THE ADVENT REVIEW, AND SABBATH HERALD.

THE HOME, THE REST, AND THE JOY IN HEAVEN.

BY ANNIE B. SMITH.

O, how barren of life's storied main, When the wayfarerвен by, to repose,
O, where is the harborage for thee to gain, Where peace and happiness forever remain,
O, where, tell me where, is thy Home,

Where thy walk, no more by toil oppressed,
Shall anchor where skies are clear—
A haven's sunshine to thy toils was given,
As he gently answer'd, said, in Heaven—
'Tis there—but never here.

O, Pilgrim through this vale of tears,
By care and woe oppressed;
Girt with anxious doubts and fears, and woe, with sorrow and care—
A brighter light to his eye was given,
As he upward gazing, said, in Heaven—
'Tis there—but never here.

O, Christian in this world of woe,
Where pain and sorrow are felt every hour,
Who is the haven of rest, and the sweet abode?

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The parable of the ten virgins, Matt. xxv.

In this chapter we have some historical facts in relation to an eastern marriage. Jesus here utters a parable to which the experience of his people is likened.

In Matt. xxv., we have a connected scene of events, beginning with the apostolic age, and terminating with the coming of the Son of Man. From verse 5th down to the 14th, we have a prophetic history of the trial and destruction of Jerusalem. This being the case, we were carried down to the Advent, and the time of the second Advent, the time of the 14th, we have a prophetic history of the trials and destruction of Jerusalem. This being the case, we were carried down to the Advent, and the time of the second Advent, the time of the 14th, we have a prophetic history of the trials and destruction of Jerusalem.

In the closing up of this chapter, we have a description of two classes of servants, one of which is giving meat in season, and the other is giving meat out of season. The former is given in Matt. xxv., verse 21, and the latter in verse 22. The latter is given in Matt. xxv., verse 22.

In the parable, the bridegroom is delayed, and the ten virgins are waiting for his coming. The ten virgins are waiting for his coming.

For the wise virgins, Matt. xxv., verses 2-9.

The wise virgins were waiting for the coming of the bridegroom. Their expectations were realized, and they are brought into a position described in verse 11.

An effect has been made to throw this back upon the churches for a fulfillment. But after a more mature investigation, we see it comes nearer home. In order to have a complete fulfillment of this scripture, we must have a definite period of time, and a definite point of time, which is looking for the coming of Christ. The churches have never been believers in definite time; therefore this scripture cannot be applied to them. There could be no prophecy in saying, the Lord delays his coming, unless a definite time had been pointed out for his coming.

If I am right in the position I have taken, we are driven to the conclusion that these two classes of servants are found within the Advent body. At any rate, we find a class there, that bear all the characteristics here mentioned. Look at the lukewarmness of the church. Look at the worldliness, the unbelief, the wickedness of those who profess to be looking for the speedy conclusion of all earthly scenes, and by their works deny their profession. Look at the one beautiful church, chosen out of the world, rejoicing with songs of gladness, walking by the same rule, minding the same thing, and with one mouth glorifying God. Let the contrast be drawn: compare their condition now, with their standing in 1844, when virtually they were crying with a loud voice, "Behold the bridegroom cometh, go ye out to meet him."

Like the sower that was washed, they have returned to wallowing in the mire. And notwithstanding they have declared their freedom before the face of all people, a Babel must be built, a fabric reared like those of the nations around. And instead of the glorious proclamation of the speedy coming of our King, another shout of "Yea!" and "Amen!" is heard, and shall be given to dogs.

The three angels of Rev. xiv., commissioned by the great Jehovah to warn the world of the approaching storm of wrath, must stand rebuked as being out of their place, and take their position in the Age to come. And this is not all. It is said by some, that, "Adventism is but in its infancy." If these things are so, this generation to which Jesus said, "look up!" may expect to go to their long home, and their bodies be mingled with the dust. We see from the above that we are brought down this side of 1844, for the smiting time, mentioned in Matt. xxiv, 48, 49.

