by the Spirit. 1 Chron. xxviii, 10–19. And Solomon in addressing God says, "Thou hast commanded me to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle which thou hast prepared from the beginning." Wis. Sol. ix, 8.

The temple was built on a larger and grander scale than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings vii; 2 Chron. iii. This is clear proof that the heavenly tabernacle contains the same. 3. Paul plainly states that "the holy places [plural] made with hands" "are the figures [plural] of the true." And that the tabernacle, and its vessels, are "patterns of things in the heavens." Heb. ix, 23, 24. This is direct evidence that in the greater and more perfect tabernacle, there are two holy places, even as in the "figure," "example" or "pattern." 4. The Apostle actually uses the word holies, [plural] in speaking of this heavenly sanctuary. The expression "holiest of all," i.e., in Heb. vii, 2; x, 19, has been supposed by some to prove that Christ began to minister in the most holy place at his sanctuary. But the expression is not "hagia hagion," holy of holies, as in chapter ix, 3; but is simply "hagion" holies. It is the same word that is rendered sanctuary in Heb. vii.

2. In each of these three texts, [Heb. viii, 2; ix, 2; x, 19] Macknight renders the word, "holy places." The Doway Bible renders it "the holies." And thus we learn that the heavenly sanctuary consists of two "holy places.

VESSELS OF THE HEAVENLY SANCTUARY. We have noticed particularly the vessels of the earthly tabernacle, and have cited divine testimony to show that they were patterns of the true in heaven. This is strikingly confirmed by the fact that in the heavenly sanctuary we find the like vessels.

1. The ark of God's testament, and the cherubims. Ex. xxv, 10. 2. The golden altar of incense. Ex. xxv, 18. 3. The candlestick with the seven lamps. Rev. iv, 5; Zech. iv, 2. 4. The golden censer. Rev. viii, 3.

This heavenly sanctuary is called by Jesus "my Father's house." [John xiv, 2] by David, Habakkuk and John, "the temple of God in heaven." [Ps. xi, 4; Hab. ii, 20; Rev. ix, 19] "God's holy habitation." [Zech. lii, 13; Jer. xxx, 20; Rev. xvii, 17] "greater and more perfect tabernacle." [Heb. xi, 11] "the sanctuary and true tabernacle which the Lord pitched and not man." Heb. vii, 2.

THE TREADING DOWN OF THE SANCTUARY. The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. xi, 30; xi, 31; xii, 11. Those two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not impossible, when the New Testament shows us that wicked men (apostates) tread under foot the minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. x, 19; viii, 1, 2. If they can tread under foot the minister of the heavenly sanctuary, they can tread under foot the sanctuary itself. It is not impossible that the Pagan and Papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars. Dan. vii, 10. And when it is expressly predicted that the Papal power should war against the tabernacle of God in heaven. Rev. xvi, 5–7. The language of this vision, that those blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete anachronisms.

Let us now briefly trace the manner in which Satan has, by Paganism and Papacy, trod under foot the sanctuary of the Lord. We have already seen that he has done this by erecting rival sanctuaries, where in the place of the only living and true God, he has established "new gods that came up," formed a rival sanctuary, and treading under foot the sanctuary of God, the Philistines deposited it in this temple. 1 Sam. v. After Solomon erected a glorious sanctuary upon Mount Moriah, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel; and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings xii, 25–33; Amos vii, 13, margin. In the days of Nebuchadnezzar, the rival to the sanctuary of God was the temple of Nebuchadnezzar's god at Babylon—And into this temple he carried the vessels of the Lord's sanctuary, when he laid it desolate. Dan. iv, 2; Ezra, 7, 1; Jer. vii, 1; 2 Chron. xxxvi, 7. At a still later period, Satan established at Babylon a temple, or sanctuary of "all the gods." Dan. viii, 11, 12. After the typical sanctuary of the first covenant had given place to the true sanctuary of God, Satan baptized his Papal sanctuary and heathen rites and ceremonies, calling them Christianity. Thenceforward he had at Rome a "temple of God," and in that temple, a being exalted above all that is called God or that is worshiped. 2 Thess. ii, 4. And this Papal abomination has trod under foot the holy city, [Rev. xvi, 19] by persuading a large portion of the human family that Rome, the place of this counterfeit temple of God, was "the holy city," or "the eternal city." And it has trod under foot, and blasphemed God's sanctuary or tabernacle [Rev. xvi, 6; 2 Chron. xxxvi, 17] by corrupting the worship of them that dwell on the earth, from "the temple of God in heaven," to the sanctuary of Satan at Rome. It has trod under foot the Son of God, the minister of the heavenly sanctuary, [Heb. x, 19; viii, 2] by making the Pope the true minister of the church, instead of Jesus Christ, [Eph. vi, 23] and by leading men to the worship...
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of that “sanctuary,” as one able to forgive past sins, and confer the right to commit them in the future, and thus turning men from him who alone has power on earth to forgive sins, and to passport them to eternal life. Such was the nature of the warfare which Satan has maintained against the sanctuary and the cause of God.

