

# SECOND ADVENT REVIEW, AND SABBATH HERALD...EXTRA.

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

Vol. II.

SARATOGA SPRINGS, N. Y. JULY 21, 1851.

No. 1.

JOSEPH BATES, HIRSH LINDSON, Publishing Committee.

Terms:—An extra. It is expected that all the friends of the cause will aid in its circulation. Agents at the Lord have composed the Review and Herald, should be addressed to JAMES WHITE, Publisher, Saratoga Springs, N. Y.

### EXPERIENCE AND VIEWS.

By the request of dear friends I have condescended to give a brief sketch of my experience and views, with the hope that it will cheer and strengthen the humble, trusting children of the Lord.

At the age of eleven years I was converted, and when twelve years old was baptized, and joined the Methodist Church. At the age of thirteen I heard Bro. Miller deliver his second course of lectures in Portland, Me. I then felt that I was not holy, not ready to see Jesus. And when the invitation was given for church members and sinners to come forward for prayers, I embraced the first opportunity, for I knew that I must have a great work done for me to fit me for Heaven. My soul was thirsting for full and free salvation, but knew not how to obtain it.

In 1842 I constantly attended the Second Advent meetings in Portland, Me., and fully believed the Lord was coming. I was hungering and thirsting for full salvation, and an entire conformity to the will of God. Day and night I was struggling to obtain this priceless treasure. I felt that the riches of earth could not purchase. As I was bowed before God praying for this blessing, the duty to go and pray in a public prayer-meeting was presented before me. I had never prayed vocally in meeting, and drew back from the duty, fearing that if I should attempt to pray I should be contumacious. Every time I went, before the Lord in secret prayer this burden would be presented, and I would be in a melancholy state, and finally in deep despair.

In this state of mind I remained for three weeks, with not one ray of light to pierce the thick clouds of darkness around me. I then had two dreams which gave me a faint ray of light and hope. After that I opened my mind to my devoted Mother. She told me that I was not lost, and advised me to go and see Bro. Stockman, who then preached to the Advent people in Portland. I had great confidence in him, for he was a devoted and beloved servant of Christ. His words affected me and led me to hope. I returned home, and again went before the Lord, and promised that I would do and suffer any thing if I could have the smiles of Jesus. The same duty was presented. There was to be a prayer meeting that evening which I attended, and when others knelt to pray I bowed with them trembling, and after two or three had prayed, I opened my mouth in prayer before I was aware of it, and the promises of God looked to me like so many precious pearls that were to be received by only asking for them. As I prayed the burden and agony of soul that I had so long felt left me, and the blessing of God came upon me like the gentle dew, and I gave glory to God for what I felt, but I longed for more. I could not be satisfied till I was filled with the fullness of God. Inexpressible love for Jesus filled my soul. Wave after wave of glory rolled over me until my body grew stiff. Everything was shut out from me but Jesus and glory, and I knew nothing of what was passing around me.

I remained in this state of body and mind a long time, and when I realized what was around me, everything seemed changed. Every thing looked glorious and new, as if soothing and praising God. I was then willing to confess Jesus everywhere. For six months not a cloud of darkness passed over my mind. My soul was daily drinking rich draughts of salvation. I thought that those who loved Jesus would love his coming, so went to the class-meeting and told them what Jesus had done for me, and what a fullness I enjoyed through believing that the Lord

was coming. The class-leader, "Through Methodism," I glory to Methodism, when I thought of his soon coming that had made me free.

My father's family were all full believers in the Advent, and for bearing testimony to this glorious doctrine, seven of us were cast out of the Methodist Church. At the time the Prophecy were exceedingly proud.

Your brethren that hated for my name's sake, said, "Let but he shall appear to your shame." Isa. lxxvi. 5.

From this time, up to December, 1844, my joys, trials and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family in an exciting occasion, and there present, all females. While praying came upon me as I never felt before, and I was wrapped up in a vision of glory to be rising higher and higher, was shown something of the people to the Holy City, as we hereafter.

After I came out of vision, everything looked changed, a gloom was spread over me. O, how dark this world looked to me. I wept when I found myself here, and felt a better world, and it had spoiled the view to our little band of people. It was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view, and she showed me the tree of life, and I saw the opposition, and suffer anguish of spirit by going. But said the angel "The grace of God is sufficient, he will hold you up."

After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted that God would leave me, and I should surely be lost. I went to the Lord in prayer and begged him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was "Make known to others what I have revealed to you."

In my next vision I earnestly begged of the Lord, that if I must go and relate what he had shown me, to keep me from exaltation. Then he showed me that my prayer was answered, and if I should be in danger of exaltation his hand should be laid upon me, and I should be afflicted with sickness. Said the angel, "If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life."

Soon it was reported all around that the visions were the result of mesmerism and many Adventists were ready to believe, and circulate the report. A physician, who was a celebrated mesmerizer, told me that my views were mesmerism, and that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in vision that mesmerism was from the Devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least.

