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, DECEMBER 13, 1853. No. 23.

From the Wesleyan.

THE DECALOGUE.

Mr. Editor.—With your consent and approval, I will give through the columns of your paper a synopsis of a series of discourses on the Decalogue, delivered on the approaching anniversary of some successive Sabbaths to my congregation in Cleveland.

INTRODUCTION.—The ten commandments were written by God on two tables of stone, and given to Moses at the time of that memorable interview which he had with Jehovah on Mount Sinai,—They are not ten separate, uncoupled principles or laws, but ten parts or divisions of the one great law which runs through the Bible and given to us by Moses at the time of that memorable interview which he had with Jehovah on Mount Sinai. The same principles of infinite benevolence to man which man owes to God; the remaining six, that the one encourages and justifies slave-laws, but ten parts or divisions of the one great law which runs through the Bible and given to us by Moses at the time of that memorable interview which he had with Jehovah on Mount Sinai. The same principles of infinite benevolence to man which man owes to God; the remaining six, or the table of stone, define the immediate duties which man owes to God; the remaining six, or the table of stone, define the immediate duties which man owes to God; the remaining six, or the table of stone, define the immediate duties which man owes to God.

Regarding the Old Testament, Scripture containing the laws given to the Israelites, and through them to us, there are several errors prevailing among men against which Christians should be fully guarded. Some of them I will have notice. First, it is said that "in many things, the Old Testament commandments were the word of God; and as will appear by a careful reading of the Scriptures, is absolutely false. The same God is the Author of the Old and New Testament. The Holy Spirit which guided the pen of Matthew and John, inspired Moses and Isaiah. The same principles of infinite benevolence which are so prominent in the writings of Paul and John are manifest in those of David and Jeremiah. As God is immutable and changeless, not, the 1st. That no part of the moral law or ten commandments has ever been or can be set aside. The whole of the laws composed of each and every part is binding on men of every age and every country through all time. The Saviour resolves the first table into what he denominates the first commandment. "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength." The very nature of this command is such that a covenant which would annul it—which would bring salvation and free men from obedience to it, would be a curse and not a blessing. The same is true of the second table which Christ calls the second commandment. "Thou shalt love thy neighbor as thyself." This carries with it a perpetual obligation.

2d. The infinite fulness there is in Christ through whom the whole family of man through infinitely many, may obtain free pardon. The same rich veins of love which were opened by God's infinite mercy to save Israel of old, still course through a Saviour's body, and bear to all who receive Christ, a healing portion for every ill, and bliss and joy, inconceivable. Will you accept him and live?

From the Bible Examiner.

AN EXHORTATION.

In every important investigation of Christian doctrine there exists a danger of having our attention so fully occupied by the arguments sustaining a position that we forget the important results and practical inferences which are to be deduced from the doctrines when established. The investigation of the doctrine of Life through Christ alone, is no exception to this general rule. Some men had always rather argue than convert one man to their peculiar opinions than a score of men from the ways of sin to the paths of peace. This is not right. To hold the truth and fight for it is one thing. To be sanctified through it is another. To preach the truth is one thing, but to do it for the sole object of saving poor men requires a zeal, and faith, and love, which but few possess. Lord increase the number. Brethren, how is it with us? Do we realize these things? Do we feel in our hearts? Do we labor warning every man and teaching every man that we may present every man perfect in Christ Jesus?

How is it, reader? Do you feel as though you could not convert one sinner shall we say —one soul from Satan? Then let your earnest endeavors for the salvation of men prove to all, that your faith is something more than a mere mockery—an idle vision—a vain imagination.
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Recollect also that the cause of truth, the honor of God, and the welfare of souls demands that you labor to disseminate this truth. It will not do to remain silent. We are not allowed the privileges of the blind, nor permitted to remain ignorant even of the name of Christians among some who reject the gospel doctrines of life and immortality as revealed in the Scriptures. We are cast out. We are cast out with a dictate of sound sense as of sound doctrine: Let asketh of you a reason of the hope that is within you be thus wise I. Around you are those who hear the words, "blackness of darkness forever," and yet neglect not truth be wounded in the lions' dens of its friends, Christian patience characterize all, your communities good works may glorify our Father in heaven. Let us baptize our souls in the love of God. Let us keep ourselves in it praying always in the Holy Ghost. Let us fight the good fight of faith and lay hold on eternal life.