Once more, in remarking on this subject, we would say, in order to compare the experience of God's people with the parable of the ten virgins, both histories must be complete. All the points necessary to explain the Advent movement, down to the truth day of the seventh month, 1844, are clearly brought to view in the parable. The proclamation of the coming of the Lord, has had the effect to start out a people to meet the bridegroom. Their expectations are not realized, and they are brought into a position described in verse 11.

While the bridegroom tarried, they all slumbered and slept. Here we see any thing in the Advent movement that may be compared with this part of the parable? If we have not, we shall never. These footsteps are too plain to be doubted or denied. After passing 1844, it was proclaimed by the Advent host, that we were in the tarrying time spoken of by the Prophet. Hab. ii, 1-4. "Though the vision tarry, wait for it." The Lord came from denying that truth which was begotten in our hearts by the Holy Spirit, and when clearly from virgin to virgin, and during the tarry, were to slumber and sleep. Look at our condition after definite time apparently failed. On time we went out to meet the Lord. Our disappointment came, and we went to sleep; but literally, so far as time was concerned, we were slumbering and sleeping; for we had none.

At midnight there was a cry made, "Behold the bridegroom cometh, go ye out to meet him." Here is another item to which the cry in 1844 may be compared. At midnight there was a cry made. This part of the subject is perfectly clear. When this cry began to be heard, we were made with relation to the ending of the 2300 days was clearly seen. In commencing the days in the beginning of the year 457 n. c., we made a mistake of about half a year, as the decree did not go into effect until about the middle of the year. This is clear when we take into consideration the time consumed in going up to Jerusalem, and the preparation necessary to begin the restoration. This being the case, we were carried down to the Autumn of 1844, and instead of the 2000 days ending in the Spring of the year, as we supposed, we were obliged to look to the Fall of the year for their termination. About mid-way of this tarry, the cry began. Here is a nail driven in a new pin. And those who have proclaimed the coming of Christ every year since 1844 have not been able to remove it.

What I have stated brings us to an investigation of other points in the parable. Verses 7 and 8. "Then all those virgins arose and trimmed their lamps,—And the foolish said unto the wise, give us of your oil; for our lamps are gone out." No distinction is made in verse 7 between the ten virgins and the ten virgins until they all begin to feel the searching power of this mighty cry. The foolish being aroused, and seeing the condition of their lamps, and their lack of oil, immediately make a demand on the wise for help. By them are pointed to another subject. When this cry was made, it seemed there was help for the foolish. But instead of making speedy application to the great fountain of life, they remained careless and indifferent. Too much like the class spoken of in Prov. xxvi, 22. "Though
thou shouldst... in a mortar, among wheat... to depart from him. Thus it was with the foolish virgins. In neither of the wise, nor of them that sold, yet where they could not obtain help. While they went to buy, the bridegroom came, and those that were ready went in with him to the marriage feast: and the door was shut. In this apostolical edict, we have a number of important facts stated, by our Saviour, to which other points, connected with the church, are to be compared. We did suppose the coming of the Lord in like manner, verse 10, the third word, represented the coming of Jesus Christ to the earth in all the glory of his Father. Here is an important point to be settled, in order for a further investigation of this subject.

We would ask the question, what does the marriage represent? Surely no one can deny that it represents a union consummated between Jesus Christ, the bridegroom, and the bride. But what is the bride? Not the church. If the church is the bride, who are the wise virgins? Let us consider another point; we have a number of important facts stated, by our Lord, that we do not know but that he is referring to the church, and all the wise virgins have something to do with it: this marriage represents the church, are to be compared. We did suppose the coming of the Lord in like manner, verse 10, the third word, represented the coming of Jesus Christ to the earth in all the glory of his Father. Here is an important point to be settled, in order for a further investigation of this subject.

As the poor Indian took the Testament on the SANCTUARY and 2300 days.

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Eph. xx, 10.—But stop a moment: and settle a few questions if you will, and I will answer them. The following is an answer to some of the questions that have been asked, in regard to the subject of this article. We have supposed the coming of the Lord in like manner, verse 10, the third word, represented the coming of Jesus Christ to the earth in all the glory of his Father. Here is an important point to be settled, in order for a further investigation of this subject.

