and the shield of his helper against the north." 2 Pet. i, 19. The prophecies which were written, as we learn from Rev. x, 4. The Bible was written for the church to the end of time, and contains things appropriate to each period of the church. The prophets ministered not unto themselves, but unto the church at those different periods. The prophecies written in three different periods, or referred to different periods for one period may be sealed from all living before that time; and after the day dawns, and if not to be understood, then some to be received without being fully comprehended; but a prophecy respecting that 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, sealed, until the several periods in the church have arrived, when the understanding of such prophecies has been thoroughly furnishing the man of God living at that time, who is thus enabled to find "things not written" and old in the Bible. 1 Pet. i, 12; Heb. iii, 5, 6. 1 Thess. v, 1. "This prophecy 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 sealed, as the Bible is, and then the end will be separated to seal out any effort to understand them. The revelation made to the saints. We could almost 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; and then there will be a declaration by the influence of Satan, who will be "lossed out of his prison, and go out to deceive the nations,"(Rev. xii, 8) and then they will 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 Bible was not written for us, that 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, and a multitude, in fact, of the stars in the church, and in the world. 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 darkened; the prophet and the seer say wrong, because the spirit of deep sleep is upon them."—See. Ab. viii, 11. On the "prophecy unsealed." Great light has been thrown of late upon the prophetic word. It would seem 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. xxxi, 20; xxxii, 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, 6. Hence "many run to and fro, and knowledge is increased." Dan. xii, 3. The subject of the prophetic word so much studied; so many of the ambassadors of Christ engaged in this pursuit; so much written on an "unsealed prophecy 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 to be plain to the understanding, 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 it, but the wise shall understand it." 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 children of the light, and members 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 them are safe. If the people turn from these 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 un- followed promise, is a most solemn one, and a proof that we are arrived at the end of the age; the unsealing of prophecy, and the revelation of the "mystery of iniquity," another "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 put upon it, viz., "Many shall run to and fro preaching the gospel of Christ, and therefore suffer trials, and made sacrifices that the Sabbath rest 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 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.

EASTERN TOUR.

After our Meeting in Boston, we went to Topsell, Mass. To meet with the firm, tried friends of the cause there, with whom we had killed 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 it. 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. Since then attachments between them became very strong; and having perfect confidence in their ability to train the child for heaven, we left him with them. St. Francis, daughter of Bro. Howland, has had the care of the child five years without the least exertion on our part, and the family of our dear Henry to us well trained, praying boy. We are not able to express the gratitude we owe dear family, not only for their care and labor for our child, but for their labors of love to us in time past. Many friends of the Sabbath are very few, and the cause feeble. May heaven still bless them here, and richly "recompense them of the resurrection of the just." From Topsell 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. The subject in the forenoon was the need of the perpetuity of the Sabbath; in the afternoon, the fulfillment of Rev. xiv. 12, is the past present and future. These subjects were new to this place, and we found 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; and joined the Sabbath Meeting since 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 those will yet walk in it. On the morning of the 8th, 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 praying, singing 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 evidence of the conversion of the enemies of his broken body and spirit blood. This was also a precious season. The Advent people prize this ordinance above all others who profess faith in Christ. It not only points back to the scenes of Calvary, but to the scene of triumph, 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 communicate 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, and the Church is to keep both, and the Sabbath rest be increased 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 sheweth his resurrection.

"Know ye not that so many of us as were baptized into Jesus Christ, were baptised 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 also be in the likeness of his resurrection." Rom. vi. 3-5.

Here then is the glorious memorial of the resurrection. But the Papal church has taken the ordinance of baptism, and says it is an efficient step or 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, New York, and Ashland. On the Sabbath, Oct. 15th, 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 three in the faith. Our meetings were full and interesting. The daughter of Bro. Moore of Kensington, and the family from Ware, also Bro. Davis, whose hearts seem to be in the good work.

Our last meeting in the place, at the house of Mr. Shinner, was very interesting and powerful. Several fell deeply, especially three young women from Connecticut who were not living in the enjoyment of redeemed hearts. The Spirit of God moved powerfully; the present did not know enough of the work of God to keep in their proper place. How unfortunate for some that they do not step 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 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.


Importance of Obedience.

The following are extracts from a letter written in answer to questions drawn from it to prove that Jesus has come and died as a sacrifice for all men, to open to us the door of escape from that just sentence of the law, would be only re-peating what they already know. We believe that Jesus has died for our sins according to the scripture, and that His blood has been raised again from the dead by just judgment. 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 from a little from their own position, or what they professedly 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 this law, which was pronounced on all who are in the body 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 men read the pre-words of scripture showing that the transgression of that law was 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 any means of showing how they are in possession of the "cursed mind which is not subject to the law of God, neither indeed can be." Their different positions relative to this law, as has often been 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 the sabbath day. 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. 14. "For sin is the transgression of the law." Then if this is so, we have no better sacrifice through which we have hope to receive pardon, salvation and redemption, than the sacrifice of a sinner. This is too hard to be believed; but if it does not destroy the plan of salvation, it must 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 Fath- er'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 strict, or condemned men when they ought not to be condemned; for it was never designed that the great Sabbath law should be manifested to stand by one who had no part in that, but this did hinder the work. The daughter of Bro. Moore of Kensington, Conn., immediately arose and spoke of her desire to seek and know the Lord. This was an excellent indication.

