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

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HEAVEN DESIRED.

O, LEND me the wings of a dove,
To fly from these regions of woe;
My hopes and my joys are above,
And thither my spirit would go.
I long with my Saviour to rest,
Beyond the assault of my foes,
And lean with a smile on his breast;
No pillow can yield such repose.

How pleased and how blest should I be
To gaze on his beauteous face;
While love and compassion to me
Lend every expression a grace.
No cloud should bewilder my sight.
No sigh from my heart should arise;
But filled with extatic delight,
All tears should be wiped from my eyes.

Ah, then I should cease to offend
The Saviour I love and adore;
His grace, without limit or end,
Should reign in my heart evermore.
All pure as the angels above,
Each thought should exult in his name;
Each passion resigned to his love,
With rapture his name should proclaim.

EXTRACT FROM A DISCOURSE BY JOHN WESLEY, Upon our Lord's Sermon on the Mount.

"THINK not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill.

For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven." Matt. v. 17—20.

1. "AMONG the multitude of reproaches which fell upon Him who was despised and rejected of men, it could not fail to be one, that he was a teacher of novelties, an introducer of a new religion. This might be affirmed with the more color, because many of the expressions he had used, were not common among the Jews; either they did not use them at all, or not in the same sense, not in so full and strong a meaning. Add to this, that the worshiping God *in spirit and in truth*, must always appear a new religion, to those who have hitherto known nothing but outside worship, nothing but the *form of godliness*.

2. And it is not improbable, some might hope it was so; that he was abolishing the old religion, and bringing in another; one which they might flatter themselves, would be an easier way to heaven. But our Lord refutes in these words both the vain hopes of the one, and the groundless calumnies of the other.

I shall consider them in the same order as they lie, taking each verse for a distinct head of discourse.

I. 1. And, first, 'Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill.'

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and

service of the temple, our Lord indeed did come to destroy, to dissolve and utterly abolish. To this bear all the apostles witness: not only Barnabas and Paul, who vehemently withstood those who taught, that Christians ought to keep the law of Moses: not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a tempting God, and putting a yoke upon the neck of the disciples, which neither our fathers, saith he, nor we were able to bear: but all the apostles, elders and brethren being assembled with one accord, declared, that to command them to keep this law, was to subvert their souls; and that it seemed good to the Holy Ghost and to them; to lay no such burthens upon them. This hand-writing of ordinances our Lord did blot out, take away, and nail to his cross.

2. But the moral law, contained in the ten commandments, and enforced by the prophets, he did not take away. It was not the design of his coming, to revoke any part of this. This is a law which never can be broken, which stands fast as the faithful witness in heaven. The moral stands on an entirely different foundation, from the ceremonial or ritual law; which was only designed for a temporary restraint upon a disobedient and stiff-necked people: whereas this was from the beginning of the world: being written not on tables of stone, but on the hearts of all the children of men, when they came out of the hands of the Creator. And however the letters once wrote by the finger of God, are now in a great measure defaced by sin, yet can they not be wholly blotted out, while we have any consciousness of good and evil.—Every part of this law must remain in force, upon all mankind, and in all ages: as not depending either on time or place, or any other circumstances liable to change; but on the nature of God, and the nature of man, and their unchangeable relation to each other.

3. 'I am not come to destroy but to fulfill.' Some have conceived our Lord to mean, I am come to fulfill this, by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question his meaning in this place is (consistent with all that goes before and follows after) *I am come* to establish it in its fullness, in spite of all the glosses of men. I am come to place in a full and clear view, whatsoever was dark or obscure therein. I am come to declare the true and full import of every part of it: to shew the length and breadth the entire extent of every commandment contained therein; and the height and depth, the inconceivable purity and spirituality of it in all its branches.

4. And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us: in which he has not introduced a new religion into the world, but the same which was from the beginning: a religion, the substance of which is without question, as old as the creation; being coeval with man, and having proceeded from God, at the very time when man became a living soul (the substance, I say, for some circumstances of it, now relate to man as a fallen creature.) A religion witnessed to, both by the law, and by the prophets in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the Great Author of it, himself, condescended to give mankind this authentic comment on all the essential branches of it: at the same time declaring it should never be changed, but remain in force to the end of the world.

II. 1. 'For verily I say unto you' (a solemn preface, which denotes both the importance and certainty of

what is spoken) till heaven and earth pass one jot or one tittle shall in no wise pass from the law till all be fulfilled.'

One jot—it is literally, *not one Iota*, not the most inconsiderable vowel, or one tittle, *MIA KERAIA*, one corner, or point of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, nor the least part of one, however inconsiderable it might seem, should ever be disannulled.

'Shall in no wise pass from the law.' *OU ME PARELTHE APO TOU NOMOU*. The double negative here used, strengthens the sense, so as to admit of no contradiction. And the *OU PARELTHE*, it may be observed, is not barely *future*; declaring what *will* be; but has likewise the force of an *imperative*; ordering what *shall* be. It is a word of authority, expressing the sovereign will and power of him that spake: of him whose word is the law of heaven and earth, and stands fast for ever and ever.

'One jot or tittle shall in no wise pass, till heaven and earth pass;' or as it is expressed immediately after, *EOS AN PANTA GENETAI*, till all (or rather all things) be fulfilled, till the consummation of all things. Here is therefore no room for that poor evasion (with which some have delighted themselves greatly) that 'no part of the law was to pass away, till *all the law* was fulfilled: but it has been fulfilled by Christ; and therefore now must pass, for the gospel to be established.' Not so; the word *all* does not mean all the law, but all things in the universe; as neither has the term *fulfilled*, any reference to the law, but to all things in heaven and earth.

2. From all this we may learn, that there is no contrariety at all, between the law and the gospel: that there is no need for the law to pass away, in order to the establishing the gospel. Indeed, neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the gospel: if they are considered as commandments, they are parts of the law; if as promises, of the gospel.—Thus, thou shalt love the Lord thy God with all thy heart, when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the law, proposed by way of promises.—Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

3. There is therefore the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to the gospel: on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble or holy: we feel that we are not sufficient for these things; yea, that *with man this is impossible*. But we see a promise of God to give us that love, and, to make us humble, meek and holy. We lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and *the righteousness of the law is fulfilled in us*, through faith which is in Christ Jesus.

We may yet further observe, that every command in holy writ, is only a covered promise. For by that solemn declaration, 'this is the covenant I will make after those days, saith the Lord, I will put my laws in your minds, and write them in your hearts.' God hath engaged to give whatsoever he commands.—Does he command us then to pray without ceasing? to rejoice evermore? to be holy as he is holy? It is

enough. He will work in us this very thing. It shall be unto us according to his word.

But if these things are so, we cannot be at a loss what to think of those who in all ages of the church have undertaken to change or supersede some commands of God, as they professed, by the peculiar direction of his Spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions. Christianity, as it includes the whole moral law of God, both by way of injunction and of promise, if we will hear him, is designed of God, to be the last of all his dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence all such new revelations, are of Satan and not of God; and all pretences to another more perfect dispensation, fall to the ground, of course. Heaven and earth shall pass away; but this word shall not pass away.

III. 1. 'Whosoever therefore shall break one of these least commandments, and shall teach men so he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.'

Who, what are they, that make 'the preaching of the law' a character of reproach? Do they not see on whom the reproach must fall? on whose head it must light at last? Whosoever on this ground despiseth us, despiseth him that sent us. For did ever any man preach the law like him? even when he came not to condemn but to save the world; when he came purposely to bring life and immortality to light through the gospel? Can any preach the law more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father?

2. 'Whosoever shall break one of these least commandments,—or one of the least of these commandments—These commandments, we may observe, is a term used by our Lord as equivalent with the law, or the law and the prophets, which is the same thing; seeing the prophets added nothing to the law; but only declared, explained, or enforced it, as they were moved by the Holy Ghost.

'Whosoever shall break one of these least commandments'—especially if it be done wilfully or presumptuously: *one*:—for he that keepeth the whole law and thus offends in one point, is guilty of all.—The wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made of one darling lust; no reserve for one idol; no excuse for refraining from all besides, and only giving way to one bosom sin. What God demands, is an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the labor we take in keeping some, and our poor souls for ever and ever.

'One of these least,' or one of the least of these commandments. Here is another excuse cut off whereby many, who cannot deceive God, miserably deceive their own souls. 'This sin, saith the sinner, is it not a little one? Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greatest matters of the law.' Vain hope! speaking after the manner of men, we may term these great and those little commandments. But in reality, they are not so. If we use propriety of speech, there is no such thing as a little sin; every sin being a transgression of the holy and perfect law, and an affront of the great majesty of heaven.

'And shall teach men so'—In some sense it may be said, that whosoever openly breaks any commandment, teaches others to do the same; for example speaks, and many times louder than precept. In this sense it is apparent every open drunkard, is a teacher of drunkenness; every Sabbath-breaker is constantly teaching his neighbor to profane the day of the Lord. But this is not all: an habitual breaker of the law, is seldom content to stop here. He generally teaches other men to do so too, by word as well as example; especially when he hardeneth his neck and hateth to be reproved.

cd. Such a sinner soon commences an advocate for sin; he defends what he is resolved not to forsake.—He excuses the sin which he will not leave, and thus directly teaches every sin which he commits.