If I had a vision in meeting many would say that it was excitement, and that some one mesmerized me. Then I would go away alone in the woods, where no eye could see, or ear hear but God's, and pray to him, and he would sometimes give me a vis-

ion there. I then rejoiced, and told them what God had revealed to me alone, where no mortal could influence me. But I was told by some that I mesmerized myself. O, thought I, has it come to this that those who honestly go to God alone to plead his promises, and to claim his salvation, are to be charged with being under the foul and soul-damning influence of mesmerism? Do we ask our kind Father in Heaven for "bread" only to receive a "stone," or a "scorpion?" These things wounded my spirit, and wrung my soul in keen anguish, well nigh to despair, while many would have me believe that there was no Holy Ghost, and that all the exercises that holy men of God have experienced were only mesmerism, or the deceptions of Satan.

At this time there was fanaticism in Maine. Some refrained wholly from labor, and dis-fellowshipped all those who would not receive their views on this point, and some other things which they held to be religious duties. God revealed these errors to me in vision, and sent me to his erring children to declare them; but many of them wholly rejected the message, and charged me with conforming to the world. On the other hand, the Nominal Adventists charged me with fanaticism, and I was falsely, and by some wickedly represented as being the leader of the fanaticism that I was actually laboring to do away.

Different times were repeatedly set for the Lord to come, and were urged upon the brethren. But the Lord shewed me that they would all pass by, for the time of trouble must come before the coming of Christ, and that every time that was set, and passed by, would only weaken the faith of God's people. For this I was charged with being with the evil servant, that said in his heart, "My Lord delayeth his coming."

All these things weighed heavily upon my spirits, and I doubted my own experience. And while at family prayers one morning, the power of God began to rest upon me, and the thought rushed into my mind that it was mesmerism, and I resisted it. Immediately I was struck dumb, and for a few moments was lost to everything around me. I then saw my sin in doubting the power of God, and that for so doing I was struck dumb, and that my tongue should be loosed in less than twenty-four hours. A card was held up before me, on which was written in gold letters the chapter and verse of fifty texts of Scripture. After I came out of vision, I beckoned for the slate, and wrote upon it that I was dumb, also what I had seen, and that I wished the large Bible. I took the Bible and readily turned to all the texts that I had seen upon the card. I was unable to speak all day. Early the next morning my soul was filled with joy, and my tongue was loosed to shout the high praises of God. After that I dared not doubt, or for a moment resist the power of God, however others might think of me.

In 1846, while at Fairhaven, Mass., my sister, (who usually accompanied me at that time,) sister A., and brother G., and myself started in a sail boat to visit a family on West's Island. It was almost a night when we started. We had gone but a short distance when a sudden storm arose. It was so dark that we could see nothing around us. It thundered and lightened and the rain came in torrents upon us. Brother G. had more than he could well attend to, to manage the boat. He tried to anchor, but the anchor dragged. Our little boat was tossed upon the waves, and driven by the wind, while it was so dark that we could not see from one end of the boat to the other. It seemed plain that we must be lost, unless God should deliver. Soon the anchor held.

I knelt down in the boat, and began to cry to God to deliver us. And there upon the tossing billows, while the water washed over the top of the boat upon us, the rain descended as I never saw it before, the lightnings flashed and the thunders rolled. I was

interrupted me saying, "I could not give the glory to Methodism, when I thought of his soon coming that had made me free. My father's family were all full believers in the Advent, and for bearing testimony to this glorious doctrine, seven of us were cast out of the Methodist Church. At the time the Prophecy were exceedingly proud. Your brethren that hated for my name's sake, said, 'Let but he shall appear to your shame.' Isa. lxxvi. 5. From this time, up to December, 1844, my joys, trials and disappointments were like those of my dear Advent friends around me. At this time I visited one of our Advent sisters, and in the morning we bowed around the family in an exciting occasion, and there present, all females. While praying came upon me as I never felt before, and I was wrapped up in a vision of glory to be rising higher and higher, was shown something of the people to the Holy City, as we hereafter. After I came out of vision, everything looked changed, a gloom was spread over me. O, how dark this world looked to me. I wept when I found myself here, and felt a better world, and it had spoiled the view to our little band of people. It was a powerful time. The solemnity of eternity rested upon us. About one week after this the Lord gave me another view, and she showed me the tree of life, and I saw the opposition, and suffer anguish of spirit by going. But said the angel 'The grace of God is sufficient, he will hold you up.' After I came out of this vision I was exceedingly troubled. My health was very poor, and I was but seventeen years old. I knew that many had fallen through exaltation, and I knew that if I in any way became exalted that God would leave me, and I should surely be lost. I went to the Lord in prayer and begged him to lay the burden on some one else. It seemed to me that I could not bear it. I lay upon my face a long time, and all the light I could get was 'Make known to others what I have revealed to you.' In my next vision I earnestly begged of the Lord, that if I must go and relate what he had shown me, to keep me from exaltation. Then he showed me that my prayer was answered, and if I should be in danger of exaltation his hand should be laid upon me, and I should be afflicted with sickness. Said the angel, 'If you deliver the messages faithfully, and endure unto the end, you shall eat of the fruit of the tree of life, and drink of the water of the river of life.' Soon it was reported all around that the visions were the result of mesmerism and many Adventists were ready to believe, and circulate the report. A physician, who was a celebrated mesmerizer, told me that my views were mesmerism, and that I was a very easy subject, and that he could mesmerize me and give me a vision. I told him that the Lord had shown me in vision that mesmerism was from the Devil, from the bottomless pit, and that it would soon go there, with those who continued to use it. I then gave him liberty to mesmerize me if he could. He tried for more than half an hour, resorting to different operations, and then gave it up. By faith in God I was able to resist his influence, so that it did not affect me in the least. If I had a vision in meeting many would say that it was excitement, and that some one mesmerized me. Then I would go away alone in the woods, where no eye could see, or ear hear but God's, and pray to him, and he would sometimes give me a vis-