Above all let us, so live that men seeing out of the corner of his eyes what we do, and hearing our conversation of the things that are sent unto thee, how often would I have gathered you as a hen under her wings. Here let me learn. "Ask now the flocks of the city, and they shall tell thee." Job, xiv, 7. The hen seeing the approach of danger, gives the alarm to her scattered brood, and they run or fly for their lives, and make haste to get under her shadow. So the bird of the air perils her nest and her eggs when the tempest rages, and the storm of heaven upon her own body to save her precious charge. Who will not learn from this humble lesson to gather with Jesus and abide in his shadow, that we may live in the grace of God?

BROTHER[newline]

TOBACCO.

Berth tobacco has a moral history which has never yet been written; nor do I matter myself that I am competent to write it, but I will do what I can, by a few words, to make a true picture of it. You need not be afraid of being misunderstood. It is said that those who term a misfortune the result of his own deliberate, voluntary act, done in the face of light, and of clear and biting convictions—tobacco, during the last three thousand years, has been so ranked under the circumstances must feel—dreaded and more mean before man and his Maker. He himself, and is without self-respect or self-confidence. Let us abandon that which is to come, compared with that which is to pass, and a dispositional object of entreaty, to offer to the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.' 2 Tim. iv, 7, 8.

A' I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them that love his appearing.' 2 Tim. iv, 7, 8.

great host of infidels, with all these consequences. He may have the sympathy of his friends—they may commiserate his case, they call him unfortunate, they say something about a 'mysterious and distressing misfortune'—but after all, the form by the impression, distinct as any conscience ever made, and from which he finds it impossible to rid himself, that, instead of such kindness and commiseration, for he is conscious that they are the result of the fact, that love his appearing.' 2 Tim. iv, 7, 8.

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men." Prov. i, 4. "All the words of my mouth are in righteousness." What is righteousness? "For ever O Lord, thy word is settled in heaven." Ps. cxix, 172. But say some, Jesus abolished those commandments. But the same old guide says: "But I say unto you, that whosoever shall speak a word to him, for all thy commandments are righteousness." Ps. cxix, 24. Now if we have received Jesus' testimony, we have also set to our seal that God is true. Here is a rule by which we can examine ourselves.

In the typical Sanctuary were two trumpets made of one piece of wood, kept together by the priests. A certain sound gave notice to the people to prepare for certain things. It might be: "Just so here; a certain sound has been given, and is still being given. Spirit of prophecy said, in making the vision plain, "Thus saith the Lord." This is certain, and the interpretation is sure. The Lord is gathering and searching out his sheep on every mountain and hill where they have been scattered in the dark and cloudy day. His sheep hear his voice, and they follow him, and he gives them eternal life. O, he is the good Shepherd, he owns, having bought them with his blood; laid down his precious life for them. Then he ascended up, and entered the heavenly Sanctuary, from thence his voice is heard. A gathering sound through the third angel, till we all are gathered into the unity of the body of Christ. Now how is this being done? Is it not by power, nor by might; but by the Spirit of the Lord of hosts. And in order to be gathering witnesses we must have a sight of God that the Holy Spirit may descend upon us and do his office, viz., reprove us of all our sins, and secure a resting place in the heart and abode with us for ever.

The sign by which Jesus was known of John was that the Holy Spirit, descended upon him; and rested upon him. Nothing is proper for so much. If perhaps, as he did in the days of his flesh, but we receive not, because we ask amiss, to consume upon our lusts. We love what we call a blessing; but, alas, when the prophet comprehendeth our hearts, and perceive me so that the Spirit can dwell in us for ever; there is no rest for it, no more than there was for Noah's dove.