'He shall be called least in the kingdom of heaven:' that is, shall have no part therein. He is a stranger to the kingdom of heaven which is on earth; he hath no portion in that inheritance: no share of that righteousness, and peace and joy, in the Holy Ghost. Nor by consequence can he have any part in the glory which shall be revealed.

4. But if those who even thus break and teach others to break, 'one of the least of these commandments, shall be called least in the kingdom of heaven,' shall have no part in the kingdom of Christ and of God; if even these shall be cast into outer darkness, where is wailing and gnashing of teeth; then where will they appear, whom our Lord chiefly and primarily intends in these words? They who bearing the character of teachers sent from God, do nevertheless themselves break his commandments, and openly teach others so to do; being corrupt both in life and doctrine.

5. These are of several sorts. Of the first sort are they who live in some wilful, habitual sin. Now if an ordinary sinner teaches by his example, how much more a sinful minister? Even if he does not attempt to defend, excuse or extenuate his sin. If he does, he is a murderer indeed, yea, the murder-general of his congregation. He peoples the regions of death. He is the choicest instrument of the prince of darkness. When he goes hence hell from beneath is moved to meet him at his coming. Nor can he sink into the bottomless pit, without dragging a multitude after him.

6. Next to these are the good-natured, good sort of men, who live an easy, harmless life, neither troubling themselves with outward sin, nor with inward holiness; men who are remarkable neither one way nor the other; neither for religion nor irreligion; who are very regular both in public and private; but do not pretend to be any stricter than their neighbors. A minister of this kind breaks, not one, or a few only of the least commandments of God; but all the great and weighty branches of his law, which relate to the power of godliness; and all that require us to pass the time of our sojourning in fear, to work out our salvation with fear and trembling; to have our loins always girt and our lights burning; to strive or agonize to enter in at the strait gate. And he teaches men so by the whole form of his life, and the general tenor of his preaching; which uniformly tends to soothe those in their pleasing dream, who imagine themselves Christians and are not; to persuade all who attend upon his ministry, to sleep on and take their rest. No marvel therefore if both he and they that follow him, wake together in 'overlasting burnings.'

7. But above all these, in the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly judge the law itself, and speak evil of the law. Who teach men to break (LUSA), to dissolve to loose, to untie the obligation of) not one only, whether of the least, or of the greatest, but all the commandments at a stroke: who teach, without any cover, in so many words, 'What did our Lord do with the law? He abolished it? There is but one duty, which is that of believing.' 'All commands are unfit for our times.' 'From any demand of the law no man is obliged now to go one step, to give away one farthing, to eat or omit one morsel.' This is indeed carrying matters with a high hand. This is withstanding our Lord to the face, and telling him, he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

8. The most surprising of all the circumstances, that attend this strong delusion, is that they who are given up to it, really believe that they honor Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, hail Master, and kissed him. And he may as justly say, to every one of them, 'Betrayest thou the Son

of man with a kiss?' It is no other than betraying him with a kiss, to talk of his blood and take away his crown; to set light by any part of his law, under pretence of advancing his gospel. Nor indeed can any one escape this charge, who preaches faith in any such manner as, either directly or indirectly, tends to set aside any branch of obedience; who preaches Christ so as to disannul or weaken in any wise the least of the commandments of God.

9. It is impossible indeed to have too high an esteem for the faith of God's elect. And we must all declare, 'By grace ye are saved through faith:—Not of works lest any man should boast.' We must cry aloud to every penitent sinner, 'Believe in the Lord Jesus Christ, and thou shalt be saved.' But at the same time, we must take care to let all men know we esteem no faith but that which worketh by love; and that we are not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin. And when we say, believe and thou shalt be saved, we do not mean, believe and thou shalt step from sin to heaven, without any holiness coming between: faith supplying the place of holiness. But believe and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together. Thou shalt have power from him in whom thou believest, to trample sin under thy feet; power to love the Lord thy God with all thy heart, and to serve him with all thy strength. Thou shalt have power, by patient continuance in well-doing, to seek for glory, and honor, and immortality. Thou shalt both do and teach all the commandments of God, from the least even to the greatest. Thou shalt teach them by thy life as well as thy words, and so be called great in the kingdom of heaven."

THE PRIESTHOOD OF CHRIST.

(Concluded.)

Now put by the side of this text another on this point from his discourse at the ninth hour of the same day, [Acts iii, 19.] "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion. (Turning away from sins.) For what purpose? "That your sins may be (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away," [Acts xxii, 16] remitted, or sent away from them their sins; [Acts ii, 28;] and of course are forgiven and have received the atonement; but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had, when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy, and sprinkled it before the veil and upon the altar, and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That was prepared for the cleansing of the great day of atonement, this for the blotting out of sins when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus. Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is made free from sin. The Lamb on Calvary's cross is our victim slain. "Jesus the Mediator of the New Covenant" "in the heaven" is our interceding High Priest, making atonement with his own blood, by, and with which he entered there. The essence of the process is the same as in the "shadow." 1. Convicted of sin. 2. Repentance and confession. 3. Present the Divine sacrifice, bleeding. This done in faith and sincerity we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest, with his own blood, makes the atonement and we are forgiven. 1 Pet. ii, 24. "Who his own self bare our sins in his own body on the tree." See, also, Matt viii, 17; Isa. liii, 4—12. His body is the "one sacri-

see" for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all," "on the tree;" and all who would avail themselves of its merits, must, *through faith*, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must maintain good works, not the *deeds of the law*; but being *dead to sin* should *live unto righteousness*. This work we all understand to be peculiar to the Gospel Dispensation.

An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the *plain testimony* of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways—by an unclean person entering it. "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfilled."—Lev. xii, 4. It could be profaned by the high priest going out of it, while the anointing oil was upon him for the dead; [Lev. xxi, 12;] by a man's negotiating to purify himself. Num. xvii, 20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen. Chap. xxxvi, 14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, [idolatry,] therefore will I diminish thee." Eze. v, 11.

"Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it." Eze. xxiii, 38, 39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph. iii, 4. Antiochus polluted it by offering swine flesh upon its altar. Mac. From these texts we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed *before* the atonement was made by which it was reconciled or cleansed. See Chap. ii, 29. And that, we have seen was the law of cleansing; [Lev. xii—xv;] the object must be made visibly clean, so to speak, so that we would call it *clean*, to *prepare it* for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean, or ever has been, as its type was, when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trod by wicked priests. Even if it were, the removing of such defilement would not be the *cleansing* it was to undergo at the end of the 2300 days. The Sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly Sanctuary is from the midst of mortals, and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency.

The legal, typical process of defiling and cleansing the sanctuary; through the agency of the priest, has been examined. With that in our minds, let us go to the New Testament. Paul says, [Col. i, 19, 20,] "For it pleased the Father that in him should all fullness dwell, and having made [margin, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When things on earth are spoken of in connection or con-

trast with things in heaven, no one can understand them all to be in the same place. Things in heaven are to be reconciled as well as things on earth.

If they needed reconciling they were unreconciled if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven, where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "in my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the building of God an house not made with hands, is in the heavens. 2 Cor. v, 1.

For what did he go to his Father's house? "To *prepare a place for you*." Then it was unprepared and when he has prepared it, he will come again and take us to himself. Again, [Heb. ix, 23] "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." What were the patterns? "The tabernacle and all the vessels of the ministry," [verse 21.] which constituted the worldly sanctuary. Verse 1. What were the heavenly things themselves?—The greater and more perfect tabernacle, [verse 11.] and the good things and the holy things. [Verses 11, 12.] These are all in heaven itself. "For Christ is not entered into the holy places made with hands which are the figures of the true; but into heaven itself." Verse 24. Paul here shows that it was necessary to purify the heavenly things, as it was to purify their patterns, the worldly.

The Scape-Goat.

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st. That goat was not sent away till after the High Priest had made an end of cleansing the Sanctuary; [Lev. xvi, 20, 21;] hence, that event cannot meet its antitype till after the end of the 2300 days. 2d. It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, he also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to, nor into his people; neither into heaven, for that is not a wilderness or land not inhabited. 3d. It received and retained all the iniquities of Israel; but when Christ appears the second time, he will be without sin. 4th. The goat received the iniquities from the hands of the priest and he *sent it away*. As Christ is the priest, the goat must be something else besides himself, and which he can *send away*. 5th. This was one of two goats, chosen for that day, one was the Lord's and offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind, and free from their iniquities. Lev. xvi, 7—10, 22. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is "Azazel." On this verse, Wm. Jenks, in his Comp. Com., has the following remarks: ["Scape-goat."] See diff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel, the angel [Strougone] who revolted." 7th. At the appearing of Christ, as taught from Rev. xx, Satau is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th. Thus we have the Scripture, the definition of the name in two ancient languages, both spoken at the same time, and

the oldest opinion of the Christians in favor of regarding the scape-goat as a type of Satan. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice, scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. xvi, 21. And Johu said, "Behold the Lamb of God, that taketh [margin, beareth] away the sin of the world," it is concluded without further thought that the former was a type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2d. The priest bore them in its blood to the Sanctuary.—3d. After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. 4th. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled, the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints)." Matt. xii, 29; Lev. xi, 21, 22. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ.

