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AND SABBATH HERALD.

"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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The Sanctuary Question.

We are much interested in the investigation of this subject that has been going on recently, and anticipate that it will result in much good. We are happy to have those who do not agree with us, meet us on bible ground. This the *Herald* seems disposed to do. Some others, who have made high professions of "free investigation," have met us with misrepresentations and bitter reproaches.

But we think the *Herald* of May 21st, in the following note, asks too much.

"The *Sabbath Herald* puts to us several questions, because of our articles on the Sanctuary, a few weeks since. If that paper will publish those articles, and will promise to copy our answers, it will give us great pleasure to answer its questions."

It is true that the articles referred to by the *Herald* are not very lengthy, but it cannot reasonably be expected that we can quote much from the articles of those who differ with us, in the small Semi-monthly Review; much less, that we should promise to publish "answers" probably not yet written. But this we will promise, that as soon as the Review shall be issued weekly, it will publish what has appeared in the *Herald* on the Sanctuary question, if the *Herald* will promise to publish Bro. J. N. Andrews' articles published in the Review in reply to the *Herald*. The following is a recent article from the *Herald*, and Bro. Andrews' reply. Let both be carefully studied. And may the Lord lead his people into all truth.—Ed.

THE ANTITYPICAL TABERNACLE.

EVERY ordinance under the law had a significance, by which the Holy Ghost communicated important truths. And it is not improbable that the inspired teachers of the Jewish dispensation comprehended their meaning, as well as Paul who wrote at a later period. Whether they did, or not, is however foreign to the question under consideration.

The "*Sabbath Herald*," has become not a little mystified respecting the significance of the Jewish Tabernacle; but as it exhibits a great appearance of sincerity in its reasonings we are not indisposed to show wherein, in our opinion, it has misconceived the subject.

The Jewish "Tabernacle" and "vessels of the ministry," are called by Paul, "the patterns of things in the heavens." Because the Jewish Tabernacle had its two apartments—the first called the "Sanctuary," (Heb. 9:1,) and after the second veil, the tabernacle which is called the Holiest of all," (Ib. 9:3.)—our Sabbath friends argue that "the heavenly things themselves," are comprised in two corresponding apartments; and they claim that at CHRIST'S death, he entered into the first, and that he has within a few years gone into the second, to fulfill the counterpart of the inner Tabernacle.

We do not know just how material their views are of heaven; or whether their idea of a pattern leads them to believe that in heaven there are places thus curtained off; but their mode of speaking of these things makes them open to such suggestions. Therefore we will first explain what we understand by the earthly things being patterns of the heavenly.

They are not "patterns" in the sense in which one machine is modeled after another. If the word was used in that sense, the things in the heavens would be fac similes of those on earth, and would in no respect take precedence of them. The word used is a metaphor, and conveys a corresponding meaning. The Jewish Tabernacle was a figure of the true; and by its observances were prefigured important truths connected with man's salvation. The ceremonies of the law, taught by a figure how man might approach to God and be saved. By the blood shed, was brought to view the shedding of the blood of CHRIST which was to take away sin. And by the Tabernacle, the place of these observances, was typified, heaven, the place where CHRIST after he had offered himself, was to sit down at the Father's right hand to make intercession for sinners. (NOTE 1.)

The peculiarity of the Tabernacle in consisting of two apartments, was not without its significance.—"The priests went *always* into the first tabernacle, accomplishing the service of God. But into the second, went the high priest alone once *every year*, not

without blood."—Heb. 9:6, 7. The distinction in the time and manner of the service in the two apartments teaches important lessons, if we may comprehend them. As the services of each, teach how we may have access to God, the two show that at one time man may approach in a manner different from what he might at a former time. We shall now proceed to show that at the death and ascension of CHRIST was fulfilled the significance of the "Holiest of all;" (v. 3d); whence it follows that the worldly sanctuary, the services of the first apartment, signified the way of approach to God during the period anterior to his death. (NOTE 2.)

The way of salvation has been one in all ages, with this difference: Before the offering of the Great Sacrifice, the saints relied on a work to be done; since then, they trust in a work already accomplished. A way into the holiest of all was to be made manifest by the death and ascension of CHRIST: "The Holy Ghost thus signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing."—Heb. 9:8. (NOTE 3.)

Previous to its manifestation, they approached God in expectation of it. As the priest at *all times* went into the first apartment of the tabernacle, so could the saints at all times approach God; but his going occasionally into the inner tabernacle, signified that there was to be a work performed in heaven, which should enable man to approach God in a more perfect manner. (NOTE 4.)