O that we may all see, that when we refuse to suffer the Comforter, whom the Father sends in Jesus name, to do the works assigned to him, we deny Jesus and inasmuch as we deny the name of Jesus, we destroy the soul that received you, received me; and he that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of righteous man, shall receive a righteous man's reward. What is a righteous man's reward? Then shall the righteous shine forth in the kingdom of God. Then shall he say to the righteousness: 'Come ye blessed of my Father, inherit the kingdom,' etc. Matt. xxv, 34-47. Even Balasom, who saw these things, cried out concerning the righteous: 'Let my last end be like his.' But some say, 'Do not mean to be self-righteous, like the Pharisee.'

Under the law of Moses, the law of types, which God directed Moses to write, we find on all great and important occasions, the trumpet gave a certain sound, as if it were gathered to the Sanctuary of God, where he held communion with his people, and directed them. See Ex. xxv, 22. And God directed Moses, by the mouth of the prophets, to remember that law of types, when we see the day approaching that shall burn as an oven, when all the wicked shall be destroyed, root and branch, and only the righteous remain. The reason is made perfectly clear by Paul's letter to the Hebrews, where he teaches that the sanctuary was a figure of the one in heaven, of which the earthly was but a shadow. See Luke xii, 31-32. Now if the New Testament testimony is the testament of the Lord and Savior Jesus Christ, and as such, has been sent to all nations for the obedience of faith to the glory of God, then we have set to our seal that God is true. John iii, 33. Do we receive the Lord Jesus as the only one by which we can be saved? If we do, our only salvation depends on our obedience to him. Said the voice from heaven, "hear ye him." And we have in plain words from the mouth of the Son of God, what will come to us if we hear and obey his sayings. See Matt. viii, 19. "And the Lord shall comfort all her waste places; and he will make the face of the firmament to shine with the light of his countenance; and there will be a gathering of all the nations to the Lord at Jerusalem, and the voice of melody shall be for ever, and my rest for a light of the people.

"He that keepeth the commandment, keepeth his father's commandments, and receiveth him that sent me. He that receiveth me, receiveth him that sent me. He that receiveth a prophet, in the name of a prophet, shall receive a prophet's reward; and he that receiveth a righteous man, in the name of righteous man, shall receive a righteous man's reward." What is a righteous man's reward? Then shall the righteous shine forth in the kingdom of God. Then shall he say to the righteousness: 'Come ye blessed of my Father, inherit the kingdom," etc. Matt. xxv, 34-47. Even Balasom, who saw these things, cried out concerning the righteous: 'Let my last end be like his.' But some say, 'Do not mean to be self-righteous, like the Pharisee.'

The Scriptures teach us that God is the only true God; that the revelation of invisible and future things in his word is worthy of all honor; and that the perfection of the dispensation, it will receive its appropriate punishment, not by legal statute, but by the hand of God, through the physical laws that govern the universe. No man can violate the laws of heaven, physical or moral, with impunity. De L inference.

Despite not Prophecies.—1 Thess. v, 20.

The study of unfurled prophecy is by many considered to be a nice and dangerous task. How, however, they condemn what God approves, for the study of prophecy is enforced by precept. We have also a more sure word of prophecy; whereunto ye 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 is stimulated by example,
in the New Testament, favoring such a change. When any things, indeed; belong unto the Lord, but what helms peace, as in all churches of the saints." 1 Cor. xiv, 33. Without creeds all would be confusion in the church. They seem to think that, among the most unhappy character. And it not a fact that creed-making has produced the Babel confusion existing among them. It is evident, there-

discard them, and at once cast these things which do not answer the end for which they are made to the Lord, why plead for them? Why not

disclose the person to the church, and restore them fully to the confidence of their brethren. Such ones will always be as much (if not more) beloved than if they had never been overtaken in fault. A very bad mark in some who pretend to confess, is a disposition to confess very sparingly, and if their faults are of necessity referred to, they become irritated. "Why, I confessed that," says the poor soul, "why do you again bring it up again?" Pride is not subdued in such.