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taken off in vision, and saw that sooner would every drop of water in the ocean be dried up than we should perish, for I saw that my work had but just begun. After I came out of the vision all my tears were gone, and we sang and praised God, and our little boat was to us a floating Bethel. The editor of the "Advent Herald" has said that my visions were known to be "the result of mesmeric operations." But I ask, what chance was there for mesmeric operations in such a time as that?

Brother G. at last called for help. There were but two houses on the Island, and it proved that we were near one of them, but not the one where we wished to go. All the family had retired to rest except a little child, who providentially heard the call for help upon the water. Her father soon came to our relief, and in a small boat, took us to the shore. We spent the most of that night in thanksgiving and praise to God, for his wonderful goodness unto us.

Here I will give the view that was first published in 1846. In this view I saw only a very few of the events of the future. More recent views have been more full. I shall therefore leave out a portion and prevent repetition.

TO THE REMNANT SCATTERED ABROAD.

As God has shown me the travels of the Advent people to the Holy City, and the rich reward to be given those who wait the return of their Lord from the wedding, it may be my duty to give you a short sketch of what God has revealed to me. The dear saints have got many trials to pass through. But our light afflictions, which are but for a moment, worketh for us a far more exceeding and eternal weight of glory—while we look not at the things which are seen, for the things which are seen are temporal, but the things which are not seen are eternal. I have tried to bring back a good report, and a few grapes from the heavenly Canaan, for which many would stone me, as the congregation by the stone Calch and Joshua for their report, (Num. xiv. 10.) But I declare to you, my brethren and sisters in the Lord, it is a goodly land, and we are well able to go up and possess it.

While praying at the family altar, the Holy Ghost fell upon me, and I seemed to be rising higher and higher, far above the dark world. I turned to look for the Advent people in the world, but could not find them—when a voice said to me, "Look again, and look a little higher." At this I raised my eyes and saw a straight and narrow path, east up high above the world. On this path the Advent people were traveling to the City, which was at the farther end of the path. They had a bright light set up behind them at the first end of the path, which an angel told me was the Midnight Cry. This light shone all along the path, and gave light for their feet so they might not stumble. And if they kept their eyes fixed on Jesus, who was just before them, leading them to the City, they were safe. But soon some grew weary, and they said the City was a great way off, and they expected to have entered it before. Then Jesus would encourage them by raising his glorious right arm, and from his arm came a glorious light which waved over the Advent band, and they shouted Hallelujah! Others rashly denied the light behind them, and said that it was not God that had led them out so far. The light behind them went out leaving their feet in perfect darkness, and they stumbled and got their eyes off the mark, and lost sight of Jesus, and fell off the path down in the dark and wicked world below. Soon we heard the voice of God like many waters, which gave us the day and hour of Jesus' coming. The living saints, 144,000 in number, knew and understood the voice, while the wicked thought it was thunder and an earthquake. When God spake the time, he poured on us the Holy Ghost, and our faces began to light up and shine with the glory of God as Moses' did when he came down from Mount Sinai.

The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious Star containing Jesus' new name. At our happy, holy state the wicked were enraged, and would rush violently up to lay hands on us to thrust us in prison, when we would stretch forth the hand in the name of the Lord, and the wicked would fall helpless to the ground. Then it was that the synagogue of Satan knew that God had loved us who could wash one another's feet, and salute the