The Spirit of God moved powerfully; the present did not know enough of the work of God to keep in their proper place. How unfortunate for some that they do not step 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 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.
relative to the law in the New Testament. To take the view that the law is still alive, and holds the sovereignty of holiness after death: “For the living know that they shall die; but the dead know nothing, but their soul is gone down into the sepulcher. Stop a moment! I read verse 6th, then we shall get all the light the Prophecy has given. Also their love, and their hatred, and their envy, and their discord, and the very death of men; for all this is written in the book of life, of the Lamb slain from the beginning of the world. And he said unto me, Write: for these words are true and faithful, which are the words of God.”—Rev. v. 7. | The common theory, now every where entertained, is that the body is only the prison-house of the soul or spirit, 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 Scripture is always at variance with this 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, as the Saviour says, “If ye would enter into life keep the commandments.” The soul that sineth, 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. cxlii. 6. “Thy judgments are a covering for us, they are the shield of our sides.” But the word Live, signifies not to cease to exist; 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 he shall not be; in his days shall as it was written, his soul returneth to his earth; and in that day his thought perisheth.” I should like to know in what his knowledge or happiness could consist, after losing his mind, with all its qualities. But perhaps D. 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, to be unfruitful works of darkness, but believe them to be the spirits of devils working in
cles, 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 detective 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. Therefore, as sin comes, so also will the end of sin, and so will the prince of this world, 1 John iv, 4. Choose ye this day whom ye will serve. In the Lord be God, serve him; if Baal, serve him.

The testimony of Jesus Christ presents but one mediator between God and man, while Spiritualism has its own self-appointed marvels. 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 dead sin of his Son of no effect, and making void his holy law. We see, also, that the great detecter 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. Therefore, as sin comes, so also will the end of sin, and so will the prince of this world, 1 John iv, 4. Choose ye this day whom ye will serve. In the Lord be God, serve him; if Baal, serve him.

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The 25th, to fill an appointment at a school-house in York in the family of Bro. Henry Miller. Himself and wife furnished them with tracts, and trust ere this, they were much interested in the Sabbath question. He, lectures, and some became deeply interested, and wished to hear more about these precious truths, to prepare them to meet the coming Lord. God grant that these precious souls may see, and prepare them to meet the coming judgments. We commenced the last evening with a very attentive audience. The Lord grant that many precious souls may be saved here.


From Bro. Bates.

Dear Bro. White—Since my last, from Milan, O., Sept. 26th, 1853, I have been visiting in various parts of Ohio, in search of the scattered flock. I say 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. Iras Day took me in his carriage to a number of places in Sandusky Co., where we have become 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 vision, and flattering delusion within the house of Israel? Ex. xxi. 21-25.)

We attended 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 26th, 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 deep believers by reading the truth. 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 God has a work for some if not all of them in this last advent. Sept. 26th, Elder W. Glimore (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. D. returned home. These 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. and Mrs. A. Himself and wife were much interested in the Sabbath questions. He, with two other families, wished to have the Review. God grant that these precious souls may see, and embrace the whole truth.

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. Hannahsford.

Providence, Me., Oct. 12th, 1853.


This meeting was one of the most interesting 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 hear the truth more perfectly. Many were disappointed in not meeting with Bro. Bates and Longborough, at this meeting, but were made glad on seeing our dear Bro. Waggonner, from Wisconsin. Bros. Case, Fries, Cranston and Nottingham, were present. By the request of these brethren, Bro. Waggonner occupied most of the time, and the same 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, pointed out, condemned, and 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 delivery, M. E. CORNELL.

Appointments.—

Providence permitting, I shall hold meetings as follows: Chester Factory, Mass., Nov. 8th, at 2 P.M. and 6 P.M., where Bro. Blair, and other brethren may appoint. Springfield, Nov. 9th, afternoon and evening.秸s, 10th, 11th, 12th, 13th, 14th, Fairview, Mass., Sabbath, Nov. 12th.

From Bro. and Mrs. Hannahsford.

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 shines out with great clearness. We believe that the time of trouble is fast approaching, and view it very necessary, that we should 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 a 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 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 kingdom 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 we shall have right to the tree of life, and enter in through the gates into the city. If, 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 brethren, who may feel it is his duty, call this way and dispense unto us the words of life and salvation. We are a scattered and tried people.


JAMES WHITE, Editor.