The work is too superficial.

For the sake of the cause of truth, and for their own souls' sake, we rejoice to see the erring confess. In some cases where it had been done before, the confession should be quite public; but it is unpleasant to give place to confessions in the limited columns of the Review. It is indeed a pity that the friends of Christ cannot, or, rather, do not, see that such unpleasant matters may be avoided. It is in our hearts to help those who feel that they need help, and to forgive any mortal who may in any way have injured us. We speak these things only because they are true, and vastly important.

Eld. Himes to Bro. J. W. Waggoner on the subject in that number of the Review, with the intention of answering his letter more fully. We have waited to hear from brethren in the East relative to these things reported by Eld. Himes. We now give the following from Bro. E. P. Butler, of Waterbury, Vt.

Dear Bro. White,—In consequence of the reports made by Eld. J. V. Himes to Bro. Waggoner, and Bro. Everts, which reports say, as published in the Review of Nov. 8th, that believers in the third angel's message did not keep the Sabbath according to the scriptures, or that their profession; that in Vermont they travel from twenty to forty miles on the Sabbath to attend meetings; and when not absent from home, they cut their wood, etc., on that day, and generally made it a day of visiting, after the manner of which many nominal Sunday-keepers observe that day.

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the third angel's message. Situated as I am, I know not but my opportunities for learning the truth relative to these charges are as good as any brother's in the State.

Our remarks relative to the brethren's meeting together the day previous to the commencement of the Sabbath on conference occasions, is correct. This has been the case as far as I have any knowledge where confessions have been made, and the distance has come from any considerable distances. We have been more or less in the habit of going from town to town on the Sabbath; as these towns are six miles square we frequently travel from five to ten miles to meet each other. Elder Himes, in the habit of riding after a team of his own, as we are accustomed to, he would not have made the statement that we rode from twenty to forty miles to attend meetings on the Sabbath. The brethren of Vermont do feel that there is a want of space and distance enough to keep the seventh day holy. We would therefore cheerfully invite Elder Himes, and all who see us in danger of transgressing the fourth commandment, to address us.

As to the charge of chopping wood when at home on the Sabbath, I have not heard, to my recollection, of a case of the kind among all the Sabbath-keepers who are in fellowship with the body. One case where an individual has harbored wood and cleared boxes of wood on the Sabbath has not certainly for a year been professed by us.

If anything can be said to clear Elder Himes from falsehood in making the declaration that believers in the third angel's message generally made the Sabbath a day of visiting, I would gladly do it. I would say that some apology might be made if possible, that Sabbath-keepers often get together on that day to worship God where there is but few of them; but here never has Elder Himes ever been in attendance on Sabbath-keepers visiting their neighbors generally, much less that the body of Sabbath-keepers are in the habit of visiting.

As to the assertion that Bro. S. W. Rhodes has been, and is now deep in spiritual wretchedness, I never heard of anything of the kind until Bro. Everts informed me that Elder Himes charged him with it. Of many reports and accusations put in circulation in Vermont, against believers in the third angel's message, Bro. Rhodes has had to bear his share, as he has occasionally been in the State. We have often heard of his being harsh, severe and uncharitable, and sometimes abusive to his opponents; but must confess that the charge filed against him by Elder Himes is unlike what we have taken to be his character.

We would in all good feeling call upon Elder Himes for his evidence of the truth of these charges. We wish him to call the names of individuals. If the charges will stand against the body they may be sustained. We hope not to be able to show that any of these Sabbath-breakers are, and where those who hold to "spiritual wifery". Certain it is that these charges preferred against will do us no good unless they enable us to find the transgressors. We wish to see public and private sinners, which constantly press on men's attention the study of the holy Scriptures, and other religious works.