I heard many saying, Away with your shut-door theory, and no-mercy doctrine. But not quite so hasty! If you should move under the influence of a wrong spirit in opposing the shut-door, if our merciful High Priest should open another, in your haste you would not be likely to discover it. Perhaps no point has been more bitterly opposed than what some call the shut-door, and no-mercy doctrine. If we believed in the no-mercy doctrine, any opponents would have some cause to reproach us. That we do believe in a change in the prize office of our great High Priest, Jesus Christ, as represented in the parable, we do declare. That when the close of the millennium is closed, in 3000 days, do daily ministration in the first apartment of the heavenly Sanctuary, and remove to the most Holy Place to complete his priestly work, we do fully believe. And that the saints that were interested in the Advent movement, and had their sympathies and feelings all absorbed in this solemn move, did, by faith, follow Jesus beyond the second veil we cannot for a moment doubt. It is believed by some that we hold to a shut-door that does really interfere with coming to Christ. Let me ask a question, What does this parable have to do with those who were not brought under the influence of the Advent movement, and those not represented by the foolish virgins? It is manifest from the fact that they were participants in the work. I have yet to learn that the relations those sustained to Christ who were not tested by the preaching of the speedy coming of Christ was in the least affected when Jesus closed his daily ministration in the heavenly Sanctuary. There is an open door for such as did not reject the truth, the Advent movement. And a man who has read the signs of the times; and the Lord in connection with the Sabbath reform, seems, if I mistake not, to be preparing a people, however unpopular and despised, for his speedy coming, and kingdom. Let neither the writer, nor the reader, disdain, if need be, to be ranked among those poor, despised people; for to be evil spoken of, is no certain sign of being in the wrong,—all manner of evil not excepted.

The introduction of this most solemn question, will, likely, expose me, as it has other, not that I would present a want controversy, or no-mercy doctrine, but in case the article is deemed worthy of notice. Nevertheless, where duty calls, we must go, fearless of consequences—evil report or good report! Neither necessary nor abuse, however, will be taken. It is our aim, as far as we can, to make our position as plain and clear as possible. No good cause, much less a bad one, can be honored or advanced in this way. Long as I have lived in the world, some sixty years, has not yet been long enough, to see any one convinced, or converted by hard names, or abusive language. No man of moral worth, it seems to me, can thus stoop and defile himself. The man who has argument, or grace, has no room for "slang," or ridicule. It has been well said, "if we would catch birds or flies, we must not pole the bate nor use acids." "Wisdom is profitable to direct."

The question at issue, not what I believe or disbelieve, or what you believe or disbelieve; that is a matter comparatively unimportant; but, what is the truth, the truth of God? Here we have it. Here is the mighty question, in which we are both, all, alike, deeply concerned. But how, and where shall we find it? In the Bible, of course. To find, the truth, in relation to the Sabbath question, just as in the common-sense, or some one is not a master, "as the poor Indian took the Testament on the subject of baptism, "without note or comment." The result of which was, a call to his minister, to take him away to the river, and baptize him there. "No, said the minister, "that is not the right way. Immersion was once the way of baptism; but now..."
The Sabbath question seems to rest on much the same ground, in the New Testament, as that of baptism. Neither are left in the dark. True, we find no labor there to prove, either the day, or the mode of baptism. None is needed to define the Sabbath, as seen by the light; or taken for granted. The same of the Divine existence, or Satanic. When the sun shines in his moral stature, no argument is needed to convince us of the fact. It is self-evident. So with baptism, and with the Sabbath, when seen with our own eyes, not the eyes of others.

Who, by another's eye on read; Or worship, by another's creed?

This circumstance, of "the poor, unlettered Indian," spoken for by his Father or of his God, is, "go thou and do likewise.

"Let the prospect doth my strength renew, While here by tempests driven."

Permit me, while passing, to notice the two great dispensations, the Mosaic and the Christian, or Law and Gospel; and to observe this point, so true and so strong, as to be supported by the very language between them. The first was a system of works, do and live; the second, of faith, believe and live. The first in- volverel. merit, the second mercy. When it is said, that a man is an "offender against the law, it does not follow that he is at liberty to break the law, moral law. No: For example: Here is a moral man converted to Christ. Does he depend upon his morality for salvation? No, no. What then? must he break the commandments of God, and become immoral, to gain the high prize? No Sir. He may be moral, without being pious; but he cannot be pious without being moral. This is plain—

"By the fruit, the tree is known, good or bad."