holy brethren with a holy kiss, and they worshipped at our feet. Soon our eyes were drawn to the East, for a small black cloud had appeared about half as large as a man's hand, which we all knew was the Sign of the Son of Man. We all in solemn silence gazed on the cloud as it drew nearer, and became lighter, glorious, and still more glorious, till it was a great white cloud. The bottom appeared like fire, a rainbow was over it, around the cloud were ten thousand angels singing a most lovely song. And on it sat the Son of Man, on his head were crowns, his hair was white uncleanly and lay on his shoulders. His feet had the appearance of fire, in his right hand was a sharp sickle, in his left a silver trumpet. His eyes were as a flame of fire, which searched his children through and through. Then all faces gathered paleness, and those that God had rejected gathered blackness. Then we all cried out, who shall be able to stand? Is my robe spotless? Then the angels ceased to sing, and there was some time of awful silence, when Jesus spoke. Those who have clean hands and a pure heart shall be able to stand, my grace is sufficient for you. At this, our faces lighted up, and joy filled every heart. And the angels struck a note higher and sang again while the cloud drew still nearer the earth. Then Jesus' silver trumpet sounded, as he descended on the cloud, wrapped in flames of fire. He gazed on the graves of the sleeping saints, then raised his eyes and hands to heaven and cried, Awake! Awake! Awake! ye that sleep in the dust and rise. Then there was a mighty earthquake. The graves opened, and the dead came up clothed with immortality. The 144,000 shouted, Hallelujah! as they recognized their friends who had been torn from them by death, and in the same moment we were changed and caught up together with them to meet the Lord in the air. We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought along the crowns and with his own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns. And they were all clothed with a glorious white mantle, according to their fact. Angels were all about us as we marched over the sea of glass to the gate of the City. Jesus raised his mighty glorious arm, laid hold of the pearly gate and swung it back on its glittering hinges, and said to us, You have washed your robes in my blood, stand still for my truth, enter in. We all marched in and felt we had a perfect right in the City. Here we saw the tree of life and the throne of God. Out of the throne came a pure river of water, and on either side of the river was the tree of life. On one side of the river was a trunk of a tree, and a trunk on the other side of the river, both of pure transparent gold.

At first I thought I saw two trees. I looked again and saw they were united at the top in one tree.—So it was the tree of life, on either side of the river of life. Its branches bowed to the place where we stood; and the fruit was glorious, which looked like gold mixed with silver. We all went under the tree, and sat down to look at the glory of the place, when brothers Fitch and Stockman, who had preached the gospel of the kingdom, and whom God had laid in the grave to save them, came up to us and asked us what we had passed through while they were sleeping. We tried to call up our greatest trials, but they looked so small compared with the far more exceeding and eternal weight of glory that surrounded us, that we could not speak them out, and we all cried out Alleluia, heaven is cheap enough, and we touched our glorious harps and made heaven's arches ring.

With Jesus at our head we all descended from the City down to this earth, on a great and mighty mountain, which could not bear Jesus up, and it parted asunder, and there was a mighty plain. Then we looked up and saw the Great City, with twelve foundations, twelve gates, three on each side, and an angel at each gate. We all cried out "The City, the Great City, it's coming, it's coming down from God out of heaven;" and it came and settled on the place where we stood. Then we began to look at the glorious things outside of the City. There I saw

most glorious houses, that had the appearance of silver, supported by four pillars, set with pearls, most glorious to behold, which were to be inhabited by the saints, and in them was a golden shelf. I saw many of the saints go into the houses, take off their glittering crowns and lay them on the shelf, then go out into the field by the houses to do something with the earth; not us we have to do with the earth here; no, no. A glorious light shone all about their heads and they were continually shouting and offering praises to God.

And I saw another field full of all kinds of flowers, and as I plucked them, I cried out, They will never fade. Next I saw a field of tall grass, most glorious to behold; it was living green, and had a reflection of silver and gold, as it waved proudly to the glory of King Jesus. Then we entered a field full of all kinds of beasts—the lion, the lamb, the leopard and the wolf, altogether in perfect union. We passed through the midst of them, and they followed on peaceably after. Then we entered a wood, not like the dark woods we have here, no, no; but light, and all over glorious; the branches of the trees waved to and fro, and we all cried out, "We will dwell safely in the wilderness and sleep in the woods." We passed through the woods, for we were on our way to Mount Zion. As we were traveling along, we met a company who were also gazing at the glories of the place. I noticed red as a border on their garments; their crowns were brilliant; their robes were pure white. As we greeted them, I asked Jesus who they were. He said they were martyrs that had been slain for him. With them was an innumerable company of little ones; they had a hem of red on their garments also. Mount Zion was just before us, and on the Mount was a glorious temple, and about it were seven other mountains, on which grew roses and lilies. And I saw the little ones climb, or if they chose, use their little wings and fly to the top of the mountains, and pluck the never fading flowers.—There were all kinds of trees around the temple to beautify the place; the box, the pine, the fir, the oil, the myrtle, the pomegranate, and the fig tree bowed down with the weight of its timely figs, that made the place all over glorious. And as we were about to enter the holy temple, Jesus raised his lovely voice and said, Only the 144,000 enter this place, and we shouted Alleluia.