The Sabbath, by its sacred stillness and repose, shadows forth the eternal rest of heaven, and powerfully attracts the thoughts of men to that blessed scene of rest and repose thus side the immortal soul.

7. No fact is better established than that a faithful and conscientious observer of the Sabbath has always been accompanied by a flourishing state of piety, and the spirit of sincere and heartfelt devotion to God.

8. On the other hand, it is no less true, that with a declining regard for the Sabbath, there has always been a decline in the spirit and power of vital piety; the withered and decaying graces of Christianity showing that one of the grand agencies of their nourishment and strength has been taken away. A Sabbath-breaking community has always been characterized by mortifying violations of other of the laws of God, and is most obviously a stranger to the spirit of true piety.

9. Multitudes of the most distinguished saints have their experiences of the 13th day of the week show the Sabbath's powerful influence in sustaining the life and the vigor of piety in their minds, affording that laxness, or fidelity to Sabbath obligations, has depressed or raised the powers of religious grace.

10. That the Sabbath powerfully sustains the cause of vital piety, appears from the fact that all who are enemies to such piety, are hostile to the Sabbath, and are far nearer to death in the dust that holy institution, because of its power to sustain and promote true religion; just as dear to us as the interests of pure and undefiled religion in our world, so dear should be the holy Sabbath of the Lord. Vital godliness is the life of a thriving church, and vigour in the soul.

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181.

1. Our ministers are the most effectual of all agencies in setting and keeping before the minds of men, that grand, essential element of all piety, the character of the living and true God.

2. By separating a portion of time to sacred uses, we have the simplest and most effectual guarantees of the preservation of Divine truth, and that public and private worship of God, which is so much needed by men, and which most effectually promotes the cause of true religion.

3. The holy Sabbath itself, as an institution of God, is a constantly recurring symbol of the divine authority, and by its regular return impresses a sense of that authority on the minds of men, and thus keeps in view the character and government of God.

4. Clear apprehension of the will and claims of God are indispensable to the nourishment of true piety in the soul. The Sabbath furnishes it by its services, which constantly press on men's attention the duty, and over to their Maker.

5. The Sabbath furnishes constant and abundant fuel for the fire of piety in the heart, by the great variety of religious instructions it provides, such as those from the pulpit, in the family circle, in the Sabbath School; and the opportunity it gives for the study of the holy Scriptures, and other religious works.

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of the Roman empire, in the days of which, the God of heaven will set up a kingdom, symbolized by the stone smiting the image on its feet, and dashing it to pieces, and which will destroy all those kingdoms and stand forever.

10. The universal cry of peace and safety. 1 Thess. v, 2, 3.
11. The prevalence of wickedness, so that it is in- deed as it was in Sodom and before the flood. Luke xvii, 28-30.
13. The wonders seen by this generation in the heavens and on earth, such as blood, fire and blood, and pillars of smoke. Joel ii, 50.
14. The darkening of the sun May 19th, 1780, and of the moon the night following. Matt. xxiv, 29-30; Rev. vi, 12.
15. The falling of the stars, Nov. 18, 1333, as if trees casteth its untimely figs, when shaken of a mighty wind. Matt. xiii, 29; Rev. vi, 13.
16. The loud cry of the righteous: “The kingdoms of this world are become the kingdoms of our Lord, and of his Christ.” Matt. xxv, 31.
17. The departing from the faith, predicted by Paul, Rom. xi, 26; 2 Thess. ii, 10; 1 Cor. xv, 51-53; 2 Tim. iii, 1-7; 1 Tim. iv, 1-3.
19. The abundance of mockers who walk after their own ungodly lusts. Jude x, 18.
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him coming in the clouds of heaven, with all his holy angels. Then the sleeping saints will be wakened, and come forth in immortal youth. Then the living righteous will be changed in the twinkling of an eye, from mortal to immortal, and all shall come forth as the stars of heaven. Then will we be free from all care and suffering and anguish, oppression and persecution. Then will we have no more tears, and no more sin in our society with those who hate God, and despise his law. Then will our hearts no more be pained at seeing the holy Sabbath of the Lord desecrated; for it shall be to another, from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith God. Isa. xxi, 23. Then shall we meet all those who died in faith, and the holy ones are promised. Then shall we meet all the millions that were slain for the word of God, and for the testimony which they held. And above all, then shall we see the lovely Jesus, whom he was once a man of sorrow, and acquainted with grief, who bore our sins upon Mount Calvary, who died to redeem us from the power of the grave. Then shall we walk the golden streets of the New Jerusalem, and eat the fruit of the tree of life. Do you not think there are joys that are even more anticipated by those that endure to the end? I fully believe that within a very short time the third angel's message is to go with a loud cry, when the 144,000 will be sealed. Then will come the latter portion of the prophecy. The Lord then do his commandments, that we may be prepared to stand in the time of trial, and finally to stand on Mount Zion with the Lamb. J. B. Birxzo.