There can be nothing more holy than the "holiest of all;" and CHRIST'S going into the holiest of all in heaven, can be typified only by the priests going into the holiest of all in the inner sanctuary. To typify it by the first apartment, is to set aside all consistency in the use of types. (NOTE 5.) And that CHRIST did go into the holiest of all, on his ascension, and not into some inferior relation to God, is expressly affirmed by the apostle: "CHRIST being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us."—Heb. 9:11, 12. (NOTE 6.) "For CHRIST is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself now to appear in the presence of God for us."—Ib. v. 24th.

The presence of God was symbolized by the cloud over the mercy-seat, between the cherubims in the inner tabernacle; consequently when it is affirmed that CHRIST does *now appear* in the presence of God for us; it affirms that he is where the service of the inner tabernacle signified his presence. (NOTE 7.)—And this is farther shown by verses 25th and 26th, where the holy place where he has entered, is particularly contrasted with that where the high priest entered *once a year*. He entered into heaven, not "that he should offer himself often, as the high priest entereth into the holy place every year with the blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself." He has done all that was typified by the *yearly* acts of the high priest. (NOTE 8.) And because of this,—because he hath consecrated for us a new and living way "through the veil," which closed the inner tabernacle, we may have "boldness to enter into the holiest by the blood of Jesus."—Heb. 10:19, 20. (NOTE 9.)

"Seeing then that we have a great High Priest, that is passed into the heavens, JESUS the Son of God, let us hold fast our profession. For we have not an high priest that cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."—Heb. 4:14-16. If our Sabbath brethren are correct, then Paul was entirely mistaken in supposing that the way into the holiest of all had been made manifest. But it is because it was then manifested that we may hope for salvation.

When the Jewish high priest had gone in with a sin-offering and finished his work in the inner tabernacle, his final act was to come out and bless the waiting congregation. This only is future in the antitype. "This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected forever them that are sanctified."—Heb. 10:14. "As it is appointed unto men once to die, but after this the judgment: so CHRIST was once offered to bear the sins of many; and unto them that look for him he shall appear the second time without sin unto salvation."—Ib. 9:27, 28.

Nothing can be more clear and positive than the teachings of the apostle respecting the work which CHRIST came to accomplish. It was nothing less than the entire fulfillment of the things signified by the inner tabernacle—the outer, being the way in which before that time man might approach his Maker. (NOTE 10.)

NOTE 1. We are gratified to see that the *Herald* is pursuing the investigation of the Sanctuary subject. We believe that good can hardly fail to result from a serious and attentive examination of the important truths embraced in this subject. We thank the conductors of the *Herald* for attempting, in a kind manner, to point out what they consider our error, and we beg them to listen with candor while we reply. The position and reasoning of the *Herald*, may, we believe, be correctly stated thus, in short: 1. There is no literal tabernacle of God in heaven; but heaven itself is the antitypical tabernacle. 2. Therefore there is no temple "curtained off" there, wide heaven being the tabernacle of God. 3. Hence there cannot be two "holy places" in which our High Priest should minister for us. 4. Consequently our High Priest entered the only place of his ministration when he ascended; and, therefore, when it is said that the earthly tabernacle with its two apartments and the sacred vessels of the tabernacle were patterns of things in the heavens, the statement must be metaphorical, and cannot be literally true; for there are no such things there. 5. Finally, from all this it follows that the doctrine that Christ began to minister at his ascension in the first apartment of the heavenly Sanctuary, and in the second apartment at the end of the 2300 days, must be erroneous.—We believe that we have not misstated the position of the *Herald*—the reader can judge—and we will now take up its arguments separately as the notes are appended.

The root of the error into which our friends of the *Herald* have fallen, is found in the closing sentence of the paragraph to which this note is appended. The sentiment to which we refer is this, namely: that there is no literal tabernacle of God in heaven. "By the tabernacle," says the *Herald*, "was typified heaven." Here is the point, then, where we separate, namely: whether the temple of God where our High Priest ministers, is a real temple in heaven, or heaven itself. Let the error be on either side, here is the point where it commences. If we establish the fact of the existence of a real temple in heaven, then we shall have proved that the *Herald*, in denying it, has taken the first step in error, itself. We invite attention to the following testimony:

Rev. xi, 19. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament."

Rev. xiv, 17. "And another angel came out of the temple which is in heaven."