No mistake.

The principles of the first dispensation, are not annulled. However, Paul speaks of a change in the law, and the priesthood; [Heb. vii, 12; but not a word of its repeal or extinction, to give place to the gospel, No; by faith he established the law, pronouncing it "holy, just and good." Rom. iii, 11; vii, 12. If the law of commandments, or moral law was dead, or abolished indiscriminately, with the ritual law, why should such constant, confident appeal to them, by the writers of the New Testament, so as to show that the one is as sick as the other? Is it not the evidence of a man, who is at liberty to break the law, and to commands, which is a moral man converted to Christ. Does he depend upon his morality for salvation? No, no. What then? must he break the commandments of God, and become immoral, to gain the high prize? No Sir. He may be moral, without being pious; but he cannot be pious without being moral. This is plain—

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Again: A man may keep the letter of the law, and be no Christian; but he cannot be a Christian, as we think, without keeping the law; that is, the commandments of God; for this is the plain duty of man; and a condition of his entering into life. Ezek. xi, 18; xvi, 17. What sort of a Christian is that, who, in his ostensible zeal for the gospel, transpiles under foot the law, which the Apostles pronounce "holy, just and good?"

As faith without works is dead, so works without faith, are dead also. All works are dead, that assume to be meritorious; or present claims for salvation, or eternal life. This is the gift of God through Christ, free and unmerited. But if obtained by the deeds of the law, then, sure enough, Christ is dead in vain. Gal. vi. 21.

The grand difficulty about the law of commandments, is, the exclusion of the ceremonial, even against which the Apostles labors so hard to warn his brethren, lies, not in keeping them; but keeping them with selfish motives; or with a view of justification, or salvation by works, or merit. If we can merit salvation by the deeds of the law, or any other deeds, then we take the crown from the head of Jesus, our great High Priest the King of Glory, and place it on our own guilty head! If so, alas! alas! for that Great and Good Belong: He has done away with all the merit, and claimed his own; and why should we pray for his "bears of love, suffering, and death," but that—no glory to God is the highest! Jesus shall wear the crown—Hallelujah! He is worthy. Worthy, worthy, is the Lamb.

I place it there with both my hands; and all my prayer, is that the eyes and melting heart, throw my unworthy self down at his feet, and one of old, wash them with my flowing tears! In this way, and this alone, do I expect a crown hereafter among the unhallowed throng; and with them swell the song of Jubilee and of love, while God lives, and ages roll! Amen.

One more: "Christ is become of none effect unto you, whosoever of you is justified by the law; ye are fallen from grace." Gal. v. 4. Though the law is not, was our school-master, to bring us to Christ, Christ must have the sole honor of saving us, or we are not saved. Nevertheless, a man never so well keeps his view, of his brethren, lies, not in keeping them; but keeping them with selfish motives; or with a view of justification, or salvation by works, or merit. If we can merit salvation by the deeds of the law, or any other deeds, then we take the crown from the head of Jesus, our great High Priest the King of Glory, and place it on our own guilty head! If so, alas! alas! for that Great and Good Belong: He has done away with all the merit, and claimed his own; and why should we pray for his "bears of love, suffering, and death," but that—no glory to God is the highest! Jesus shall wear the crown—Hallelujah! He is worthy. Worthy, worthy, is the Lamb.

Our meetings in the place were very interesting. The last exercises in the hands, arms, &c., was not the result of pieces, written with candor, and concern for the dear saints were meekly praising God in a calm, weeping, humble manner, with their hearts down, melting the hearts of the people, and causing them to rejoice. And many, as they went back on that season, can say as did the two disciples when on their way to Emmaus. "Did not our heart burn within us?"&c. It was very clear to all, that strange effects in the hands, arms, &c., was not the result of the Holy Spirit; but some strange spirit that would lead anywhere but to the kingdom. And while the very atmosphere seemed as sweet as heaven, and the dear saints were mostly praying God in a calm, weeping, humble manner, with their hearts filled with love to God, false spirits were viewed in strong contrast. We hope that all present will ever remember the seal that God set to the truth of this matter.