The Sanctuary must be cleansed before Christ appears; because, 1. He "was once offered to bear the sins of many: and unto them that look for him shall he appear the second time without sin unto salvation." Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin; it is manifest that the Sanctuary must be cleansed before he appears. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done.—"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare (appointed time, margin) is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," Isa. xl, 1, 2. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Dan. viii. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people, are delivered and enter her with songs and everlasting joy. This message is similar to that in Isa. lii, 9. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "The Lord has comforted his people, he hath redeemed Jerusalem."—Jerusalem was in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth shall see the salvation of our God."

THE PAMPHLET.—Bro. Andrews' Review of O. R. L. C. in pamphlet form has been delayed partly on account of the sickness of our Foroman, Bro. L. V. Masten. We shall get it out as soon as possible.—We will give seasonable notice of the time, that it will be ready. We think large quantities of this Work should be sent out East and West as soon as it is ready. Those who wish to assist us, will please send in their means now, if convenient.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, OCT. 14, 1852.

THE ADVENT HARBINGER.

It is extremely unpleasant to occupy space in the REVIEW AND HERALD, in noticing the unchristian treatment, and abusive language of the conductors of the *Harbinger* toward those who claim the right to teach and keep all the commandments of God. We have stated our design and ardent wishes, to meet our opponents upon bible ground. We have felt determined to maintain this position, and if those who oppose us choose to stoop to the mean work of attacking character, to carry their points, not to notice them. We have had our eyes open to the course pursued by the *Harbinger*, in its difficulties with the *Advent Herald*, for years. And with astonishment have we looked on and seen its course relative to "Boston difficulties" with which was connected Woethee, Needham, and others. And we have become perfectly satisfied that it is in vain to expect justice of the *Harbinger*, especially in matters where its interest is concerned. And were it not that justice to the cause of truth, and our much injured brethren, demands that we should speak of the abuse of the *Harbinger*, we should keep silent. We have no idea of noticing all the misrepresentations, and low, unchristian language of the *Harbinger* relative to Sabbath-keepers, for our time and space can be better employed; but it may be duty to notice a few things for the benefit of those who may be in danger of being deceived.

We refer the reader to an article in the *Harbinger* for Aug. 28, 1852, headed, "Vain Talkers," written by "C." [Crozier.] In speaking of the REVIEW AND HERALD, he says:

"The conductors of that paper have been requested to publish corrections of the falsehoods that have appeared in its columns from the pens of those men and their associates. But this they have refused or neglected to do. By such refusal or neglect they have forfeited all claim to respect, either as Christians or honorable men."

Without doubt, "C." refers to the article sent to us by C. W. Low, C. Crawford Jr., M. Whitaker and Nathan Richardson, headed, "Mr. Joseph Bates' Misrepresentations," published in the *Harbinger* for July 10th. It is true we did not publish their article. Those men were strangers to us, and as their article possessed a bitter spirit, they entering into that slanderous strain so common to the *Harbinger*, ranking Sabbath-keepers with Shakers and the followers of S. S. Snow, raising a warning against us, as a class of deceivers, we say that no reasonable person of common sense, will decide that it was our duty to publish it; or if we did, not till we had learned the particulars in the case. The following from the article will show its character:

"In conclusion, we would say to the brethren and sisters generally, be on your guard, that ye be not deceived by the false statements and misrepresentations of Mr. Bates and his associates, for this is their general course in attempting to prove their false theories."

Under these circumstances, we gave the following note in the REVIEW AND HERALD for July 8th.

"TO CORRESPONDENTS.—C. W. Low, C. Crawford, M. Whitaker, and N. Richardson.—Your communication is received, and relative to it we remark as follows: 1. The nature of the case is such that we should greatly err to publish it without a more thorough knowledge of it. 2. Those who have read our publications know that we have not the least sympathy for Shakerism, or the heretical teachings of S. S. Snow. 3. Your sweeping remarks relative to 'Mr. Bates and his associates,' seem much like the bitter remarks of others who have endeavored to prejudice the people against Sabbath-keepers. 4. We shall forward your communication to Bro. Bates, and if you have been misrepresented, it will be a pleasure to him to correct."

It will be seen that we did not refuse to publish their article, notwithstanding its abuse; we only wished time to obtain a thorough knowledge of the matter. But at the close of their article when published in the *Harbinger*, its Editor gives the following unrighteous, bitter

"NOTE.—The *Review* declines publishing this statement. This is unfair, as it has previously given the opposite side of the matter. But this is not to be wondered at, for misrepresentations, and fearful perversions of the plain word of the Lord, are prominent traits of that paper."

In the REVIEW AND HERALD for Aug. 5th, Bro. Bates replied to the charges of misrepresentation brought against him, showing them false. And in the REVIEW AND HERALD for Sept. 2d, is the following testimony to the point:

"It is in defense of truth, and the character of our beloved Bro. Joseph Bates, that we send you this statement for publication in the *Review and Herald*; for we learn that the article published in the *Advent Harbinger* of July 10th, entitled, 'Mr. Bates' Misrepresentations,' signed by C. W. Low, C. Crawford Jr., M. Whitaker and N. Richardson, is made use of, to prejudice the minds of many that otherwise might listen to the truth, and likewise to the injury of the character and influence of Bro. Bates. Therefore, we feel constrained (painful as it is to publicly expose the errors of those we love) to say that their statement made in the *Harbinger*, is not correct. It contains many errors and misstatements. And we further say that the statement made by Bro. Bates in the *Review and Herald* of May 6th, of the manner in which that meeting commenced, and progressed, to its painful close, was correct.

JOHN HAMILTON,
OLIVE HAMILTON,
ADAM MILLER,
ELIZA A. MILLER,
P. MILLER, JR."

These individuals were present at the meeting referred to, in the article published in the *Harbinger* of July 10th, and know whereof they affirm. But for not publishing that article, containing false charges against Bro. Bates, "C." states that the conductors of the REVIEW AND HERALD have "forfeited all claim to respect, either as Christians or honorable men!"—And charges us with giving evidence that we love a lie!!! Such abuse will open the eyes of the candid.

The next thrust in the article headed, "Vain Talkers" is at the character of Bro. J. Bates, yet his brethren are associated with him, and all ranked as liars!!—After quoting from an unguarded letter from H. C. Mason, making certain inquiries relative to Eld. Marsh's house, furniture, &c., and stating that Bro. Bates was circulating unfavorable reports relative to Eld. Marsh in Mich., C. adds: "The above is not a tithe of the falsehoods those men 'feel called' to circulate." He then goes on to show that Bro. Bates is a liar, in circulating reports in Mich. unfavorable to Eld. Marsh, and adds: "All liars shall have their part in the lake that burneth with fire and brimstone, which is the second death."

The conscientious, uninformed reader of the *Harbinger* who is ready to receive all that is taught in that paper, by this time could easily imagine that he saw J. Bates, and his brethren that keep the commandments of God consuming amid the flames of the lake of fire and brimstone. But we will let H. C. Mason speak for himself. He voluntarily sent us the following, a few days since addressed to Eld. J. Marsh.

"I will say a few words in regard to my inquiry which I wrote to you which was this, the report as stated by one Joseph Bates that you had the past season been building one of the nicest brick houses in the city of Rochester, and that you had bought a sofa that cost \$150 00, and that you had bought a piano for your daughter that cost \$300 00, and that you and your family dressed in all the extravagances of a city life.

Now the remarks that I have to make are these, not expecting the report would come out in full, but only an answer to it, and not knowing the privilege you would take with the report, I should have been more precise in laying it before you.

Now as there were several persons in the room, and all engaged in talking, at the same time, I may have mistook friend Bates' reply as to what use you put your receipts to. And as regards the prices of your furniture, I got them from other sources, as a report.

H. C. MASON.

We regret that Bro. Mason has not furnished us with the original copy of the following letter, but as he has not, we give it as written by him, from memory. Bro. Mason says:

"As near as I can recollect, the following is a true copy of a letter written to Eld. Joseph Marsh, Ed. of the *Harbinger*, Sept. 12th, 1852.

FRIEND MARSH:—When last I wrote to you, August 8th, I did not then think that I should have occasion for writing to you so soon again, but circumstances alter cases sometimes you know.

I have been studying the Sabbath question for some months past, and when I wrote to you I was firm in the belief that the Sabbath was not binding upon us, but by evidence too plain to be misunderstood I have been constrained to acknowledge the seventh day as the Sabbath of the Lord our God.