Rev. xv, 5. "And after that I looked, and behold, the temple of the tabernacle of the testimony in heaven was opened."

Rev. xvi, 17. "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done."

P's. xi, 4. "The Lord is in his holy temple, the Lord's throne is in heaven."

Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us."

Heb. viii, 1, 2. "Now of the things which we have spoken this is the sum: We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the Sanctuary, and of the true tabernacle which the Lord pitched and not man."

Other testimony might be adduced, but we regard this as amply sufficient. If these texts can be set aside, any number of similar texts could, also, be explained away. Our views of heaven are sufficiently "material" to enable us to credit these testimonies. If the *Herald* admits the existence of a real temple in heaven, one that can be "opened" to use the Bible expression, then it believes in a place "curtained off" in heaven, as really as ourselves; but if it denies the existence of such a temple, then it contradicts a multitude of plain testimonies. As we have clearly proved that there is a greater and more perfect tabernacle in heaven, we now respectfully represent that it is the *Herald* that "has become not a little mystified," and not ourselves.

There is a literal temple in heaven, or there is not. If there is a literal temple there, then we are correct in believing that when Moses was commanded to construct the earthly tabernacle and its sacred vessels according to the pattern of that true tabernacle, it meant just what it plainly imported, namely: that he should make the earthly, as near like the one that had been showed to him, as an earthly object could be made like a heavenly one. On the other hand, if there is no literal temple in heaven, then the word "pattern" must be a metaphor, indeed, for it would be hard to construct an edifice, the model of one that did not exist, or to construct a model of heaven itself. But we have proved that God has a real tabernacle in heaven; consequently when it is stated that Moses made a tabernacle after that pattern, we understand that he actually made it like that building.

But the *Herald* says, that if the word, pattern, be understood in the sense of a model, then the heavenly things "would in no respect take precedence" of the earthly. We marvel that it should make such a statement. Could I not possess a correct pattern of Bunker hill monument, so small that it could sit on the table before me, so cheap that it could be purchased for a few shillings, and so frail that a fall to the floor would be its ruin? Might not a pattern of the house which you occupy be so correctly constructed that it would exhibit an accurate and just view of that building, and yet be no approach to it in size, beauty or value? Finally, might not Moses, with the Lord to help him, be able to construct a just model of the true tab-

ernacle, and yet that true tabernacle be far greater, more perfect and glorious than the tabernacle, of Moses? The answer to this is obvious.

NOTE 2. The *Herald* thinks that in understanding the two holy places in the pattern to have corresponding holy places in the true tabernacle, we are entirely mistaken. The true view according to that paper is this: The two apartments signify the two dispensations; the first apartment representing the Mosaic dispensation; the second, signifying the Christian. There is quite a difference here, certainly, and either the *Herald* or ourselves are here "not a little mystified." The position of the *Herald* is, however, in this respect quite consistent with itself: for if there is no temple of God in heaven, then it is very evident that there can be no literal holy places there, the counter-part of those in the earthly tabernacle. But the existence of a real temple in heaven being established by plain statements of the Scriptures, it follows that the starting point of the *Herald* is wrong, and its reason for calling the word pattern, a metaphor, entirely disproved. We will now present some of our reasons for believing that that real temple in heaven has two holy places. If we make this fact plain, we have disproved the *Herald's* second point.—The following testimony on this point is conclusive. We gather it from the Old and New Testaments, that in the mouth of two or three witnesses every word may be established.

1. The tabernacle erected by Moses, after a forty days inspection of the one showed to him in the Mount, and under the strict charge to "make it according to the fashion that he had seen," [Acts vii, 44,] consisted of two holy places, [Ex. xxvi, 33,] and is declared to be a correct pattern or model of that building. Ex. xxv, 8, 9, 40, compared with chapter xxxix, 32-43. That the pattern showed to Moses was a representation of the heavenly Sanctuary, see Heb. viii, 1-5. But if the earthly Sanctuary consisted of two holy places, and the great original from which it was copied consisted of only one, instead of likeness there would be perfect dissimilarity. 2. The temple was built in every respect according to the pattern which God gave to David by the Spirit. 1 Chron. xxviii, 10-19. As the language of the Apocrypha, in repeating this sentiment, is quite remarkable, we quote it. "Thou hast commanded me [Solomon] 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." Wisdom of Solomon ix, 8. The temple was built on a larger, and a scale more grand than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings iv; 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;" or as Macknight renders it, "the holy places made with hands, the images of the true holy places." The Apostle, also, testifies that the tabernacle and its sacred 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," "pattern" or "image." 4. The Apostle actually uses the word holies, [plural,] in speaking of the heavenly Sanctuary. The expression in Heb. ix, 8; x, 19, is not "holy of holies" as in Heb. ix, 3, which is "*hagia, hagian*;" but is simply, "*hagian*" holy places. It is the same word that is rendered Sanctuary in Heb. viii, 2. In each of these three texts, [Heb. viii, 2; ix, 8; x, 19,]