In his vain attempts to defeat the great plan of redemption, Satan has been carrying forward the work of the sanctuary in his sanctuary. In order to present the cleansing of the sanctuary of God in heaven, it is necessary to notice briefly THE MINISTRATION AND CLEANSING OF THE EARTHLY SANCTUARY.

We have before shown that the earthly sanctuary consisted of two holy places, and that it was a powerful symbol of our Lord's person and work. We shall now present, in a brief manner, the work of ministration in both those holy places, and also the work of cleansing that sanctuary, at the end of that ministration, every year, and shall prove that that ministration was the example and shadow of Christ's more excellent ministry in the true tabernacle.

The ministration in the earthly sanctuary was performed by the Levitical order of priests good. Ex. xxvii, 19-22; Lev. vii, 1-7. The act, preparatory to the commencement of the ministration of the priesthood, was the washing of its two holy places, and of all its sacred vessels. Ex. xl, 9-10; xxx, 20-22; Lev. viii, 10. The entire work of the priests in the two holy places is summed up by Jesus: “When these things were thus ordained, the priests went always into the first apartment, accomplishing the service of God; but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.” Heb. ix, 6, 7. The ministration in the earthly sanctuary was performed before two grand divisions. First, the daily service in the holy place, which consisted of the regular morning and evening burnt-offering, [Ex. xxix, 38-48; Num. xvi, 19-30, 36-40; xxv, 1-9; xxxi, 11-12; xxxii, 13-14; xlv, 1, 7, 12.] The special work upon the Lord's Sabbath, and also upon the annual sabbaths, new moons and feasts, [Num. xxviii, 11-31; xxxi, 10-13; xxxv, 1-19;] and beside all this, the special work for the sins of the people in both those holy places had its appropriate work assigned. The glory of the God of Israel was manifested in both the holy places. Ex. xxi, 9-11. In this place, God promised to meet with the children of Israel, and to sanctify the tabernacle with his glory. Ex. xxxi, 7-25; xxxii, 36. In the holiest, also, God manifested his glory in a special manner. Ex. xx, 21, 22; Lev. xvi, 2.

In the first apartment, stood the priests in a continual course of ministration for the people. He that offered the victim stood before this apartment to be offered up for himself. He laid his hand upon the head of the victim to denote that his sin was transferred to it. Lev. i; ii. Then the victim was slain on account of that transference, and his blood, bearing that sin and guilt, was carried into the sanctuary, and sprinkled upon it. The ministration went forward. The sins of the people being transferred from themselves to the victims offered in sacrifice, and through the blood of the sacrifice, transferred to the holy place. Lev. xxv, 29-34. The high priest entered the holiest with the blood of a buck, as a sin-offering for himself. Verses 3, 6, 11, 14. He then received of the children of Israel two kids of the goats for a sin-offering. Upon these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. Verses 5, 7, 8. He next proceeded to offer the goat, upon which the Lord's lot was cast. Lev. vii, 1-10.

We shall now show that he offered this blood for two purposes: 1. “To make an atonement for the children of Israel, for all their sins.” 2. To cleanse, or “make an atonement for the holy sanctuary, and for the sin-offering which God has been carrying forward in heaven to become a great High Priest in the present age of God for us.” Rom. iv, 25; Heb. ix, 11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchizedec order of priesthood, the persons of our Lord. Ps. cxvii, 10. We have early proved that the temple of God in heaven consists of two holy places, as did the earthly tabernacle; and thus the ministration in the two holy places of the worldly sanctuary was the example and shadow of Christ's ministry in the true tabernacle. But it is contended by some that Christ ministers only in the most holy place of the heavenly sanctuary. Let us examine this point.