When I see men like yourself, Crozier, Shelden and Frisbie, who pretend to stand up for the plain literal interpretation of the Scriptures, make such sad havoc of the word of God as you do of 2 Cor. iii, 7—16, with various other passages in the New Testament, it is enough to make the very blood chill in my veins.

Take the *Harbingers* of February 7 and May 24 and compare them with the Bible and see whether you would dare to stand before the Judgment bar of Almighty God with such an interpretation of his word as that. May God help you to see the sandy foundation upon which you stand, when trying to make an abolition of God's law, when it is said that, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law till all be fulfilled."—May God enable you to see the difference between his holy law and the hand-writing of ordinances which was against us, is the prayer of your friend and well wisher.

Now I wish to call your attention to an article in the *Harbinger* of August 28, headed, "Vain Talkers." Now it appears that you have taken the liberty to come out and make a platform of my shoulders for one column and two thirds of slanderous abuse upon the character of a certain class of individuals that you know nothing about, saying that thirteen fourteenths of what they all say, is false. Now my letter did not call for such an answer, neither did I expect it or wish it. I simply asked you to give me an answer, yea or nay, instead of which, your colleague has come out and used language at my expense which it seemed that no Christian would use. Is this doing by others as you would that they should do by you? Is this loving your neighbor as yourself?

Bro. R. Randal wishes me to say that he wants you to stop mailing the *Harbinger* to him and he will send you the money as soon as he can get it.—I, also, request that you will look over your books, and see how many numbers of the *Harbinger* I have had that I have not paid for, and send me a statement of the amount due you, and I will send the same to you. I feel truly thankful for what light I have received through the *Harbinger*, but I can go with you no further, and I request you to stop sending the same to me.

H. C. MASON.

Climax, Mich., 1852."

We regret that Bro. Mason, actuated by the spirit of error, should write to the *Harbinger* office in the unguarded manner that he did, giving the enemies of truth a chance to revile us; but it is certainly christian in him, after seeing the advantage that the *Harbinger* had taken of his letter, to let the facts be known, and thus show that Bro. Bates is free from the charges made against him. Bro. Mason may expect to receive similar treatment from the *Harbinger* for freely letting facts be known, to that experienced by Bro M. E. Cornell, but with a conscience void of offence, and the blessing of God, he can bear with pleasure all the curses of those who violate the fourth commandment and "teach men so."

God is on the side of his truth, therefore, weapons formed against it will not prosper. Even the wrath of man will praise the Lord. This unrighteous course pursued by the *Harbinger* will prove effectual in opening the eyes of the honest children of God, and leading them to the truth in the end. In seizing upon

the first opportunity, when the chance looked favorable, to slander, and if possible, crush Bro. Bates, a self-sacrificing, devoted servant of Jesus Christ, the conductors of the *Harbinger* have shown what is in their hearts, and what they would do to others should a favorable opportunity be presented. But, thank God, such revilings only serve for the breeze to fan the flame of truth, and to lead its devoted proclaimers to more watchfulness and prayer. This seems necessary to the advancement of the cause of truth. "It must needs be that offences should come, but wo to that man by whom the offence cometh."

The question is asked by C., "Is the possession of a nice brick house, a sofa, a piano, silver forks and good clothes, evidence of the wickedness of their owner, and that his religious sentiments are erroneous?—If so, some who are keeping the Seventh day will come short."

We answer, that a man may have all these things when the light of truth breaks into his mind, but if he believes the Lord is coming, he will act out his faith, and his works will show that he really believes what he professes to believe. The possession of all these things is certainly a small evil compared with the corrupting doctrine that the commandments of God are done away, and the sin of pouring out slanderous abuse upon those who observe and teach the commandments.

It has been our object to expose the absurdities of the no-Sabbath system by the plain word of God, and teach our fellow men the commandments of God, and the faith of Jesus. And it is painful to us to be, in any way, called from this work, to reply to those who have no better arguments to offer than slanderous reports relative to Sabbath-keepers. It has been and still is, our design to meet, in a candid and thorough manner, the arguments brought against the Sabbath of the fourth commandment. This we have done.—And if the *Harbinger* did not feel the force of the truth it resists, it would not resort to slander to raise prejudice against us.

As Eld. Marsh's house, furniture, &c., have been by the *Harbinger* the subject of free remarks, and as those remarks have cruelly borne upon us, it is just to introduce here a letter from Sister Jane Fraser, that our readers may have the facts in the case, and if any of them have received wrong impressions, they may be corrected on points she refers to.

BROTHER WHITE:—As I am identified with that class who profess to keep the commandments of God, and the faith of Jesus, who are everywhere spoken against and misrepresented, I wish, for the sake of the cause of God, to state some facts in reference to a recent article in the *Harbinger*, in which all this class are called liars. I was in Eld. Marsh's employ about four months, commencing August, 1851. When I first went there, they had a very nice Melodeon, which they said cost \$70.00. The use of this was given to a Mrs. Webster, a very proficient teacher of music, for such services as she might render in making his wife and daughters competent to play the Piano.—(Which C., in the article referred to, has well said, was not bought, for it was a hired one.)

During the time that I was there two of his daughters did take lessons on the Piano, and Mrs. Marsh commenced a few weeks before I left. Eld. Marsh was expecting to sell his house and lot while I was there, which he valued at three or four thousand dollars. But for some cause he was disappointed.

I state these things that your readers may have the true, unvarnished facts in the case.

Rochester, Oct., 1852.

JANE FRASER.

The readers of the *Harbinger*, whose eyes have for years, fallen upon the almost weekly duns of that paper, and who have read the numerous, stirring articles from the Editor, headed, "Our Wants," and "Our Pecuniary Wants," could not be blamed for having the impression that the Editor was a very poor man, and that it was with great difficulty that he obtained a livelihood. Let such compare their impressions with the above testimony.

But it is said that Eld. Marsh is "trying to sell his house and lot in order to pay debts incurred in publishing." Is it any marvel that his subscribers should fall off, and that many should lose their interest in a paper that teaches the abolition of the commandments of God, and is ready to publish false reports of those who do and teach them. Men who get their

eyes once open, will not support such a paper: Has not the *Harbinger* of late been committing suicide? The following shows the spirit of the *Harbinger*, whose motto is, "Speak the truth in love."

"We have been credibly informed that Hiram Case and S. W. Rhodes, two of the most prominent and active Seventh Day evangelists, are in the habit of advising the subscribers of the *Harbinger* to stop their paper without paying for it! Men who will advise such dishonesty will not scruple to corrupt God's word, nor to do any other wickedness that they deem necessary to carry their points, provided they think they can escape punishment. They are wolves in sheep's clothing. Beware of them."

Now let Bro. Rhodes speak for himself in this matter. Bro. Case can do the same.

DEAR BRO. WHITE:—I wish to say that the statement of the *Harbinger* that I have advised "the subscribers of the *Harbinger* to stop their paper without paying for it," is a false charge. So far from this, that money handed me for my personal benefit, I have handed to the Editor of the *Harbinger* to pay what the individual owed for that paper. I have always advised those stopping the *Harbinger* to pay what they owed for it. This, and other slanderous reports, may be noticed hereafter.

S. W. RHODES.

Sabbath-keepers have been wickedly misrepresented by the *Harbinger* as possessing a denunciatory, unchristian spirit. We mourn that we are no more like Christ. We have nothing to boast of. It is the mercy of God that his Spirit is with us, as a people, and that we feel the perishing condition of those exposed to the wrath of God. This should lead us to great humility of soul. It is well known that the REVIEW AND HERALD has often spoken out plainly against an unchristian spirit, and has faithfully warned its readers to seek for the spirit of meekness, and ever manifest a right spirit to those who oppose us.

We do not say that all of our brethren have at all times moved and spoken with that discretion that they should. We have reproved some privately, and have often pointed out in the REVIEW AND HERALD faults in some professing the Sabbath. What a wonder, if Sabbath-keepers, coming out of the different classes of professed Advent believers, and the different churches, should all, at first start, move in perfect, gospel order. But this is our aim, and the REVIEW AND HERALD will not cease to enforce the necessity its readers manifesting the fruits of the Spirit in all the walks of life.

If any of our brethren have been misinformed respecting the *Harbinger*, and have at any time stated what was not correct respecting it, we confidently expect that they will take the first opportunity to correct the same. We expect to be vilified through its columns, but trust that none of our brethren will indulge in a spirit of retaliation.

In the remarks of the *Harbinger* for July 31st, upon the note of Bro. M. E. Cornell, is the following:

"Love is a prominent fruit of the spirit of Christ; the greater degree of that spirit the possessor has, the greater will be his love for his brethren."

Now we will give the following from the same article, which the Editor may consider a strain of love.

"And had his feet been planted on the rock of truth, or the plain word of the Lord, he would not have been deceived by the unqualified assumptions, the dogmatical and unlawful inferences, the fearful perversions, the mystified expositions, wild, metaphysical and vain ramblings, foolish dreams, and mesmeric influences of those who practice such things." (!)