Franciscoville, Ind., Nov. 25th, 1853.

"Light is sown for the righteous." Ps. xcvth, 13.

No one could contend that the light here mentioned by the Psalmist, is that light which God created at the beginning to form a part of the day; for the wicked enjoy that light as well as the righteous. But the light that is sown for the righteous is withheld from the wicked, because they are not the children of darkness, nor the children of light. Hear Solomon's testimony on this point: "But the path of the just is as the shining light, that shineth more and more unto the perfect day." The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble and fall. Prov. xxvi, 15, 19. The light that is sown for the righteous is that light which enables them to see God, and understand the sayings and teachings of our Blessed Master, and unfold to us those prophecies which show that Christ is soon coming to receive, and bless his chosen ones with an everlasting seat.

Says the governor: "No man knoweth the day nor the hour." "But ye, brethren, are not in darkness, that that day should overtake you as a thief. We are all the children of light, and the children of the day: we are not of the night, nor of darkness." Ye are the children of the light, who shall shine as sons of light, in the world of the light. A city that is set upon an hill cannot be hid.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. v, 16.

"How is it as the shining light?"--Asa.--"Because Christ declares, Job, viii, 12, "I am the light of the world." He that followeth me shall not walk in darkness, but shall have the light of life. Christ has marked out the path for his followers, his light shines upon that pathway; and so long as his humble followers walk therein, and keep their eyes fixed on him from whom the light proceeds, so long will it point the way to life and immortality. But when their eyes are turned back upon the darkness of the world, they turn away from the way--darkness surrounds them, and they stumble and fall.

Brethren, let us keep our eyes fixed on Christ, that our bodies may be full of light. Let us be careful to keep in the narrow way, that is to grow brighter and brighter, and finally lead us to the bright day of redemption, when he shall pass Time's last hour. Oh, may God help us to be so faithful, that when the Golden City heaves in view, we may enter its pearly gates--clap glad hands, and "about our sufferings."--L. V. Masten.

Rochester, N. Y., Dec. 7th, 1853.

Letter from Brother Wyma.

[We have received a letter from this brother, and would say that in view of his past course, the brethren assembled at Rochester, Nov. 20th, chose Bro. Orton, of this city, Arnold, of Volney, and Lamping, of Clarkson, for the office of Clerk.]

Brother Wyma, we have just received your letter, and we are very happy to hear from you. You say that you are surprised to learn that you have offended your Brethren. This did the letter. The did the letter then read, and it was the unanimous expression of the meeting that it should be sent to Bro. Wyma. The following is his reply sent to us for publication:

DEAR BRO. WHITE:--

I will now improve the first leisure moments after receiving the letter from the committee, to address you, and the church in Rochester. I would say that I feel very thankful for the kind spirit that you have manifested towards unworthy me, after having graved the Spirit of God, and bringing a reproach and a wound upon my sufferings, and bringing a burden upon you and the household. I confess that I am guilty of these wrongs.