Our Conference in this place is at hand. Bro. J. N. Loughborough will be with us. It is expected that an effort will be made at this meeting to do something for the cause in Wisconsin, Indiana and Illinois.

Bro. Monroe's Article.

This interesting and instructive article, on another page, was accompanied with the following note:

DEAR BRO. WHITE:—You see the fate of my communication on the "Sabbath and the Law," as found in the Harbinger for May 14th, 1853. It was rejected on the ground, as we think, that it would be no benefit to their side of the question, and possibly do it harm. Be that as it may, we shall be likely again to trouble Journals that can thus decline the publication of pieces, written with candor, and concern for the good of souls, and in favor of the Sabbath; more especially, after publishing so many hard and bitter things, both against the Sabbath, and Sabbath-keepers. No wonder such a paper is found panting for life.

I felt it a duty from the Lord, to write for the benefit of his dear children—two classes of them. First those laboring under a mistake in relation to the Sabbath question. Second, to correct those already in the truth on this subject. I sent it to the Harbinger because I thought it most needed there. And through it is now rejected, I hope that, if others should join to idols or not, I must let them alone. If but one precious soul can be benefited by it, or established in the truth of the Sabbath, I shall not esteem it lost labor. We all know that it might be lost to the cause of truth. This will be an over-payment, for my valuable labors of love.

C. M.
They were given for the perfecting of the church of Christ. When the apostolic church was pure and holy, having just learned the gospel of the Great High Priest, and having been baptized with the Holy Ghost on the day of Pentecost, the gifts of the Spirit were given to them, for their edification and profit. And we have no Scripture evidence that they were designed for a limited portion of the gospel age, to be taken away from the church in a few years; but the proof is abundant that they were designed to exist in the church as long as the saints in their mortal state needed the teaching of the Bible and the Holy Spirit.

It is universally admitted that a portion of the gifts exist in the church at this day, such as "the word of wisdom," and the "word of knowledge," and no one denies that "pastoral" and "teaching" were in the church until its perfection. Then if a portion of the gifts were to remain in the church, why not all of them remain? Why should the professed church of Christ pick out from that catalogue of gifts, so freely bestowed by the Great Head of the church, those that suit themselves, and trample on the others in the dust? It is sometimes asserted by those who oppose the operations of the Holy Spirit, that the gifts were designed for the apostles alone: but if this is true, then the church of Christ has been destitute of the "word of wisdom," "word of knowledge," and the gift of "gifts" for about 1800 years, and those who have professedly come "under the influence of the operations of the Spirit of God," that the gifts were designed for the apostles alone: but if this is true, then the church of Christ has been destitute of the "word of wisdom," "word of knowledge," and the gift of "gifts" for about 1800 years, and those who have professedly come "under the influence of the operations of the Spirit of God," have an escorted calling which ceased to exist at the death of the apostles. It is therefore very evident that all the gifts run parallel with each other; some of them were designed for the perfecting of the saints, and as the church is in an imperfect state they are all needed. They were to be employed for this purpose "that we all come up in the unity of the faith," and of one mind, and work in one spirit, not to be divided against them, plain, scriptural, and obvious, and often infinitely more convenient, especially for those who are willing to sacrifice truth at the shrine of party.

The Sabbath day to keep it holy. (Ex. xx. 8.) And the seventh day is the Sabbath of the Lord thy God. (verse 10th.) And the Sabbath was made for man, (Mark ii, 27,) are plain and direct passages from the Bible, which need no "note or comment." The divine mandate has gone forth and has now reached every mortal being on earth; it has been written against them, plain, scriptural, and obvious, and often infinitely more convenient, especially for those who are willing to sacrifice truth at the shrine of party.