1. His anointing the most holy place of the true tabernacle, at the commencement of his ministration, may be urged as proof that he ministers only in the second apartment of the heavenly sanctuary. Dan. ix, 24. But this objection vanishes at once if we consider that before the Levitical priesthood began to minister in the earthly sanctuary, that entire building, the holiest as well as the holy place and all the sacred vessels, were anointed. Ex. xl, 34-35; xlvi, 20-29; Lev. viii, 12-17; Num. vii, 1-8.

And when this anointing was accomplished, that ministration began in the first apartment. Lev. vii, 14-22; xix, 1-7. And the first act of that great High Priest, as remembered, was “the example and shadow of heavenly things.”

2. It has been urged by some that the text, “This is the law, after he had offered for sins,” for over sat down on the right hand of God,” [Heb. x, 12.] forbids the idea of his ministering in the two holy places. But we answer, that so far as the idea of sitting down is concerned, it would be equally
proper to represent him as standing on the Father's right hand. 56. And if the Saviour is at "the right hand of the power of God" when descend- ing from heaven, as he testifies respecting himself, [Matt. xxvi, 64; Mark xvi, 62; Luke xix, 28; Acts i, 9], he was at the Father's right hand, in both the holy places. But we have di- rect testimony here. Paul says that Christ is a "minister of the sanctuary," Heb. vii, 2. "The high priest," says he, "in the temple, which is ornamented, has no need to enter into heaven, but is himself the sanctuary, and God's direct representation of the sanctuary, and the hands of God, which is the hand that brought our Lord's position and ministry in the taber- nacle, which the Lord pitched and not man." This must be the door of the first apart- ment of the heavenly sanctuary, Jer. xvii, 12. It must be the door of the first apart- ment of the earthly sanctuary. This is the door that John was looking through, for it disclosed to John's view the throne of God, and him that sits upon it, [Isa. vi, 1; Rev. iv. 5]. He also saw the tabernacle, which the Lord pitched and not man. This closes the ark containing the commandments (or the table of shew bread) and the golden candlestick. The tabernacle, which the Lord pitched and not man, at the right hand of the power of God, when descending from heaven, as he testifies respecting himself, [Heb. i, 9-12]; and which Paul states to be the sanctuary, and God's direct representation of the sanctuary, and the hands of God, which is the hand that brought our Lord's position and ministry in the taber- nacle, which the Lord pitched and not man. Let us see what John says respecting this place:— 1. He tells us that there were seven lamps of fire burning before the throne, which are the seven Spirits of God; Rev. iv, 5; Zech. iv, 2. He also saw the golden altar of incense before the throne, and with it the golden censer, which the high priest, according to the law, burnt incense before the altar, and by God's express direction, placed in the first apartment. Num. viii, 2-4; Heb. ix, 2; Rev. iv, 4-6. 2. He saw the seven golden lampstands, each having seven ears, the light of which is the same that in chapter ix, is literally rendered in the plural. Then the heaven- ly sanctuary is plainly taught by the Apostle Paul in his commentary on the typical system. We have seen that the heavenly sanctuary was well represented by the earthly sanctuary. But when he comes again, he is "without sin," [Heb. x, 12].

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list of all, in the heavenly sanctuary, begins with the termination of the 2300 days. Then our High Priest enters the holiest to cleanse the sanctuary. The termination of the 2300 days will be 'seen' from the urginirir of Verge 8, as will be 'seen' from the negligence of the Lord's, and was offered for suffering; but the termination of the 2300 days. Then our High Priest enters the holiest to cleanse the sanctuary. The work of our Lord for the sins of the world, will then be completed, and he be ready to appear 'without sin.'