This temple was supported by seven pillars, all of transparent gold, set with pearls most glorious. The glorious things I saw there, I cannot describe. Oh, that I could talk in the language of Canaan, then could I tell a little of the glory of the better world. I saw there tables of stone in which the names of the 144,000 were engraved in letters of gold. After we beheld the glory of the temple, we went out, and Jesus led us, and went to the City. Soon we heard his lovely voice again, saying, "Come, my people, you have come out of great tribulation, and done my will; suffered for me; come in to supper, for I will give myself, and serve you." We shouted Alleluia, glory, and entered into the City. And I saw a table of pure silver, it was many miles in length, yet our eyes could extend over it. I saw the fruit of the tree of life, the manna, almonds, figs, pomegranates, grapes, and many other kinds of fruit. I asked Jesus to let me eat of the fruit. He said, Not now. Those who eat of the fruit of this land, go back to earth no more. But in a little while, if faithful, you shall both eat of the fruit of the tree of life, and drink of the water of the fountain. And he said, You must go back to the earth again, and relate to others what I have revealed to you. Then an angel bore me gently down to this dark world. Sometimes I think I can stay here no longer, all things of earth look so dreary. I feel very lonely here, for I have seen a better land. Oh, that I had wings like a dove, then would I fly away and be at rest.

The Lord gave me the following view in 1847, while at Topsham, Me. The brethren were assembled on the Sabbath.

We felt an unusual spirit of prayer. And as we prayed, the Holy Ghost fell upon us. We were very happy. Soon I was lost to earthly things, and was wrapped up in a vision of God's glory. I saw an angel swiftly flying to me. He quickly carried me from the earth to the Holy City. In the City I saw a temple, which I entered. I passed through a door

before I came to the first veil. This veil was raised, and I passed into the Holy Place. Here I saw the altar of incense, the candlestick with seven lamps, and the table on which was the shew-bread. After viewing the glory of the Holy Jesus raised the second veil, and I passed into the Holy of Holies.

In the Holiest I saw an ark; on the top and sides of it was purest gold. On each end of the ark was a lovely cherub, with their wings spread out over it. Their faces were turned towards each other, and they looked downwards. Between the angels was a golden cross. Above the ark, where the angels stood, was an exceeding bright glory, that appeared like a throne where God dwelt. Jesus stood by the ark. And as the saints' prayers came up to Jesus, the incense in the censer would smoke, and he offered up the prayers of the saints with the smoke of the incense to his Father. In the ark, was the golden pot of manna, Aaron's rod that budded, and the tables of stone which folded together like a book. Jesus opened them, and I saw the ten commandments written on them with the finger of God. On one table was four, and on the other six. The four on the first table shone brighter than the other six. But the fourth (the Sabbath commandment) shone above them all; for the Sabbath was set apart to be kept in honor of God's holy name. The Holy Sabbath looked glorious—a halo of glory was all around it. I saw that the Sabbath was not nailed to the cross. If it was, the other nine commandments were; and we are at liberty to go forth and break them all, as well as to break the fourth. I saw that God had not changed the Sabbath, for he never changes. But the Pope had changed it from the seventh to the first day of the week; for he was to change times and laws.

And I saw that if God had changed the Sabbath, from the seventh to the first day, he would have changed the writing of the Sabbath commandment, written on the tables of stone, which are now in the ark, in the Most Holy Place of the Temple in heaven; and it would read thus: The first day is the Sabbath of the Lord thy God. But I saw that it read the same as when written on the tables of stone by the finger of God, and delivered to Moses in Sinai, "But the seventh day is the Sabbath of the Lord thy God." I saw that the Holy Sabbath is, and will be, the separating wall between the true Israel of God and the false believers; and that the Sabbath is the great question, to unite the hearts of God's dear waiting saints.

I saw that God had children, who do not see and keep the Sabbath. They had not rejected the light on it. And at the commencement of the time of trouble, we were filled with the Holy Ghost as we went forth and proclaimed the Sabbath more fully. This enraged the churches, and nominal Adventists, as they could not refute the Sabbath truth. And at this time God's chosen all saw clearly that we had the truth, and they came out and endured the persecution with us. And I saw the sword, famine, pestilence and great confusion in the land. The wicked thought that we had brought the judgments down on them. They rose up and took counsel to rid the earth of us, thinking that then the evil would be stayed.

In the time of trouble, we all fled from the cities and villages, but were pursued by the wicked, who entered the houses of the saints with the sword. They raised the sword to kill us, but it broke, and fell as powerless as a straw. Then we all cried day and night for deliverance, and the cry came up before God. The sun came up, and the moon stood still. The streams ceased to flow. Dark heavy clouds came up, and clashed against each other. But there was one clear place of settled glory, from whence came the voice of God like many waters, which shook the heavens, and the earth. The sky opened and shot, and was in commotion. The mountains shook like a reed in the wind, and cast out ragged rocks all around. The sea boiled like a pot, and cast out stones upon the land. And as God spake the day and hour of Jesus' coming, and delivered the everlasting covenant to his people, he spake one sentence, and then passed, while the words were rolling through the earth. The Israel of God stood with their eyes fixed upwards, listening to the words as they came from the mouth of Jehovah, and rolled through the earth like peals of loudest thunder. It was awfully solemn. At the end of every sentence, the saints shouted, Glory! Hallelujah! Their countenances

were lighted up with the glory of God; and they shone with the glory as Moses' face did when he came down from Sinai. The wicked could not look on them for the glory. And when the never-ending blessing was pronounced on those who had honored God, in keeping his Sabbath holy, there was a mighty shout of victory over the Beast, and over his image.