Macknight renders the word "holy places." The Douay Bible renders it "the holies." The heavenly Sanctuary consists of two "holy places." Consequently the *Herald* is incorrect, also, in its second position. It reasons ingeniously, but not well. No real temple in heaven, no real holy places in a temple there. These are its premises, and no wonder that it should conclude that the word pattern was a metaphor; or that the two holy places of the earthly tabernacle, were the figures of the two dispensations. But we have shown that its premises are false; and however carefully it may reason, its conclusions must be erroneous also.

NOTE 3. The paragraph, to which this note is attached, further lays open the argument of the *Herald*, which is on this wise: Our Lord at his ascension began his ministration in the holiest; wherefore, it follows that the ministration in the first apartment must have met its antitype before the death of our Lord; and hence, the ministration in the two apartments of the earthly tabernacle signifies the Mosaic and Gospel dispensations. This is the *Herald's* chain of reasoning. Let us see if its first point is not erroneous; for it all grows out of that. To prove the first point, Heb. ix, 8, is quoted: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing."

But this text, we believe, does not furnish the proof that it is supposed to furnish. We have already remarked—and we think the *Herald* will not dispute the point—that the expression here is not "holiest of all," as in verse 3, but is simply holy places, plural. It is certain that Paul wrote the word in the plural, and if it be expressed in the English language, as written by the Apostle, the argument from this text is gone. We believe that Macknight's translation of this text is correct:—"The Holy Ghost signifying this, that the way of the HOLY PLACES was not yet laid open, while the first tabernacle still standeth." Now say, Brother, does not this literal translation of the phrase completely remove the difficulty which you find in the text, with regard to us. We think that this truth shines out from the text with vivid distinctness, namely: that while the first tabernacle with its two holy places was standing—that is, while the typical dispensation lasted—the way into the greater and more perfect tabernacle was not laid open.—But when the typical dispensation ended, and the pattern was superseded by the true tabernacle, the way of the heavenly holy places was laid open, and we have boldness to enter where our High Priest is ministering for us.

We now examine the conclusion which the *Herald* draws from this part of its reasoning, namely: the idea that the antitype of the ministration in the first apartment occurred at the same time with that ministration itself. It will not be denied that the ministration in both apartments was the shadow of good things to come, and that that shadow did continue until the death of our Lord. In other words, it reached to the body, which is Christ, and expired with the actual commencement of the good things to come—the offering of the great Sacrifice. The shedding of blood that could take away sin, laid the foundation for a better ministration, and the shadow ceased in the presence of the substance. Col. ii, 14-17. The death of our Lord is the dividing point between the shadow and the substance. It was the end of one, and the beginning of the other.

The typical dispensation had an earthly tabernacle with two holy places, and a ministration in both those holy places. That tabernacle was the pattern of one in heaven, consisting also of real

holy places; and that ministration in those holy places was "the example and shadow" of Christ's more excellent ministry in the true tabernacle of God. Now there is not the smallest ground for question—that we can see—as to the point when the Sanctuary of the first covenant was superseded by that of the new, and the ministration of the one Sanctuary done away by the existence of the more excellent ministry in the other. Heb. ix, 1-12; viii, 1-5. Now we ask in view of these facts, on what principle is the fulfillment of a large part of the shadow of good things to come, located in the very period of that shadow? On what principle of interpretation can it be shown that the antitype of the daily ministration existed cotemporary with that type and ceased with it?

One of three positions seems to be before the *Herald*. 1. To say that the ministration in the first apartment typified nothing. Or, 2. To say that it met its antitype cotemporary with its existence as a type. Or 3. To say, with us, that the shadow of good things to come as presented in the ministration of the two holy places, must meet its antitype since our High Priest has become a minister of those good things to come in the greater and more perfect tabernacle. The first of these positions charges God with folly. The second involves the absurdity of making the type and antitype exist parallel with each other. The third view we believe is consistent with itself, and in harmony with the whole Bible.