I frankly acknowledge that I have been exerting an influence that has been directly wrong (supposing that I was doing the will of God); and I now must have been far out of the way, and have rendered myself unworthy of your confidence, and the confidence of the church. I heartily sorry for the wrong that I have done, and would repent in dust and ashes before God, and humble and beg you to forgive me, and those that I have influenced against you. I am sorry for the trials that I have brought upon your people.

And while I realize what I have done I can hardly forgive myself.

Brother Wyma.

JOSIAH HART.

Letter from Sister Shinper.

[We have received a letter of confession from Sr. Shinper. It is certainly just that such a confession should be published, also the statement of the council which we give, as this is one of the notables of the Review. But the evidence of the case is not fully presented to the voice of the church, though my own mind was not clear, and thus have left the responsibility with them. This, I now consider gospel order. Further, I now believe that our great and noble foe took advantage of a deep sense of the momentous time in which we live, the all-important truths connected with the last message of mercy, and the preciousness of souls, for whom Christ died, and caused me to mistake the path of duty, which I most humbly and earnestly regret.]

And while I realize what I have done I can hardly forgive myself. I, now again believe that our great and noble foe took advantage of a deep sense of the momentous time in which we live, the all-important truths connected with the last message of mercy, and the preciousness of souls, for whom Christ died, and caused me to mistake the path of duty, which I most humbly and earnestly regret. I now deeply regret it, and earnestly solicits the prayers of God's people, that it may be overruled for the good and final salvation of those who have been influenced by it. For myself, I yet hope to feel, that though the chastening of the Lord for the present is grievous, it yieldeth the peaceable fruits of righteousness, and with the remnant to be permitted to stand even on Mount Zion with the Lamb.

F. M. SHINPER.

F. M. SHINPER.

Rochester, Nov. 24th, 1853.

Statement of the Council.

According to previous appointment a majority of the Council (which were called to sit on the trial on the part of the Church occasioned by Bro. W. Morse's and Sr. R.'s alleged error) met together at Brook, W. Morse's in Royalton, Vt., Nov. 25th, and heard the confession of F. M. Shinper which was full and satisfactory, and have conversed with Bro. Israel and Sr. Irena Camp which had previously made their confession in the Review, which the Council deeply satisfaction of all that has been required of them. We therefore hope Bro. and Sr. Camp, and Sr. Shiner, will be restored to the confidence of their brethren as though the trial mentioned had not existed.

E. P. BUTLER.

L. V. MAustin.

B. LOCKWOOD.

R. G. LOCKWOOD.

Waterbury, Vt., Dec. 1st, 1853.
of the 29th, I met with the brethren at Oswego. A few were present, who were listened to with attention. I mentioned to the word spoken. On the evening of the 30th, I met with a few brethren and friends at Hamuil, and spoke to them on the commandments of God. I remain fully resolved to go to heaven by the way which I have walked, and to retire in the same. I will wait for the faithful servant, looking to me.

A. S. Hutchinson.

Eskelister, N. Y., Dec. 4th, 1853.

From Bro. Waggoner.

Dear Bro. White:—In company with Bro. Case I left Jackson, Mich., on the first day of the present month, and arrived at Salem, Ind., on the 8th. We found the brethren in trying circumstances; but we had liberty in presenting the word, we trust to the lasting benefit of some. We remained there, till the 20th inst. During our stay, ten were baptized—all firm and united in the present truth. Others, I think, will be ready to go forward in this ordinance as soon as opportunity offers. At Bristol, Mississippi Co., I parted with Bro. Case—he going north to Yan Buren Co., Mich. Bro. Case is fully determined to continue in the good work, and find an entrance into the kingdom of God. I stopped at Kingsey, Ind., and had a short, but very pleasant visit with Bro. Catlin. Bro. C is firm in the truth, and wishes to be remembered by the brethren in his lonely situation. I also called on Bro. G. R. Clarke in Chicago, and our visit was profitable, as it was mutually agreeable. In regard to the brethren whom I have been, I wish to say, that in outward appearance it is not prospering as in months past— conversions to the faith are not so frequent; yet in all the churches there is an increasing desire for holiness, and a constant effort to cast off those things which remove the stumbling blocks. This is a true cause for rejoicing, for when his children are living humble, and separations from impurity, then God will work with and for them. I pray that the spirit of self-examination may increase and abound, till we shall all be purified unto Christ, a peculiar people, zealous of good works.