Then commenced the jubilee when the land should rest. I saw the pious slave rise in triumph and victory, and shake off the chains that bound him, while his wicked master was in confusion, and knew not what to do; for the wicked could not understand the words of the voice of God. Soon appeared the great white cloud. It looked more lovely than ever before. On it sat the Son of Man. At first we did not see Jesus on the cloud, but as it drew near the earth, we could behold his lovely person. This cloud, when it first appeared, was the Sign of the Son of Man in heaven. The voice of the Son of God called forth the sleeping saints, clothed with a glorious immortality. The living saints were changed in a moment, and were caught up with them in the cloudy chariot. It looked all over glorious as it rolled upwards. On either side of the chariot were wings, and beneath it wheels. And as the chariot rolled upwards, the wheels cried Holy, and the wings, as they moved, cried Holy, and the retinue of Holy Angels around the cloud cried Holy, Holy, Holy, Lord God Almighty. And the saints in the cloud cried, Glory, Alleluia. And the chariot rolled upwards to the Holy City. Jesus threw open the gates of the Golden City, and led us in. Here we were made welcome, for we had kept the "Commandments of God," and had a "right to the tree of life." E. G. W.

THE REVIEW AND HERALD.

Our readers will recollect that we stated in No. 13, of that paper, that its publication would be suspended for a few weeks, and that it might be duty to publish it weekly at a more central place. According to the advice and request of the brethren generally in this State, and our own sense of duty, we have concluded to remain here, and publish the Review and Herald once in two weeks at present. Should the cause require it, and the brethren desire it, and furnish matter and means it can be published weekly.

In order for the paper to be interesting and useful, it must contain a variety; therefore those who can write, should write on the different themes, so closely connected with our present position. Those who write should avoid inserting useless words, and sentences that are not to the point, that do not add to the interest of the article. At the same time the writer should clearly explain, as far as possible, the subject introduced.

We design to publish letters from the brethren, and hope that the friends of the cause, especially the traveling brethren, will be able to furnish us with interesting intelligence as to the state of the cause, and the work of the Lord under the third angel's message, in different parts of the wide field. We shall probably commence with about 1500 copies, which we shall send out gratuitously. But we shall expect that all the true friends of the cause will, without delay, help in the work of publishing. Those who are not able to assist us shall have the paper freely.

We send to quite a number that we have not heard from, and as we have learned on this tour, that we have sent publications to a number who have never received them, we have concluded to ask all those who have not written to write immediately. Do not wait until you can obtain money to send. The names of those who have not written, and who do not write, will be erased from our book. Come friends, if it is but a few lines, let us hear from you. The present postage law is favorable.

Our Post Office address, for the present, is Ballston Spa, Saratoga Co., N. Y. We shall expect our friends to furnish articles for the Review and Herald, at their earliest convenience. We hope the friends generally will write; but we shall not be able to write to all in return.

Bro. J. H. Bellows, resides at No 366 Broom street, New-York. He wished us to say that he should be happy to have the brethren call on him.

OUR TOUR TO THIS STATE.

June 10th we left Paris, (Me.) and spent the 11th with our dear friends at Topsham, who are prospering well in the Lord. It was a joyful season indeed to us, while mingling with such free spirits, after being so long confined and pressed with care.

According to appointment, we met with the friends in Boston the 12th. Bro. Bates and Smith were present, also quite a number of the brethren and sisters, most of whom have quite recently embraced the present truth. The Lord met with us, and his free Spirit rested down, while the word of God had free course, and was glorified. The standard of truth is once more raised in that city; and we hope the brethren there will be able to shun those evils which have so cruelly scattered the flock there in past time, and that they will let their light so shine before others, that they may also be led to rejoice in the observance of all the commandments of God, and the testimony of Jesus Christ. Since 1844, petty times for the Advent have been urged upon them for the word of the Lord. Such a course has been perfectly calculated to destroy true faith, and weaken the cause of truth. It is evident that the purpose of God in the proclamation of the time has been accomplished, and that since our great disappointment in 1844, the preaching of time has had a blighting influence.

June 14th and 15th we spent with the brethren, in Conn., who assembled from different towns in the vicinity of Middletown. Our meetings were good. Some things of intense interest transpired, while we were there, which called forth our united thanksgiving to God for his enduring mercy. Much interest was felt for the salvation of the children of the brethren there, and we hope they will turn wholly to the Lord.

CAMDEN CONFERENCE. This meeting was held on the 20th, 21st and 22d of June, and was the best Second Advent meeting that we ever attended. The number of believers present was about 75. It was the unanimous testimony of the brethren, (some of whom had attended spiritual meetings for about thirty years) that this meeting exceeded any meeting of the kind they ever witnessed. Here, for the first time, we saw our beloved Bro. Case, of Jackson, Mich., and formed a happy acquaintance with him, also Bro. Bowles, and four others from Jackson, who came to meet with the brethren in this state.