The great work of atonement is now complete, and the work of our Lord as priest, accomplished. The sins of those who have obtained pardon through the great sin-offering are, at the close of our Lord's work in the 2300 days, and being then transferred to the scape-goat, are borne away from the sanctuary and lost for ever, and rest upon the head of their author, the devil. This was the legal process, and when fulfilled, the author of sins has will then have received the sins of those who have been pardoned in the sanctuary, and in the lake of fire, will suffer for the sins which he has instigated. God's people, that is, the nation, and not individuals, are to be delivered from their sins by a stronger than he, and his house (the grave) spoiled of its goods, the saints. Matt. xxii, 21. Luke xi, 21, 22.

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The close of the third angel's message is marked by the Son of man taking his position upon the right hand of God. (Dan. vii. 9, 14.) The coming of mercy shall then have closed, and there will be no intercessor between an offended God and guilty, offending man. The angels with the vials of God are now stayed by the revelation of our great High Priest, who shall then come out of the temple of the Lord, and pour out the vials of unmixt wrath upon the heads of all the wicked. That wrath is not to be stayed, and the great day of his wrath is not to be witheld, because "every stone about the weight of a talent," will fall; the enemies of God will be destroyed, and the little horn shall be broken without hand. Rev. xiv. 12; xii. 11, 12; xiii. 35.

The sanctuary and the host will then be vindicated, and all opposing power overwhelmed in irresistible ruin. Beyond this time of trouble, such as never was, the scenes of the earth made new, rise before us.

In the midst of that Paradise of God, where his saints will ever remain, we behold his glorious sanctuary [xvi. 21; Rev. xvi. 1-4] and here we leave it, content if we may be of the number who shall serve God in that temple, for ever and ever. Rev. xiv. 1-11; xvi. 7. The prophetic views of the coming of our great High Priest, of the sanctuary [Eze. xxxvii ; Rev. xxi, 1-4] and here we of mercy will then have closed, and there will be no more. Ex. xv; 2 Sam. vii. 16; Heb. xii. 25; Rev. xiv. 9-14. The last message and prophetic signs, which occupies a space of time, as is here specified, is marked the period of the Son of man's coming. Left. 64, 11; Prov. viii. 13; xvi. 25. The sanc-

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In communicating instruction to the children of men, God has pleased to give "line upon line, precept upon precept; here a little, and there a little." The Scriptures declare, "I have given you things to do, says he, but ye cannot bear them now, nor can ye understand them now." Revelation has not only been progressive, but the same truths have been repeated again and again, under different figures, symbols, and forms of speech. As a kind parent teaches important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on our eternal destiny, and to encourage and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the road his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were traveling a road with no one more acquainted. You met a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on that road, by which you may know he has told you the truth, and which will mark the progress you have made.

First, then, he tells you, after leaving him, and traveling up a hill to a monument, you will see a lion having "eagle's wings;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth:" perhaps you will also travel to a third monument, on the top of which you will behold a "leopard," having "four wings of a falcon;" and "four heads;"—after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns;"—and lastly, you will come to another place, where you will see the same beast with this difference—three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you. With these directions you commence your journey.

What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There say you, "I have your second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth." Your faith increases as you travel on.

After this I beheld, and lo, another, like a bear, and it raised up itself on one side, [representing a state of things which I would not take for the kingdom.]

And then he told you, it was not only a bear, but a beast, a second, like a lamb; and he called the beast of the field to the same thing next the city. Now hope comes next. Now hope you, I have got one more sign to pass, viz.; the horn that shall come forth from before him, thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books opened. If we have not here a description of the judgment, we may despair of finding any such description in the book of God. There is nothing clearer.

I beheld then because of the voice of the great words which the horn spoke, I beheld, till the beast was slain. What beast? Ans. The fourth beast, on which the horn had stood, and his body destroyed, and given to the burning flame. That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of "the dominion" of this beast being taken away; it is destroyed.

The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very body [subjects] of this fourth kingdom is destroyed, of the Jewish nation. They shall be as the burning of lime; they shall be burned in the fire. No transferring of its subjects to another kingdom. Then "the wicked shall be cut off from the earth, and the transgressors shall be out of it." How? Ans. By the judgments of God. Then God will destroy them which destroy [corrupt] the earth.

As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time. Babylon ruled about 1700 years—Media and Persia about 200—Grecia about 175. These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they came near before him. That there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away.