The gifts were given for the perfecting of the church of Christ. When the apostolic church was pure and holy, having just learned the gospel of the Great High Priest, and having been baptized with the Holy Ghost on the day of Pentecost, the gifts of the Spirit were given to them, for their edification and profit. And we have no Scripture evidence that they were designed for a limited portion of the gospel age, to be taken away from the church in a few years; but the proof is abundant that they were designed to exist in the church as long as the saints in their mortal state needed the teaching of the Bible and the Holy Spirit.
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salvation,—" till we all come in the unity of the faith." The extreme necessity of the church in its imperfect state is God's opportunity to manifest the gifts of the Spirit.

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching for the whole truth, and for his duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place and takes an extremely dangerous position. The Word should be in front, and the eye of the church should hold its rule to walk by, and the fountain of wisdom, from which to learn duty in "all good works." But if a portion of the church errs from the truths of the Bible, and becomes weak, and sickly, as seen, 26-12, it seems necessary for God to employ the gifts of the Spirit to correct, revive and heal the error, so that he will let him work. Yea more, we should pray for him to work, and plead earnestly that he would work by the Spirit's power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen.

When the seventy returned, and told Jesus that the devils were subject unto them through his name, he said to them, "What I said unto you; but rather rejoice because your names are written in heaven." See Luke x, 17-20. Jesus saw their danger, and gave them this caution to save them from being swallowed up by Satan's devices. This he will not do. The last will be first, and the first last. They are often an occasion of humiliation before God, and fear and guilt, rather a cause of humiliation before God, and fear and guilt; and this is a good thing; for it is the will of God that they should be so, for the more is the sorrows and tears of heaven and earth the more is the sin of the last day. This will come to pass that whosoever shall call on the name of the Lord shall be delivered: [delivered out of the time of trouble; not converted:] for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the REMNANT whom the Lord shall call." Chap. ii, 32.

Finally, the pouring out of the Spirit, the gift of prophecy and dreams and visions of the Lord, are to be sufficiently remarkable to constitute signs of the Second Advent, and that they are classed with the signs in the heaven and moon; with the wonders in the heavens and in the earth. To the apocryphal and worldly-wise this sentiment will probably seem heretical; but when compared with Joel ii, 28-32; Acts ii, 14-22, it will seem to be true. Heaven and earth will pass away, but God's word will stand.

As God has ever distributed his spiritual blessings according to the necessities of his people, it is rational and right to conclude that the abundant manifestations of the Holy Spirit, mentioned by the Prophet Joel, and the Apostle Peter were designed for the last remnant, when the "great and terrible day of the Lord." Before the world was drowned with the flood, God interposed, and Noah was instructed to prepare an Ark. The Divine power moved upon the waters, caused the beasts, cattle and creeping things, and they two by two, moved along into the Ark with Noah and his family, and the Lord shut them in. Just before fire and brimstone was rained upon Sodom and Gomorrah, two angels were sent to hasten Lot in his escape to his wife and to his two daughters. When the people in Egypt, through Moses and Aaron, he also parted the Red sea before them. When the powers of earth and hell were arrayed against Christ and his apostles, the covenant was confirmed by signs and wonders and mighty deeds of the Holy Ghost. And we believe that the saints are to possess the perils of the last days, the time of trouble SUCH AS NEWER WAS, ENENED by the power of the Spirit? Certainly we cannot. He, whose ways are equal, and who knows our wants, will pour out of his Spirit such signs and wonders as will impel the people to strength to the转移, to enable them to stand in the battle in the day of the Lord. Those who "seek meekness and righteousness" will see it in the day of the Lord's anger.

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The Law.

I have before me an article, signed L. P. Judson, purporting to contain forty-one reasons why we are not under the law. Now I do not know of any Sabbath-keeper who does not believe that we are not under the law, but under grace; but I conclude from the forty-one reasons why the writer does not know what Paul means by this expression. His fifth reason is founded on Gal. v, 22, 23: "But those who yield to the Spirit, shall show the works of the Spirit, which are not of the law." (v. 15) But he is not so much as to deny that the wages of sin is death—and yet there is no curse! Would he contend that they were by nature, not under the law, not children of wrath, but saints and servants of God? Evidently not. Yet the writer seems to believe that he was freed from the curse of the law while in a state of unbelief. See Rom. iii, 23-29. If there is neither law nor curse, why are the commandment-keepers so often declared to be under the curse.