What love is this! This Editor seems to claim alone the right to pour out his bitterness on those who do not agree with him, then, perhaps, in the next paragraph turns around, and in his accustomed strain talks of love. Here are some of the expressions relative to Sabbath-keepers, so common in the *Harbinger*.

"Such liars and unprincipled men—their villainy—reckless of the truth—unsafe to hear them, or keep company with them—we warn all persons to beware of them—their unholy spirit and practices—swaggering rallery of those vagrant strangers—perhaps he don't know silver from iron—they vilely sneak away, muttering—they are wolves in sheep's clothing."

We close by saying, this is a manifestation of the real spirit of the *Harbinger* whose position has been

that the ten commandments have been abolished, and are now being fulfilled in LOVE, whose motto is, "Speak the truth in love." (!)

Dunkirk Conference.

DEAR BRO. WHITE:—I returned last Fourth-day from Rock Co., where I had been laboring (and in the southern part of Dane Co.) for a couple of weeks. I left home for the purpose of assisting Bro. Harris to hold a meeting in Dunkirk Township, Dane Co., commencing the 17th ult. The message had never been proclaimed there. Many were much interested in the truth. The last meeting I held there, was one of much interest, and deep feeling was manifested by those who heard. Bro. Harris acknowledged the truth, expressing his firm belief in our obligation to keep God's unchanged law. I also lectured in Cooksville, Rock Co., by request of Bro. Hoxie of that place, who is also favorably disposed to the truth. I pray that he and Bro. Harris may have faith and grace to renounce the favor of the world, and keep God's holy Sabbath.

At Cooksville I was joined by Bro. Phelps. We spent the Sabbath (25th ult.) with the band at Union, who are strong in the Lord, fully determined to obey God in spite of the beast or his agents. From thence Bro. Phelps went to Albion on his way North. We design holding a few conference meetings, Lord willing, in this State, this fall, to bring the brethren together to consider the state and necessities of the cause in the West. I fear many of the brethren in this country do not fully realize the shortness of time, and the importance of doing with our might what we find to do. A large part of this State has not yet been visited, and unless the brethren act with energy, and a sense of the responsibility resting on them, but little can be done this Winter.

There is much to do in the West, and laborers are few. Many professing faith in the message are in the Laodicean church, and want more of the power of godliness to live their faith before the world. How much we need to deny self, and seek only that honor that cometh from above. I never realized as I now do, that the friendship of the world is enmity with God. But if God is for us, who can be against us? Blessed be his name, his grace is sufficient for us. His promises are precious, and his word is truth. Yours in love,

Baraboo, Wis., Oct., 1852. J. H. WAGGONER.

Tyrene, Mich., Conference.

DEAR BRO. WHITE:—Our Conference has just closed in this place, with the happiest results. Quite a number for the first time confessed the truth. We gave, in all, seven lectures, and on the evening of the second day, we met to break bread, and had a heavenly, melting, confessing time. Parents confessed to their children, and children to their parents. It was remarked that there never was so powerful a meeting here before. God manifested his goodness, and poured out his Spirit. Some rejoiced, while others wept aloud, and we all felt that God was with us.

The brethren came from Plymouth, Jackson and Livingston to hear the third message. The way seems to be opening into new fields of labor, and we have more calls than we can attend to. My prayer is, Lord, send more faithful laborers into the field, that will feed the flock with the present truth. I feel more than ever like crying aloud, "the commandments of God, and the faith of Jesus."

I see that the *Harbinger* has commenced an attack on the character of the dear servants of God, but I can say that I feel to rejoice, though unworthy, that I can suffer reproach for the truth's sake. It seems to encourage me to put forth a more vigorous effort than ever, to spread the truth. We have come to a point of time when the dragon is wroth with the remnant of the seed of the woman, which keep the commandments of God, and have the testimony of Jesus Christ. The war is commencing, and soon the armies will take the field, but victory will turn on Zion's side. Yours in hope of entering the City.

Tyrene, Mich., Oct. 4th, 1852. H. S. CASE.

MODERN PHENOMENA OF THE HEAVENS.

CHRIST, the prophets and apostles, have distinctly and repeatedly foretold of remarkable phenomena or "Wonders in the heavens," and of "Fearful sights and great signs," particularly describing them, which on being witnessed, were to admonish the world of the near coming of the "great and terrible day of the Lord," which he has appointed, "in the which he will judge the world in righteousness." While even the church and her watchmen, quite generally, have long been slumbering over the prophecies and signs of the Lord's coming again, with the pleasing dream of a temporal millenium first, they have been thus fulfilling another prophecy of the Advent at hand, which foretells that "darkness shall cover the earth, and gross darkness the people;" (and that both the wise and the foolish would be finally aroused from their midnight sleeping, only by the cry, "Behold the bridegroom cometh go ye out to meet him.") And while asleep under such darkness, it is not at all surprising that they should consider, as many do still, that those prophecies of Christ's return, and the signs of it, are all mystical, and as referring only to political and other temporal events, mostly already fulfilled and as having nothing to do with things so solemn as Christ's coming to judgment.

In now attempting briefly to show that the Second Advent of Christ, personal and glorious, is now specially nigh at hand, from the modern fulfilling of the prophetic wonders, sights and signs in the heavens which were to precede the great day, I would class them under the following heads:

I.—"Great Signs" "in the Heavens," "Blood, and Fire, and Pillars of Smoke."

II.—"Signs in the Sun and in the Moon"—both darkened, &c.

III.—"Signs in the Stars,"—Stars falling, &c.

IV.—The Great Comet of 1843, and

V.—Miscellaneous other late Phenomena.

I.—"GREAT SIGNS" "IN THE HEAVENS," "BLOOD, AND FIRE, AND PILLARS OF SMOKE." Or the *Aurora Borealis* and *Northern Lights* are to be considered.

Some of the scriptures foretelling these phenomena are as follows:

And it shall come to pass in the last days, saith God, that I will pour out of my spirit And I will shew wonders in heaven above, and in the earth beneath, blood, and fire, and vapor of smoke before that great and notable day of the Lord come.—Acts ii, 17—20.

And I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke, before the great and terrible day of the Lord come.—Joel ii, 30, 31.

Fearful sights and great signs shall there be from heaven. And there shall be signs in the sun, and in the moon, and in the stars And then shall they see the Son of man coming in a cloud with power and great glory, and when these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh.—Luke xxi, 11, 25—28.

While many, in their putting "far away the evil day," and saying the "Lord delayeth his coming," presumptuously maintain that these passages are mystical, and fulfilled without showing the judgment at hand, they must themselves be responsible for thus denying or altering the words of Jehovah; but I claim for myself and my brethren of the "blessed hope," the right to understand them all literally, and to mean precisely all that is most naturally implied or understood by them. And in now showing that the *Aurora Borealis* has perfectly and literally fulfilled these predictions, with special regard to the "Wonders," "fearful sights, and great signs" in the heavens, of "blood," "fire," and "pillars of smoke," I will here give a description of the phenomenon, as it was witnessed in London, Sept. 3, 1839, seen also in this country, so far as respects the *Aurora* only, though much less remarkable.—See *New York Commercial Advertiser*, Sept. 4, and *Ch. Advocate and Journal*, Sept. 13, 1839.

"From late London Papers."

"LONDON, Sept. 5.—Between the hours of ten, on Tuesday night, and three yesterday morning, in the heavens, was observed one of the most magnificent

specimens of those extraordinary phenomena, the falling stars and northern lights, witnessed for many years past. The first indication of this singular phenomenon, was about ten minutes before 10, when a light crimson, apparently vapor, rose from the northern portion of the hemisphere, and gradually extended to the centre of the heavens, and by 10 o'clock, or a quarter past, the whole, from east to west, was one vast sheet of light. It had a most alarming appearance, and was exactly like that occasioned by a terrific fire. The light varied considerably; at one time, it seemed to fall, and directly after rose, with intense brightness. There were to be seen mingled with it, volumes of smoke, which rolled over and over and every beholder seemed convinced that it was a tremendous conflagration. The consternation in the metropolis was very great; thousands of persons were running in the direction of the supposed awful catastrophe. The engines belonging to the fire brigade stations in Baker street, Farringdon street, Watling street, Waterloo Road, and likewise those belonging to the West of England station in fact, every fire-engine in London, were horsed, and galloped after the supposed scene of destruction with more than ordinary energy, followed by carriage-horsemen, and vast mobs. Some of the engines proceeded as far as Highgate and Halloway, before the error was discovered. These appearances lasted for upwards of two hours, and toward morning, the spectacle became one of more grandeur.