There were also five from Saratoga county present. Elder Jesse Thompson and his companion, (at whose table we are now writing,) were of this number. Bro. Thompson was intimately acquainted with Bro. Miller, and traveled much with him. But when our work for the world closed in 1844, instead of setting himself to work, as some did, to try to re-arouse the churches to the subject of the Advent, he remained silent, until he heard the message of the third angel—Rev. xiv, 9—12.

At this Conference our dear Bro. Beach of Charlton came out clear into the whole truth, and was greatly blest. We also became acquainted with Bro. A. Woodruff, with whom we feel united in the strong bonds of Christian fellowship. May the Lord bless him abundantly, and enable him to teach the way of life to others.

This seemed to be a meeting of almost perfect union. The atmosphere was as sweet as heaven, while all with unusual liberty took a part. It was a free meeting, yet without confusion, or the least distraction. If fanaticism would for a moment strive to manifest itself, it was at once checked, and rebuked in such a manner as to render it powerless, and leave the best of feeling, and a healthy influence.

WEST MILTON CONFERENCE. According to appointment this meeting commenced June 27th, and held three days. Bro. Holt, Rhodes, Case, Lathrop, Lindsey and Andrews were present. Though it was a meeting of labor, yet freedom was enjoyed

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the last day. Here we had the pleasure of seeing, and hearing from, our dear Bro. Bellows of New-York City, who is a firm believer in the present truth. We think this meeting will result in much good. Sixteen were baptized the last day. The Lord has given Bro. Thompson his entire family to go with him. Many in this vicinity seem to have an ear to hear the truth, and we are confident that they will yet fully receive it.

We are satisfied that the time has come for the brethren to exert themselves, to get the light of the third angel's message before the sincere. But this is not all, the scattered brethren must meet together, and exhort each other, and get spiritual life and strength. Small conferences, with God's blessing, are calculated to do the brethren the very good they need. It is true that a large portion of the brethren are not one half awake. Many consider it too great a task to go forty or fifty miles to meet in conference with those of like precious faith. But if they realized the importance of this time, and the worth of salvation, they would be ready to make any reasonable sacrifice for their own, and others eternal welfare. Many have so much worldly business, and so many cares, that they think they cannot leave the things of this poor little world, for a day or two, to attend to the things of another, an eternal home. It is time that such were curtailing their business in this world, and enlarging their interests for a better world. Those who still remain thus glued to this world must perish in its destruction.

We feel it to be our duty to exhort the brethren, especially those who have recently embraced the message, to meet often. Says the Apostle, "Not forsaking the assembling of ourselves together as the manner of some is, but exhorting one another, and so much the more as ye see the day approaching."—Heb. x. 25. This text never could apply with as much force as at this time, when we clearly see the day of wrath, the day of the seven last plagues fast approaching. We would advise the scattered to have small conferences often, and see that they are well attended.

A WARNING.

We feel called upon to warn our brethren to be aware of the influence of those who profess to be the lovers of truth and holiness, whose lives and teachings do not correspond. They profess enough of the truth to enable them to deceive some honest souls, and many are led to suppose that we are in fellowship with these characters, who hold some doctrines as corrupt, and as black as hell. This may seem to be harsh language; but we cannot conceive of language too pointed to express our views of that "damnable heresy" that leads to the violation of the seventh commandment. We mean the doctrine of spiritual union.

We feel to pity, and mourn over the condition of our honest brethren who have fallen into the mischievous error and bewitching snare of modern spiritualism, and we would do all in our power to help them. But those who are so abandoned of God as to advance and still urge the abominable heresy above mentioned, should not be allowed a place with the saints for one moment. Says the beloved John, "If there come any unto you, and bring not this doctrine, [pure doctrine of Christ,] receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." 2 John, 10, 11.

Our dear Bro. Bellows, of New-York city, stated to us that the brethren there had refused to fellowship one man for the above named reason. We were rejoiced to hear that they had done so, and hope they will not in any way fellowship those holding such soul-damning heresies.

Thank God that the clear light of truth is shining, and that the precious are now being separated from the vile, and that the pure doctrine, of the Bible are being appreciated and loved, as never before, by the remnant.

We are not the people that believe that God's holy, just and good law is abolished. No, no. Those who violate either of God's ten commandments will sink their souls in perdition. Those who violate the fourth, after having the true light upon it, are not guiltless.

The fact that Advent Sabbath-keepers are sometimes falsely charged with associating with wicked men has called out these broken remarks.

"Finally, my brethren," says Paul, "rejoice in the Lord. To write the same things to you, to me indeed is not grievous, but for you it is safe. Beware of dogs, beware of evil workers." Phil. iii, 1, 2.