Another reason is drawn from Gal. v, 22, 23:—Against those that have in their lives, the fruits of the Spirit specified "THERE IS NO LAW." Is he not of the truth and grace of the New Testament? Why did Mr. J. separate the two first, which are the qualifying words of the last sentence in verse 23 from the last four words, and place the latter part of the sentence as a separate question in capitals? The reader is thus encouraged to answer Yes, or No, and says, "Against them there is no law," and every Sabbath-keeper believes this. The quotation as he gives it, is calculated to deceive, though it may not have been the intention of the writer.

Again he says:—"Christ has redeemed us from the curse of the law, and as the curse and law are necessarily united, we have nothing to do with either. Blind indeed must be the minds of any that can be deceived by such reasoning. The law and the curse are not necessarily united. Does the law curse or condemn an innocent man? Paul says, the law was ordained to life; Rom. vii, 10: the man that doeth them shall live in them; Gal. iii, 12: the doers of the law shall be justified; Rom. ii, 13: but all have transgressed the law, and are under it, subject to the judgment of God, and therefore by the death of the law shall all be made perfect. Gal. iii, 19, 20. If God has ever given a law for man's observance, and necessarily united a curse to it, so that those who keep the law are condemned or cursed, is not God righteous who taketh vengeance? Rom. iii, 5.

But what is the testimony? The oracles of God are sure, or else he would not have spoken them; [Rom. iii, 2-3] because by the law is the knowledge of sin, [verse 20] and sin is not imputed when there is no law; [Chap. v, 13] hence, the strength of sin is the law; I Cor. xxvi. All have sinned, [Rom. iii, 9-21] and the wages of sin is death. Chap. vii, 25. Those who come to sin, or transgress the law, and become the servants of righteousness, receive the gift of God, eternal life, through Jesus Christ our Lord. Rom. vii, 2, 15, 18, 19. But can it be otherwise? He was brought under the law, and under condemned, and under curse? Are we not under the law until we are through Christ brought under grace? But if we fall, from grace, what is our condition then, if there is no law? Chap. v, 13: hence, the strength of sin is the law; I Cor. xvi. All have sinned, [Rom. iii, 9-21] because by the law is the knowledge of sin, [verse 20] and sin is not imputed when there is no law; [Chap. v, 13] hence, the strength of sin is the law; I Cor. xxvi. All have sinned, [Rom. iii, 9-21] and the wages of sin is death. Chap. vii, 25. Those who come to sin, or transgress the law, and become the servants of righteousness, receive the gift of God, eternal life, through Jesus Christ our Lord. Rom. vii, 2, 15, 18, 19. But can it be otherwise? He was brought under the law, and under condemned, and under curse? Are we not under the law until we are through Christ brought under grace? But if we fall, from grace, what is our condition then, if there is no law, which we can again be brought under? Will some law-fried man answer? But if there is a law which we can again be brought under, by falling from grace or disregarding, or transgressing, and if it be our grace to be under it now, and not under grace? And lastly, is it not a strong delusion of those last days to try to make void the law through faith, when God's word says it is established thereby? See 2 Thess. ii, 11, 12; God shall send them a strong delusion that they should believe a lie, that they all might be...
some who have acted a conspicuous part in giving the judgment-hour cry, when reminding on the prophetic periods, and chronological dates, which have been looked to with such intense interest in times past, have confounded to the world, that they had been mistaken in looking for the Lord; for, say they, if we had seen the end of these periods, we should have realized our hope.

It will be seen by this statement that they, with all the experience of the past, are not satisfied with the lapse of ten years since the termination of the period they would have the evidence of the coming of the Lord, and are among the number of those who are still removing the landmarks. But as this class, although they preach some great truths, encouraging and interesting to the Christian, have not followed up the prophecies, so as to have a true light on our present position, they cannot be considered to be giving meat in due season, or present truth. If it is not mistaken, the language of Ezekiel xii, 22, and onward is very applicable to this time. "What is that proverb ye have in the land of Israel, saying, The days are prolonged and every vision faileth? How many times did this rebellious house say, Lo, this is the end; the termination of the days, I know not; but they have all failed, and all will fail. And this unhallowing, the true light on our present position, they cannot be considered to be giving meat in due season, or present truth.