NOTE 4. The idea that the priests did not have that access to God, to obtain his blessing for the people, while ministering in the first apartment, that they had while ministering in the second, seems to be the argument on which the *Herald* relies, to prove that the ministration in the first apartment "signified the way of approach to God" in that dispensation. But this would make the ministration in the first apartment typify itself, and also typify the ministration in the second apartment; for the ministration in the two apartments was "the way of approach to God" before the death of Christ. Certainly this must be a mistaken view. We think that the *Herald* errs with reference to the work within the second apartment. For it is certain that the forgiveness of sins was freely promised in the ministration in the first apartment; and though it is promised in connection with the service in the second apartment, yet this was but a part of the object of that ministration. The closing up of the yearly round of service, and the cleansing of the Sanctuary, being its great design.

NOTE 5. The *Herald* says: "There can be nothing more holy than the 'holiest of all,' and Christ's going into the holiest of all in heaven, can be typified only by the priests going into the holiest of all in the inner Sanctuary. To typify it by the first apartment, is to set aside all consistency in the use of types."

These remarks are truthful; but the inconsistency pointed out, does not belong to us, for we do not understand that Christ began to minister in the second apartment when he ascended. Having, as we think, shown the unsoundness of the principle that would locate the antitype of the ministration in the first apartment, in the very period of that ministration itself, we remark that if our brethren of the *Herald* still contend that Christ began to minister in the second apartment at his ascension, they must adopt one of two positions. 1.—Take the position that Christ's going into the holiest in heaven, is the antitype of the service in the first apartment, which is the very position that they have here shown up. Or 2. They must take the position that the service in the first apartment

meant nothing, and can have no antitype; a position which we think no one disposed to adopt.

NOTE 6. But the *Herald* offers further testimony in proof that Christ began to minister in the holiest at his ascension. As an express affirmation, it cites Heb. ix, 11, 12. "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us." We beg that careful attention may be bestowed on this text. In our opinion it does not even seem to prove the position of the *Herald*. 1. It does prove the existence of a greater and more perfect tabernacle; that is, greater and more perfect than the first tabernacle, with which it is here contrasted. 2. But it does not prove that Christ entered the most holy place of that tabernacle at his ascension. 3. Nor does the statement that he had obtained "eternal redemption for us" prove that he had fulfilled the type of the priests' entrance into the holiest. The act of obtaining redemption for man, was the death of our Lord upon the cross; though men must become partakers of this by coming to God severally through our High Priest. Heb. ix, 15; Rom. iii, 24, 25; Gal. iv, 4, 5; Col. i, 14; Eph. i, 7; Gal. iii, 13.

NOTE 7. The next argument of the *Herald* is drawn from these words: "For Christ is not entered into the holy places made with hands, which are the figures of the true, but into heaven itself, now to appear in the presence of God for us."—Heb. ix, 24. This text first of all implies that Christ has entered into real holy places, of which the earthly holy places were figures. Read this text with care, and it will save you from believing that the earthly holy places were figures of two dispensations. No, the holy places made with hands are the figures of the true holy places. Or as Macknight renders the sentence, "Christ hath not entered the holy places made with hands, the images of the true holy places."

But the "Herald" draws its argument from the text on this wise: The cloud that was above the mercy-seat in the holiest, symbolized the presence of God. Hence, when it is said that Christ has gone into the presence of God in the true holy places, it follows that he must have entered into the holiest of all.—We are free to admit the fact on which this argument is based, but do not agree with the conclusion drawn from this fact. If the holiest were the only apartment of the tabernacle where God manifested his presence and glory, and where that cloud was manifested, perhaps the conclusion of the "Herald" would be just. But it is a fact that when God entered the tabernacle at the first, his glory filled both holy places. Ex. xl, 34, 35. So, also, with the temple. 1 Kings viii, 10, 11; 2 Chron. v, 13, 14; vii, 1, 2. In the door of the first apartment, the cloud, symbolizing the divine presence, met with Moses, Aaron, Joshua and Israel. Ex. xxxiii, 9-11; Deut. xxxi, 14, 15; Num. xii, 5. And it was in the daily ministration that God promised to meet with Israel at the door of the tabernacle throughout their generations, and to speak with them there, and to sanctify the tabernacle with his glory. Ex. xxxix, 42-44; xxx, 36.