In the vision of theAngel of the Prophecy, Daniel saw the beast, which was described four heads and ten horns; and the last head was described as having a mouth of a great lion, and ten horns; and the last head was described as having a mouth of a great lion, and ten horns; and the last head was described as having a mouth of a great eagle that was plucked up by the roots, and the last head was described as having a mouth of a great eagle that was plucked up by the roots.

And the Ancient of days did sit, whose garment filled the heaven and whose glory filled the temple of heaven. And there was a certain one like a son of man, and he came and came near unto one of them that stood by, and said unto him, 'How long wilt thou be angry unto four hundred and forty years?" And he said unto him, 'I will return thy people to their former abode."

And the kingdom and the dominion, and the language, were given to the people, the language of the people. And the king of the north shall come, and court the kingdom, and shall receive the kingdom, and shall change the kingdom and the language of the language of the people. And the king of the north shall come, and court the kingdom, and shall receive the kingdom, and shall change the kingdom and the language of the language of the people.

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were in his head, and of the other which came up, and before whom three fell; even of that horn that had a good conference at Norfolk, at Bro. Haskell's. I beheld, and shall enter into his hand, and be divided in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and shall be divided from the first, and he shall succeed that horn, and shall speak great words against the Most High, and shall wear out the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns of this kingdom are ten kings that shall rise; and another shall rise after them; and he shall be diverse from the first, and he shall suceed that which was before, and shall divide the kingdom to the ten, and they shall be given into his hand until a time and an appointed season. And the圣人 were in his head, and of the other which came up, and before whom three fell; even of that horn that had a good conference at Norfolk, at Bro. Haskell's. I beheld, and shall enter into his hand, and be divided in pieces. And the ten horns of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall succeed that horn, and shall speak great words against the Most High, and shall wear out the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns of this kingdom are ten kings that shall rise; and another shall rise after them; and he shall be diverse from the first, and he shall succeed that which was before, and shall divide the kingdom to the ten, and they shall be given into his hand until a time and an appointed season. And the

**LETTERS.**

From Bro. Bates.

**Dear Bro. White:**—I arrived home on the 12th, after an absence of three months, and found my family well. Thanks to God for his preserving care of us, in these perilous times. My last, (published in No. 17,) was from Buck's Bridge, St. Lawrence Co., N. Y. The conference there was held at the house of Bro. John Byington, who but a short time since was a Wesleyan Methodist. It was an examination of the seventh angel's message, [Rev. xiv, 6-12.] himself and all his family have volunteered to stand for the long neglected and trodden down Sabbath of the Lord our God. The meeting was a blessing to God's dear children, others listened with interest. One brother, who had been examining the Sabbath question for several months, took a decided stand.

Dec. 14th, we had an interesting meeting in Canton. I believe there are others there who will receive the truth. Also in Lisbon we found some about decided to keep the Sabbath. And 17th, 18th and 19th, the cause moves steadily on there. At the close of the meeting, five were baptized. Dec. 21st and 22d, held a conference at Panton, Vt. The conference which you attended there in October last around the people, and there are some willing minds still investigating. I hope and trust the meeting will prove a blessing to many.

We held another meeting by invitation in the vestry of the W. Methodist Chapel. The people listened attentively. Some, we trust, are settled in the truth in this. From thence, Bro. Elon Evarts brought me on my way and conducted me to Norwich, Vt. We stopped at several places on our way, and found others interested.

Jan. 1st and 2d, we spent in Low Hampton, N. Y., with the relatives and widow of our departed Bro. Miller.

Sister M. welcomed us, and listened attentively to our explanation of the last message from the Charter, which was received and taught with right spirit. Before retiring, for the night, she showed us the room where Bro. Miller devoted so much of his time to searching the scriptures, which eventually prepared him to explain the first angel's message to the world. Rev. xiv, 6, 7. The old-fashioned desk, Bible, chair, and other furniture which he used, also the place he was, is the same room where he died, awakened in our mind the scenes of the past; how he and thousands of others devoted their time in explaining to the assembled multitudes throughout the land the above mention message, the Saviour's last commandment and vision. We also visited the grave-yard. His white marble monument stands but a short distance from the high way, about five feet high, presenting to the traveler a front nearly two feet wide, in the center of which is a block very finely chiseled out of the marble block. On the left leaf, in large black letters, is engraved the following scripture:—"And he said unto me, Unto two thousand and three hundred days; and shall the Sanhedrin be cleansed?"—Dan. viii, 14.