If I am not mistaken, the little remnant of this class, although they preach some great truths, encouraging and interesting to the Christian, have not followed up the prophecies, so as to have a true light on our present position, they cannot be considered to be giving meat in due season, or present truth. If I am not mistaken, the little remnant of this class, although they preach some great truths, encouraging and interesting to the Christian, have not followed up the prophecies, so as to have a true light on our present position, they cannot be considered to be giving meat in due season, or present truth.
DEAR BROTHERS AND SISTERS—In regard to the past, I would say, that though quite young, I was in the messenger of the truth at an early age, and have been engaged in preaching something ever since. In all the weddings and divorcing which followed the passing of that time, I gave but little attention to the subject till after the publication of the Washington Non-Legislative last Fall. Since then examination of the arguments of our position has fully decided me to go with the remnant, who keep the commandments of God, and the law of God. I am, now, and always have been, myself, and the beauty and the harmony of God’s Word I. The more I look into your position, the clearer, more beautiful, and harmonious it seems, and the more I have been taught in all new senses to the cause of our disagreements—why the Lord did not come as we expected, the work was not accomplished, the picture was incomplete, the Sanctuary was yet to be opened, and the third messenger was yet to come off.

I know that some ridicule the idea of a heavenly Sanctuary, as, claiming that the earth, or the land of Palestine is the Sanctuary. But still I am unable to see that the idea of a heavenly Sanctuary was subordinated of God to make all things according to the pattern showed him in the Mount. (Ex. xxv, 9, 32; Heb. viii, 5,) which Paul says, (Heb. ix, 24,) were figures of the Jews. Now the earth was the land of Palestine shown Moses for a pattern in the Mount. (Ex. xxv, 9, 32;) or was the Sanctuary which Moses proclaimed to be like? Then, certainly, they are not the true Sanctuary of which that of Moses was a pattern. Now we have such an high Priest [I Tim. ii, 5] in the heavens, a minister of the Sanctuary, and of the true Tabernacle of God, which the Lord pitched and not man. (Heb. viii, 1, 2,) and an Indicator [Revel. iv, 13] for the millennium. I John ii, 2. But we must very much those who look to the land of Palestine (for the Sanctuary with no better mediator than Christ) to be in a common atonement when Jesus leaves the Most Holy Place.

The work is specially and resolutely moving on; the last link in the chain, the third angel’s message, is being fast accomplished—the things not written in the book of life were left out, and before the world the condition, and the hardest is fast ripening for the kingdom of Almghty God. I rejoice that at this critical time, we at the Archangel’s camp, are firm in the field with all his forces, to blind and deceive the nations, and making the last desperate effort to hold them in, till the unholy event makes this sentence come true. ‘He shall set up a standard for the nations, and shall gather the remnant of his people to that salvation; and there are left now but two altars; either to me, or yourselves, and give heed to the third angel’s message, or you shall be cut off by the wrath of God, to drink the unmingled cup of his displeasure; and that soon: for yet a little while, and that shall come, woe unto men. Amen. Yours in that. ["Little white."]

U. SMITH.

Rockford, June, 1853.

DEAR BRETHREN AND SISTERS—In regard to the past, I would say, that though quite young, I was in the messenger of the truth at an early age, and have been engaged in preaching something ever since. In all the weddings and divorcing which followed the passing of that time, I gave but little attention to the subject till after the publication of the Washington Non-Legislative last Fall. Since then examination of the arguments of our position has fully decided me to go with the remnant, who keep the commandments of God, and the law of God. I am, now, and always have been, myself, and the beauty and the harmony of God’s Word I. The more I look into your position, the clearer, more beautiful, and harmonious it seems, and the more I have been taught in all new senses to the cause of our disagreements—why the Lord did not come as we expected, the work was not accomplished, the picture was incomplete, the Sanctuary was yet to be opened, and the third messenger was yet to come off.

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