"At two o'clock in the morning the phenomenon presented a most gorgeous scene, and one very difficult to describe. The whole of London was illuminated as light as noon-day, and the atmosphere was remarkably clear. The southern hemisphere, at the time mentioned, although unclouded, was very dark; but the stars, which were innumerable, shone beautifully.—The opposite side of the heavens presented a singular, but magnificent contrast; it was clear to extreme, and the light was very vivid; there was a continual succession of meteors, which varied in splendor. They appeared formed in the centre of the heavens, and spread till they seemed to burst; the effect was electrical; myriads of small stars shot out over the horizon, and darted with that swiftness toward the earth that the eye scarcely could follow the track. They seemed to burst also, and to throw a dark crimson vapor over the entire hemisphere. The colors were most magnificent. At half past two o'clock, the spectacle changed to darkness, which, on dispersing, displayed a luminous rainbow in the zenith of the heavens, and round the ridge of darkness that overhung the southern portion of the country. Soon after, columns of silvery light radiated from it; they increased wonderfully, intermingled among crimson vapor, which formed at the same time, and when at full height, the spectacle was beyond all imagination.—Stars were darting about until 4 o'clock, when all died away. During the time that they lasted, a great many persons assembled on the bridges across the river Thames, where they had a commanding view of the heavens, and watched the progress of the phenomenon attentively."—*New York Commercial Advertiser*, Oct. 22, 1839.

Without any apparent intention on the part of the writer, who was probably not aware of the prophecies on the subject, he has described the phenomena as most fully answering to their prophetic description. He does it, however, in language more full and impressive than the usual brevity of the inspired writings will allow. The scriptures speak of these wonders in the heavens, as an exhibition of "Blood, and fire, and pillars of smoke;" while this writer, on beholding them, with thousands of others, speaks of them as something "extraordinary—singular—most magnificent—vast—alarming—intense brightness—terrific fire—dark, crimson vapor—most gorgeous—tremendous conflagration—volumes of smoke which rolled over and over—beyond all imagination—producing very great consternation—galloping of every fire engine in London," &c.

Another instance of this phenomenon was very extensively witnessed in this country early in the evening of Jan. 25, 1837, when, as described by many, the very heavens, for a short time, seemed to be on fire, and when the snow upon the ground much resembled blood and fire; which was so alarming in appearance, as to cause the solemn inquiry, with some, who were out at the time, if the day of judgment had come—and also to cause the animals to tremble with fear. In one place, near a mountain, the people informed me, that on the snow there was the appearance of "waves of fire rolling down the mountain."

A clergyman of Mass., gave me the following account of the same phenomenon, as he and others witnessed it, in one of the towns of Cape Cod, in that State. He was sitting with another minister in the pulpit, who had just commenced a discourse on the subject of the final judgment, to a crowded audience of a protracted meeting; when suddenly, through the windows, the whole house was filled with the most vivid and fiery light, so alarming in its appearance, that several of the audience shrieked aloud—all was disorder and commotion—many rushed for the doors, and all prospect of further worship for the time, seemed to be lost, till one from without, perceiving the consternation within, forced his way through the astonished crowd up to the desk, with an account of the aurora-phenomenon just witnessed by those out of doors. Then this clergyman, as he said, called attention, and informed the audience that they had "more cause for admiration than alarm, and that the appearance which they had just witnessed was but a beautiful and unusually splendid exhibition of the aurora borealis, which the Lord had been giving them." Then the audience resumed their seats, and the meeting went on.

Though his opinion on the subject, and his quietus for the alarmed audience were doubtless honest with himself, and approbated by all who look not for their Lord soon to come, I must consider it extremely injudicious, contrary to the word of God, and very dangerous to the unconverted who are quieted with it, because in the very connection of these foretold "Wonders in the heavens," the Lord rather says, "Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble, for the day of the Lord cometh, for it is nigh at hand." Joel ii, 1.

Somewhat similar accounts of this phenomenon might be greatly multiplied, as having been more or less frequently seen since about seventy years ago, as recollected by the aged, when, as some of them have represented, it appeared as armies fighting in the skies, and more fiery and terrific than anything of the kind they had ever before seen, or heard of from others.

Objections answered.

Obj. I.—It is objected by some, that the aurora borealis has been but a common event in all ages of the world, and of course wholly unsuitable as a latter day signal sign of the judgment at hand.

To this objection, I reply, that it is certainly a human assertion and not capable of proof from history, either sacred or profane. And as authentic proof of what I now say, all my readers will bear witness that the Bible contains no history of the early occurrence of this wonderful phenomena, although the prophets foretell it as belonging only to the last days. Again, there is much proof aside from the Bible, which alone is sufficient, that the Aurora is but of recent origin. Such as the following.

A lady, by the name of Willard, resided in Saybrook, Ct., from infancy to old age, informed me at her dwelling, not long since, that her grandmother had often stated in her hearing, that the first of this phenomenon in that place, was in the year 1730, and as understood, the inhabitants of the town had no knowledge of their previous occurrence. The precise date of this fearful sight, the old lady recollected from the memorable fact, that a Mr. Abiel Lord was to have been married on the evening of this alarming appearance in the heavens, and that the wedding was bro-

ken up by the fright of the guests and parties on the occasion, the ceremony being performed the next day, when the sight was past, and their apprehensions of the judgment day just upon them, had abated.

It is recorded however, in some of the writings of the venerable Noah Webster, LL.D., of New Haven Ct., recently deceased, that the first appearance of the Northern lights in America, was some ten or twelve years earlier than as attested above; and be it so, they both agree, in the very modern exhibition of this phenomenon in America, so far as is known.

Again, I have of late found an ancient American book, filled with this very subject, which also settles the question that this phenomenon is modern, rather than ancient, so far as witnessed in our country especially. It is a small volume of five sermons on the text—“*Fearful sights and great signs shall there be from heaven.*” Luke xxi, 11. Its spelling, type and all, show it as among the earliest printed books of America, and dated on two title pages, as published at Boston, 1680. These sermons were delivered by the far known Increase Mather, D. D., then a Congregational minister, and father of the celebrated Dr. Cotton Mather, both of Boston, Mass., and believers in Christ's Second Advent at hand. In these sermons throughout, the writer adheres closely to his text, and attempts to show, even without the Northern lights, that the foretold “*Fearful Sights.*” &c., had then already been witnessed in the heavens, as a premonition of the judgment at hand, when the Lord would “*come down with a long besom of destruction to sweep away a world of sinners before it.*” And as appears in his work, he had searched over the histories of all ages, and so far as then to be found, he could find nothing answering to the Northern lights, which lights, as we have seen, did not appear in America until some thirty or forty years after that date. And yet, he had found in history, accounts of several blazing stars, which he supposed had sufficiently the appearance at times, of “*blood, and fire, and pillars of smoke*” in the heavens, to render them the fulfilling of such prophetic signs of the great day at hand. One of those fiery comets was blazing in the heavens at the time of, and occasioned his last discourse, which discourse, he called, “*HEAVEN'S ALARM TO THE WORLD.*” But,

It is further objected, and said, that there is abundant proof from history, that the Aurora Borealis is really ancient, and a distinguished Professor has publicly answered, when inquiry was made of him, that Mairan, a French writer, gives a detailed account of them, from the earliest ages.”

I answer, that this work and others written even since the Aurora first appeared in America, is not satisfactory testimony, because it really proves the antiquity of this phenomenon, no more than any present printed declarations could do it, unless some more anciently written work authorizing it, can be presented.—And here it may be stated, that it is nearly four years since I have called publicly on the opponents of my position, to bring forward the real ancient book, of some two hundred years old, recording the previous occurrence of this phenomenon, or tell us where we may find it; and yet the thing is not done; which greatly strengthens my former presumption that they know indeed, of no such books.

The most anciently published history of this phenomenon which I have yet seen, is contained in a large one volume 8vo. “*DICTIONARY OF ARTS AND SCIENCES,*” published in London, just about eighty years ago. This, like others published since, gives a full account of the first occurrence of this phenomenon at London, in March, 1716, and states expressly, that the oldest inhabitant there, at that time, had never seen, nor heard of the like before. The writer, after giving some six or eight pages on the subject, concludes his account by giving a list of writings he had found, concerning it, the oldest of which was a magazine in London for the above year of 1716, and the next were files of the same paper for ten years following; with other works written afterward. We sometimes receive as an answer to our argument, seemingly for want of a better, that there being no really anciently

published history of these phenomena, is no proof after all, against their antiquity; because, as it is said, they could have appeared in all ages, without being recorded in history, till in modern times. But we see, that in 1716, and ever since, the moment any such wonder is seen in the heavens, it becomes the subject of interesting remark and history, certainly among the learned and curious, which wonder, from the same propensity of such men, would naturally have been equally noticed, and published, before 1716, in London, had it been previously witnessed there.

THE OBJECTION against our position, drawn from the alleged great antiquity of the Aurora Borealis, will now be further met, by an appeal to some of our very modern and most popular writers on the subject, on whom our objectors mainly rely, though we consider them incompetent to testify, if they would, to the great antiquity of the phenomenon. Having examined several of these writers in Encyclopædias and other books, and finding them substantially agreed on the point at issue, I would quote now, fairly, and briefly, as follows:

“The most unaccountable of all the circumstances respecting the Aurora Borealis, that it is not much more than a century since this phenomenon has been observed with any degree of frequency in our latitudes. We find, indeed, a few atmospheric phenomena recorded by the ancients, which may be regarded as examples of this meteor. But with trifling exceptions, the whole of antiquity is absolutely silent on this subject.