Dear Brethren: The Lord has shown me that the message of the third angel must go, and be proclaimed to the scattered children of the Lord, and that it should not be hung on time; for time never will be a test again. I saw that some were getting a false excitement arising from preaching time; that the third angel's message was stronger than time can be. I saw that this message can stand on its own foundation, and that it needs not time to strengthen it, and that it will go in mighty power, and do its work, and will be cut short in righteousness.

I saw that some were making every thing bend to the time of this next fall—that is, making their calculations in reference to that time. I saw that this was wrong, for this reason: Instead of going to God daily to know their PRESENT duty, they look ahead, and make their calculations as though they knew the work would end this fall, without inquiring their duty of God daily.

In hope. E. G. WHITE.

The following article was written in 1847, and published in a tract, entitled "A WORD TO THE LITTLE FLOCK." We think it contains much truth in few words.

THE JUDGMENT.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left." Mat. 25, 31-33.

The scriptures refer to many other important events of the day of Judgment. That day will be 1000 years long. 2 Pet. iii, 7, 8. The event which will introduce the Judgment day, will be the coming of the Son of Man, to raise the sleeping saints, and to change those that are alive at that time.

The second event, will be the King's sitting "upon the throne of his glory." The King will not sit upon the throne of his glory, until those who have followed him are raised, and sit upon the thrones of Judgment with him.—Mat. xix, 28. John saw in vision, the length of time that Christ, and the saints would sit on the thrones of Judgment, and has written: "And I saw thrones, and they sat upon them, and judgment was given to them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a THOUSAND YEARS." Rev. xx, 4. The third event, will be the gathering of all nations before the King, in their separate places. All nations cannot be thus gathered, until the end of the 1000 years, when the wicked dead will be raised, and gathered up around the Holy City. The saints will then be in the City, and the wicked outside of it. All nations will then be before him.

The fourth event, will be the delivering of the sentence by the King. His sentence upon the whole host of God and Man, will be, "Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." Mat. xv, 11. If this is not the final sentence of the judgment on the wicked, I think we shall not find it in the Bible. Therefore the wicked are not sentenced before Christ comes; but they will hear their sentence after they are raised, at the close of the 1000 years.

It is not necessary that the final sentence should be given before the first resurrection, as some have taught; for the names of the saints are written in heaven, and Jesus and the angels will certainly know who to raise, and gather to the New Jerusalem.

The fifth event, will be the execution of the final judgment. Some have taken the ground, that the 1000 years will be taken up, in executing the judgment on the wicked; but this cannot be; for the man of sin is to be destroyed with the brightness of Christ's second coming; therefore the wicked are to remain silent in the dust, all through the 1000 years. How can the judgment be executed on the wicked, before they are raised? It is certainly impossible. John saw the wicked, all raised and gathered up around "the camp of the saints," at the end of the 1000 years. He also saw fire come down "from God out of heaven," which devoured them. This will be the execution of the final judgment on all the wicked.

God executed his judgments on the wicked, in the days of Lot, and Noah, and at the destruction of Jerusalem, and will execute his judgments on the living wicked, at the pouring out of the seven last plagues; but the pouring out of all these judgments cannot be the final execution of the judgment. That will be at the second death. Then God will make all things new. "Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Mat. xxv, 34. Then God will have a clear universe; for the devil, and his angels, and all the wicked, will be burnt up "root and branch."

THIS SHEET is the form of the paper that we hope to publish once in two weeks, only it will probably be some longer, and will contain eight pages. We do not design this extra for so general circulation as the regular paper, for the reason that strong prejudice exists in many minds against a portion of its contents. Those who judge of a matter before they hear are unwise. Says Paul, "Despise not prophesyings, prove all things, hold fast that which is good." Thess. v, 20, 21.

We believe that God is unchangeable, that he is "the same yesterday, and to-day, and for ever." And that it is his will and purpose to teach his tried people, at this the most important period in the history of God's people, in the same manner as in past time. But as many are prejudiced against visions, we think best at present not to insert anything of the kind in the regular paper. We will therefore publish the visions by themselves for the benefit of those who believe that God can fulfill his word and give visions "in the last days."

We have concluded to publish the article entitled "Experience and Views," with other matter of the same nature, in a small, neat pamphlet, which will be ready as soon as possible. This we have been urged to do by a number of the brethren, who have offered to pay the expense.

We wish those who may be interested in such a work, to send in their orders soon for the quantity they need. And as it will not be best for a few to bear all the expense, those only who are especially interested in the work, are all invited to cut in a mite. Those who send means should be particular to state how much they design to be devoted to this object, and it shall be receipted accordingly. To those who may wish to pay for the amount they obtain, we would say that they will probably cost \$6 a hundred. The friends will recollect that if they are sent by mail, we shall have to pay the postage.—This is according to the late postage law. This will be quite a tax on us unless those who send for books send enough to pay postage also. Large quantities should be sent by express.

At the Camden and West Milton Conferences the friends handed us about \$150. This amount we shall have to pay out in a few days for printing paper. Therefore those who intend to send us means will please to send a small amount soon, as we may be in want, to meet necessary expenses.