By letter received from Bro. Hall and Stephenson, I learn that God has been blessing their labors since I parted with them. My prayer is that we may walk by faith and not by sight, and never be discouraged by what we may see, but always encouraged by what is promised.

Yours in love,
J. H. Waggoner.

Alden, N. Y., Nov. 20th, 1853.

The church at Alden, McHenry Co. III., consider it their duty to make a statement of their action in the case of Bro. Wm. A. Raymond, in order that the cause of God be not reproached. They deem it necessary to withhold fellowship from him for the following considerations:—By his injudicious and unchristian course he has brought a reproach upon the cause of Christ. He has refused to remove the causes of offence, after having promised so to do. He has excluded the brethren at Salem in trying circumstances; and he has aggravated his offense, by allowing those who profess the Spirit of God to do the will or commandments of God the Father. Again, it is not all that he says, but the substance of his words. He has committed the kingdom of Heaven; but that he does the will of my Father which is in Heaven.

Says the true Shepherd and Bishop of our souls:—"I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit shall be taken away; and every branch that bears fruit he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. The Lord is adding to our number of such we trust as shall be saved. The brethren and sisters let us be faithful, and contemn for the faith's sake; henceforth to the saints. Let us fight the good fight of faith, and lay hold upon the hope set before us, and endure unto the end; for he who is the life will soon appear without sin unto salvation to them that look for him.

He which testifieth these things saith surely I come quickly. Amen, even so come Lord Jesus.

Yours in hope of the soon coming kingdom.
Harvey Myers.

Alden, N. Y., Nov. 20th, 1853.

From Bro. Hitchcock.

Dear Bro. White:—I write a few lines to testify of my belief in the perpetuity of God's law, which the Apostle called holy, just and good, and to which our Saviour referred, when he said:—"Till Heaven and earth pass, one jot or one title shall in no wise pass from the law till all be fulfilled." Christ did keep the moral law, and therefore became a perfect Priester; fulfilled the ritual law, and nailed it to his back. The atonement, the blessing of the Great High Priest may rest upon them, when he leaves the Sanctuary, and is seen by the high priest, the high priest shall be remembered by the brethren in his lonely situation.

From Bro. Myers.

Dear Bro. White:—I am truly thankful for this opportunity of communicating a few lines to my dear brethren and sisters in the Lord. I believe that the Saviour, They that do the will of my Father which is in Heaven, the same is my brother and sister, and destined to the disciples of the meek and lowly Jesus. Then we see that it is not those who profess, but those who possess the Spirit of God the Father. In their presence, they are not to do the will or commandments of God the Father. Again, it is not all that he says, but the substance of his words. He has committed the kingdom of Heaven; but that he does the will of my Father which is in Heaven.

Says the true shepherd and Bishop of our souls:—"I am the true vine, and my Father is the husbandman. Every branch in me that bears not fruit shall be taken away; and every branch that bears fruit he purgeth it, that it may bring forth more fruit. If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit. These things have I spoken unto you that my joy might remain in you, and that your joy might be full. The Lord is adding to our number of such we trust as shall be saved. The brethren and sisters let us be faithful, and contemn for the faith's sake; henceforth to the saints. Let us fight the good fight of faith, and lay hold upon the hope set before us, and endure unto the end; for he who is the life will soon appear without sin unto salvation to them that look for him.

He which testifieth these things saith surely I come quickly. Amen, even so come Lord Jesus.

Yours in hope of the soon coming kingdom.
Harvey Myers.

Alden, N. Y., Nov. 20th, 1853.