“Dr. Halley informs us that he had begun to despair of witnessing this beautiful phenomenon, when the remarkable Aurora of 1716, made its appearance. This philosopher has given us a historical detail of the several observations of this meteor, in which he says the first of it on record in an English work, is a book entitled, ‘*A Description of Meteors,*’ by W. F., D. D.,’ reprinted at London in 1654, which speaks of burning spears being seen Jan. 30th, 1560. The next appearance of a like kind is recorded by Stow, and occurred in Oct. 7, 1564. In 1574, according to Stow and Camden, an Aurora was seen for two successive nights, viz: the 14th, and 15th of November. The same phenomenon was twice seen in Brabant, in 1575 on the 13th of Feb. and the 28th of Sept., and the circumstances accompanying it were described by Cornelius Gemma, who compares them to spears, fortified cities; and armies fighting in the air. In 1580 and 1581, this phenomenon was repeatedly observed at Backrange, in the county of Wirtemberg, in Germany. But from this till 1621, we have no such phenomenon on record, when it was seen all over France on Sept. 2, and is particularly described by Gassendi, in his *Physics*, under the title of Aurora Borealis.

“In Nov., 1623, another was seen all over Germany, and is particularly described by Kepler. Since that time, for more than eighty years, we have no account of any such phenomenon being observed. In 1707 Mr. Neve observed one of short continuance in Ireland, and in the same year, a similar appearance was seen by Romer at Copenhagen, while during an interval of eighteen months, in the years 1707 and 1708, this sort of light had been seen no less than five times.

“The Aurora of 1716, which Dr. Halley particularly describes, was remarkably brilliant. It was also visible over a prodigious tract of country, being seen from the West of Ireland to the confines of Russia and the East of Poland, extending nearly thirty degrees of longitude, and from the fiftieth degree of north latitude, over almost all the north of Europe; and in all places exhibiting, at the same time, appearances similar to those observed in London.

“It appears then to be certainly established that the Aurora was of rare occurrence in our latitudes till about a century ago; for it cannot be supposed that so beautiful and striking a phenomenon would have passed unnoticed and unrecorded during the two preceding centuries, while men of science, and particularly astronomers, were so busily employed in examining every remarkable appearance of the heavens or that the philosophers of Greece and Rome, would

have remained silent concerning so beautiful a meteor, had it been in any degree familiarly known to them. It is in vain to account for their silence by saying that they inhabited latitudes which are scarcely ever visited by these appearances, for the Romans not only visited but long resided in the north of Germany and in Britain, where the Aurora is now frequently seen in great splendor.

“The Aurora is by no means confined to the northern hemisphere. In the high southern latitudes it was long ago observed that there is a similar phenomenon; (see *Phil. Trans.* No. 461, and Vol. 54, No. 53;) and if the existence of the Aurora Australis was in some measure doubtful, it has been fully ascertained by the second voyage around the world, of Capt. Cooke. On Feb. 17, 1773, says Mr. Foster, who accompanied Capt. Cooke in the capacity of Naturalist, in 50 degrees of south latitude, a beautiful phenomenon was observed during the preceding night, which appeared again this, and several following nights.—It consisted of long columns of clear, white light shooting up from the horizon to the eastward, almost to the zenith, and gradually spreading over the whole southern part of the sky.” *Edinburg Encyclopædia.*

Admitting the correctness of the above historic statements concerning these wonderful and “*fearful sights,*” it is at once apparent that they are but of modern origin, and as at present exhibited, not to be traced back further than to 1716.

And admitting that Dr. Halley found an “*English work,*” “*Entitled, ‘a description of Meteors,*’ by F. W., D. D.,’ reprinted at London, 1654, which speaks of burning spears,” &c., “*Jan. 30, 1560,*” the reader will see that it says nothing of our present “*Wonders*” of “*blood,*” “*fire,*” and “*smoke,*” now very falsely called the “*Northern Lights.*” And let it be noticed, also, that Dr. Halley is not here said to have found any other printed book touching any phenomena except that of the “*spears*” and meteors. And again, it should be noticed, that the “*wonders*” now under consideration, are not “*Northern Lights,*” any more than *Southern*; for they are now seen in all points of the compass, and by Capt. Cooke and crew in 50 degrees south latitude. So that if Northern Lights, or white streaks of light, had been seen around the North Pole, a hundred years sooner, as I have no occasion to dispute, it is another thing altogether, and there is, after all, even no alleged proof in these extracts against considering these “*wonders in the heavens,*” as having their origin within less than a century and a half, past.

LETTERS.

From Bro. Hübner.

DEAR BRO. WHITE:—The *Review and Herald* is just such a paper as we need in these last days of perilous times. When I read the letters from the brethren and sisters, I cannot refrain from weeping, and giving glory to God for the free Spirit of love that flows in my heart, to all the saints scattered abroad, in the patient waiting time, keeping the commandments of God, and the faith of Jesus. I praise the Lord that so many are turning their feet from the Sabbath, and repairing the breach that has been made in God's holy law, that they may stand in the battle of the day of the Lord.

There are a few of us in this place that are endeavoring to keep God's Holy Sabbath, and walk in obedience to all of the commandments. We very much desire to have some of the servants of the Lord come this way and hold a conference with us. At the reception of every paper, we look with an anxious heart to see if there is not an appointment for this place.—We need help. Since Bro. Bates was here, some have been teaching that there is no Sabbath, to overthrow the faith of some. “*The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?*” Jer. v, 31.

I believe the Sabbath is binding on us in the gospel dispensation. I rejoice that the third angel's message has ever sounded in my ears. When Bro. Bates

and Edson came here they found us in darkness with regard to the third angel's message, and what it taught. But since embracing it we have enjoyed much of the sweet Spirit of the Holy Sabbath of the Lord our God, much more than we ever did in keeping the first day of the week.

Your brother waiting for deliverance,

JOSIAH HEBNER.

Oakwood, Mariposa, C. W., Sept. 19th, 1852.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, OCT. 14, 1852.

EASTERN TOUR.

Being detained at Waterbury, Vt., in consequence of the extreme illness of our dear Bro. Butler, we did not reach Washington, N. H., at the time appointed for the meeting to commence. But we were glad to find Bro. Baker and Barr present, and that the meeting had progressed well. There was quite a large number of Sabbath-keepers present who appeared to be firm in the faith, but there was not that freedom in the meeting as usual on such occasions.

Those who preached the word enjoyed some liberty, the brethren seemed comforted, and several joyfully with us manifested a good interest to know the truth. Yet a gloom seemed to hang over the meeting much of the time.

The Lord showed his willingness to bless his people assembled, by graciously pouring out his Spirit the first evening.—But there was evidently a lack of active faith on the part of some of the brethren. Some had put the coming of the Lord too far off, and were getting worldly. Some who came in from abroad talked of their strong faith in the truth, while they evidently lacked true faith and humility of spirit. In fact, they need to know, what they have yet to learn, what it is to be a true follower of the meek and lowly Saviour.

Here is where some are deceiving themselves. They think that a theory of the truth will save them, while they lack many things that constitute a Christian. Such are generally troubled with a careless, light spirit, and a great lack of reverence. The third commandment is often violated by them, as they speak of God as though he was man. Such know not what it is to "sigh and cry for the abominations" that are around them. And before the "man clothed with linen, with a writer's inkhorn by his side" can set a mark upon their foreheads, [Eze. ix.] or they be sealed with the seal of the living God, [Rev. vii.] they will have to be baptized into the work of God, and the suffering part of religion.

The trouble lies here. The present truth found them lukewarm, neither cold nor hot, "rich and increased in goods," self-righteous, feeling that they had "need of nothing," while their state, and the deception which they are under is described as follows: "And knowest not that thou art wretched, and miserable, and poor, and blind and naked." Rev. iii.

We fear that some who have embraced the Sabbath are yet under this deception. They have neglected to obey the following counsel of the true Witness to the Laodiceans: "Be zealous therefore and repent." Those who are truly converted to the truth will be forward to confess past errors, and zealous in repenting of their backslidings.

It is a matter of grief that a very few individuals as soon as they embrace the Sabbath, and see but a small portion of the truth, and that imperfectly, are forward to go out and teach it to others, while they have so little judgment in spiritual things, that they need one to watch over them. They had better tarry in some Jerusalem for the necessary preparation to work for God, till "eye-salve" be applied to their eyes. By these unskillful teachers first introducing the truth into new fields of labor, much prejudice is raised, which makes the labor harder for those called of God to the work. This is Satan's arrangement to hinder the progress of truth.