On the left leaf is engraved the following:—"Blessed are he that waiteth, and cometh to the thousand and three hundred and twenty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days. Dan. xii, 2, 13."

After the meeting in the Adven chapel, on the first day of the week, the evening was appointed for us. We gave them the third angel's message, and be. the Lord accompanied it by his Spirit. Some gladly received books and papers to investigate the subject. We hope and pray that they will not be turned aside from this work by any sophistry of man. From Fort Edward we came to Ballston Spa on the 5th, and held two meetings, and made a short visit to Milton. In the Thompson's neighborhood, some are becoming interested. We spent the Sabbath and First-day in meetings with our brethren in New York City, and returned to Fort Edward on the 12th. We wish to say to our brethren who are out giving the message, that Fort Edward, Sandyhill and vicinity, Ballston Spa and New York City, are not so frequently visited as some other places.

**Joseph Bates.**

Patterson, N. Y., Jan. 10th, 1882.

From Sister Smith.

**Dear Bro. White:**—I wish to relate what the Lord has done for me, in bringing me to see and embrace his-instinct grace. For I verily thought, through my way till the end be; for thou shalt rest, and stand in thy lot at the end of the days. Dan. xii, 2, 13."

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**Joseph Bates.**

Patterson, N. Y., Jan. 10th, 1882.

**Dear Sister Smith.**

**From Sister Smith.**

**Dear Bro. White:**—I wish to relate what the Lord has done for me, in bringing me to see and embrace his-instinct grace. For I verily thought, through
three times in each week for prayer and conference. If faithfully, I expect soon to enter into that city, where there will be no more sorrow.

Your sister in the patience of the saints,

EIZA SMITH.

FROM BRO. RHEDE.

DEAR BRO. WHITE:—I am usually well, and in quite good spirits, to help in Jesus' name, to turn the heathen to the face of God. I think we have the favor of God that we may pass along God's work, as they were, in a humble manner, to see such striking fulfillment of scriptures as we have on every hand.—"Dubsky" says Irish, (Clasp. VIII.), "I and the children, when the Lord has heard the wonder of the land of (true) Israel, from the Lord of hosts, who dwells in Mount Zion." Yet they who will obey the Lord, are considered spoils.

I found those children to be beacon lights. They were living with their aged, pious parents, who had not received light enough to confirm them in the present truth. I long up the Church, and discerned some hours, while the blind believing heart feared the trembling tears down their cheeks. I closed by asking the aged parent how it looked. He said, "right." Then I said, "what must be done?" The reply was, "To walk in the light." I lectured in the school-house in the evening. Some are anxious to hear more.

Bro. RHEDE.

FROM BRO. HATCH.

DEAR BRO. WHITE:—I visited North Hudson, N. Y., 28th, last, and found our Brethren all in good spirits keeping Sabbath. At the last two meetings, while there was a Spirit of prayer, as they were, a thrill passed, so to speak, striking fulfillment of scriptures as we have on every hand.—"Dubsky" says Irish, (Clasp. VIII.), "I and the children, when the Lord has heard the wonder of the land of (true) Israel, from the Lord of hosts, who dwells in Mount Zion." Yet they who will obey the Lord, are considered spoils.

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Bro. Hatch of Lairdsville, the two Bro. Armstrongs of Deansville, and some in this place have embraced the truth. The few in this place are in a prospering state; and the Lord, I think, will add more to the number.

S. W. HAGER.

FROM BRO. WALKER.

DEAR BRO. WHITE:—I am usually well, and in quite good spirits, to help in Jesus' name, to turn the heathen to the face of God. I think we have the favor of God that we may pass along God's work, as they were, in a humble manner, to see such striking fulfillment of scriptures as we have on every hand.—"Dubsky" says Irish, (Clasp. VIII.), "I and the children, when the Lord has heard the wonder of the land of (true) Israel, from the Lord of hosts, who dwells in Mount Zion." Yet they who will obey the Lord, are considered spoils.

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Vergennes, Vt., Jan. 26th, 1858. B. REYNA.