What is most needed among us as a people is great humiliation before God. But some have not yet tasted of the bitter cup of repentance, since professing to believe the truths connected with the message of the third angel. May God save them from a lukewarm, self-righteous spirit. How blind must be that soul that settles down in security, feeling sure of heaven, because he keeps the Sabbath, and has the theory of the Advent faith. May God show such, what it is to be a Christian.

We would here notice a wonderful answer to prayer, in the case of Sister Huntley of Lempster, N. H., who was thrown from the wagon and badly hurt near the door of Bro. C. K. Farnsworth of Washington, N. H., as she was returning home, First-day, at the close of the afternoon meeting. At the commencement of the evening meeting, Bro. H. came and informed us of the accident, said his wife was much injured, but he did not feel free to call a Physician. He requested several to go and pray for her. Five went with him, while those at the meeting united in prayer for the afflicted. When we reached the house, Sister Huntley was almost helpless, and in great distress. It caused extreme pain to move her limbs, or for the

sisters to remove her clothes so as to apply the oil as the Apostle directs. James v, 13—16.

We united in prayer for her to be "raised up," and the prayer of faith prevailed. Sister Huntley raised her arm and called on the Lord, with us. Then she sat up in bed and began to give glory to God.

She was now able to be dressed and leave the bed. At first a sister supported her, but this was not necessary long. She walked the room giving glory to God, while those present wept and joined in giving the glory to God. She then wished to return with us to the meeting and tell what God had done for her. She rode about a mile to the place of meeting, testified to the goodness of God, rested well during the night, and the next morning seemed as well as before the accident occurred.

We think that this case of answer to prayer was to show the brethren assembled at Washington that God is willing to answer their prayers for the sick, among them, and to teach them to have more faith in God. The meeting closed well, all feeling much encouraged.

Our meeting at Portland, Me., held Sept. 18th and 19th, was excellent. The friends in the city obtained a very convenient place for the meeting. A number of brethren and sisters came in from the country who bore good testimonies to the truth, which added to the interest of the meeting. Several of our Advent brethren who do not observe the Sabbath came out to hear. We had freedom in presenting the reasons of our faith. The Spirit of the Lord was felt in every meeting, reviving and cheering the people of God.

Perhaps there is no place where more prejudice has existed than in Portland. This is giving way. There we were again united in Christian fellowship with some that we once took sweet counsel with, but during the time of scattering, that union was entirely broken, and we feared that they would not again be united with the true church. There we could weep tears of joy with those that wept, and freely confessed past errors. Several have, since the meeting, confessed the Sabbath.

There are good reasons to hope for the prosperity of the cause in Portland, if its friends persevere in a judicious manner. We hope the traveling Bro. will remember this little church.

We held meetings with the Bro. at Hartland, Me., the evenings of the 21st and 22d. There is quite an interest to hear in that vicinity, and some have recently embraced the Sabbath.

Sept. 23d and 24th, we had a very pleasant visit with our aged parents in Palmyra. They have been much interested in the "blessed hope" of Christ's immediate coming, but with thousands of others they seem to have lost much of the spirit and sweetness of this hope. May God restore unto them the joys of his free salvation, and in their declining years, may the glorious hope of the coming of Christ and the resurrection of the just be to them a staff and sure support. We also spent a few happy hours with Bro. and Sr. Tenney of Albans. With Sr. T. (a sister in the flesh) and her husband, we wept in view of God's tender mercies in sparing us to meet again. Those were the happiest hours of our life. Time could never erase the impress made upon our feelings as we bid each other a hearty farewell in the Lord, and as we left them upon the deer-rock, weeping. We hope to meet to part no more.

According to appointment we held meetings Sabbath and First-day, Sept. 25th and 26th, with the friends of the Sabbath who met at the house of Bro. Davis in Bangor, Me. This was a meeting of labor, but we trust that it will result in much good. The meeting closed with the special blessing of God.—Wife received the kindest attention from Bro. and Sr. Davis, during her severe sickness on First-day, and in the evening God raised her up in answer to prayer so that the next day she came comfortably in the boat from Bangor to Portland.

Oct. 2d, 3d and 4th, we met with the brethren in conference at Panton, Vt., and we think it was one of the best seasons we ever witnessed. From the first evening till its close, the sweet, subduing Spirit of the Lord was poured out. Here several confessed the truth for the first time. It was a uniting, refreshing, heavenly meeting. The dear brethren in Panton are growing in grace and the knowledge of the truth.

Several who heard some of the reasons of our faith at the Wolcott conference came some distance to this meeting, and confessed faith in our present position. Here we were happy to meet our dear Bro. Butler, of Waterbury, whom we left unable to rise from his bed but a few weeks before. God is truly good to his people. The 6th we reached home.

We can now look back upon our Eastern Tour with a good degree of satisfaction. Our expectations have been more than realized. We have in almost every place been happily disappointed in witnessing the glorious display of God's power, and the triumph of his truth.

And praise the Lord, for what he has done for the little church in Rochester in our absence. Our dear Bro. Masten, who has been brought so low by the Cholera, and raised up by the prayer of faith, [See No. 11, page 86,] is at work in the Office, enjoying the precious hope of the gospel, keeping the commandments of God, and the faith of Jesus. And the brethren generally are greatly revived.

The Conference held here Sept. 25th, and 26th, has proved a blessing to the cause. Some have since come out decidedly upon the Sabbath. It was a season of refreshing from the presence of the Lord.

The Review and Herald.

For want of room it has been necessary to move our Office from one of the rooms of our "own hired house," to South St. Paul Street, Stone's Block, No. 21, third floor.

It is now evident that God has been well pleased with the effort of his children to obtain an Office to be conducted in strict obedience to the fourth commandment. We are incapable of expressing our feelings of gratitude to God, whose wise providence has ordered this thing, and to the dear brethren who have so promptly acted their part.

This has taken a great burden from us. The Lord has also given us our Foreman to be with us in the faith and hope of the gospel. We now expect to be released from the Office much of the time, so as to labor in different portions of the field, which is necessary for our health.

The amount received to pay for the Office is \$655, 84. The cost, including \$20 worth of type recently purchased, is \$652, 93. The balance will help purchase a stove for the Office.

We stated in No. 8, that each number of 2000 copies, including all our expenses, cost \$58. This amount was received up to No. 7, published Aug. 5th. Since that time, the receipts have fallen off \$129.

The Office is not in debt, however, for this reason, that Bro. Belden and Stowell, who have worked in the Office the past six months, have received but a trifle more than their board. Others, engaged in the same work, have received no more than they have. It will certainly be a pleasure for all the friends of the present truth to help make up the deficiency in the receipts, that those who have labored hard, especially in our absence, in the midst of sickness, in publishing the REVIEW AND HERALD, may have a comfortable support.

Will the Lord's stewards notice our receipts, and not only see that the deficiency is made up, but also that they do not fall off. This will save us from referring to them again.

THE extract of a discourse by John Wesley in this No. is from a book of 262 pages, called Wesley's Sermons, Published 42 years since, for the "Methodist Connection in the United States." The manner in which this holy man treated the law of God, will not fail to interest our readers.

THE article published in this, and the two previous Nos. upon the Priesthood of Christ, was written by O. R. L. Crozier in 1846. Our readers will be well paid in giving it a thorough examination. We expect to publish something on the subject of the Sanctuary, soon.

THE YOUTH'S INSTRUCTOR, No. 2, will probably be out next week. Will not all the friends of the Sabbath, who have children, encourage us in this work by sending for this little sheet?

MANY letters, a large portion of them relating to business matters, were received in our absence. If there has been any thing overlooked, the friends will please write again.

WE have a quantity of the beautiful Chart published by Bro. Nichols in 1850. Price \$2. Those owing for this Chart, will please forward the pay to us as soon as convenient.

Appointments.

Providence permitting, there will be a Conference at the house of Bro. P. Collins, North Dartmouth, Mass., to commence Oct. 22d, at 2 o'clock P. M., and hold several days. Those who wish to know the reasons of our hope, are invited to attend.—There will be carriages at the head of the River Station, at the arrival of the Cars in the Morning and at Noon.

In behalf of the brethren. A letter from Bro. Nichols, states that Bro. Baker will spend one Sabbath in Boston, another in Portland, and will attend the Conference the 22d. H. S. GURNEY.

Providence permitting, there will be a Conference at Alden, McHenry Co., Ill., commencing on sixth day, Oct. 21st, holding over Sabbath and First-day. As many of the brethren in Illinois and Wisconsin as can attend, are requested to be present, to confer with one another on the state of the cause in the West. J. H. WAGGONER.

Letters received since Sept. 30th.

H. S. Gurney, M. M. Truesdell, E. Goodwin, J. M. Stephenson, J. R. Towle, W. Holden, R. G. Whitcomb, H. C. Mason, J. H. Vaggoner, H. S. Case, A. A. Dodge, M. L. Dean, J. B. Sweet, J. A. Haskell, L. J. Richmond, A. Ross, E. Goodwin, H. H. Bosworth, M. Leadbeater, T. J. Giddings, E. A. Cooper.

Receipts.

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