NOTE 8. The next argument of the "Herald" is drawn from verses 25, 26. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; for then must he often have suffered since the foundation of the world; but now once in the end of the world hath he appeared to put away sin

by the sacrifice of himself." From this text, the "Herald" argues that Christ at his ascension became the antitype of the priest in entering the holiest. To this we answer that instead of the ministration in the second apartment, it is the yearly round of ministration in both apartments that Paul here places in contrast with the work of Christ in the true tabernacle. In verse 24 the holy places, [plural] are set in contrast with the true holy places. In verse 25, where Paul contrasts the work in the typical tabernacle with that in the true, the same word, holy places, plural, is used, though in our version it stands in the singular. But Macknight and the Douay Bible both give it in the plural. It follows, therefore, that it is the yearly round in the two holy places, as in Chap. x, 1, and not the work in the holiest, merely, that Paul thus places in contrast with the work of our Lord in the true tabernacle. This shows that the antitype of the work in both the holy places, is to be found in the work of our Lord since his ascension. The two holy places [verse 24] have corresponding holy places in the true tabernacle. The work in the typical holy places [verse 25] has its corresponding work in the true holy places. The work in the earthly tabernacle was repeated once a year. But our great Sacrifice is slain once for all, and once for all completes his round of ministration in the true tabernacle.

NOTE 9. Heb. x, 19 which the "Herald" next quotes is also plural, holy places, and not holy of holies. As Macknight is certainly correct in translating the word in the plural, we give his rendering: "Well then, brethren, having boldness in the entrance of the holy places by the blood of Jesus." This text, instead of proving that Christ began to minister in the holiest at his ascension, actually proves the existence of holy places in the true tabernacle. Indeed, Brother, as the text now stands in our version, does it not prove the existence of another apartment in the heavenly Sanctuary?—How can there be a holiest of all there if there is but one apartment?

NOTE 10. As further proof that Paul was at entire disagreement with the "Sabbath brethren," the "Herald" adduces Heb. iv, 14-16. But this does not affirm anything respecting the heavenly tabernacle; and so far from disagreeing with this statement respecting the High Priest through whom we can come boldly to the throne of grace, we rejoice in the precious truth, that this has ever been the privilege of the children of God.

The "Herald" next asserts that the work of our Lord as Priest, in fulfillment of the types, lacks but the act of coming out to bless the people of God, to stand complete. This statement may, at this time be almost the precise truth; but we disagree with the evident idea of the "Herald," that such has been the case ever since the time of his ascension. Nor does the citation of Heb. x, 14, establish the fact that his work as Priest, in the heavenly tabernacle was all accomplished by his act of taking his place at the Father's right hand. He had indeed offered the one great Sacrifice which is able to perfect forever those who are sanctified through it. But his work in the two holy places was only commenced when he began to minister as a great High Priest at the Father's right hand. The version of Macknight renders Heb. viii, 1, 2, thus: "Now of the things spoken the chief is. We have such an High Priest as became us, who sat down at the right hand of the throne of the Majesty in the heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched and not man." Then our Lord while at the Father's right hand is a minister

of the holy places, plural, the very point under discussion. And this great truth is further established by the statement, in verse 5, that the priests who ministered in the tabernacle which Moses made in all things according to the pattern of the true one, served unto the *example* and *shadow* of Christ's more excellent ministry.

The statement of Hebrews ix, 27, 28, we receive in its literal import with all joyfulness.

The commencement of the final work of our Lord in the heavenly Sanctuary, namely: the ministration within the second apartment to cleanse that Sanctuary [Heb. ix, 22, 23] being plainly marked by the termination of the 2300 days, we are now, with solemn and prayerful interest, looking for Him to appear the second time, who once was slain for us. The opening of the inner tabernacle of the Sanctuary in heaven is located in the days of the voice of the seventh angel. Rev. xi, 19. The ministration of our Lord in that apartment will finish the great work of man's salvation, and the vials of the wrath of God will follow, to desolate a guilty world. Rev. x, 7; xv, 5.

J. N. ANDREWS.

Port Byron, N. Y., June 26th, 1853.

THE REVIEW AND HERALD.

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

ROCHESTER, FIFTH-DAY, JULY 7, 1853.

WESTERN TOUR.

THE Conference at Vergennes, was held June 11th and 12th. About fifteen brethren and sisters came from Grand Rapids, and a number from North Plains and Ionia. The congregation was large. The word was spoken with freedom, and some decided to keep the Lord's Sabbath.

But we did not see as much good accomplished at this meeting as we hoped to see, or as we saw in other places. A miserable influence had been exerted in the community by the disgraceful proceedings of one Mrs. Alcott and an Elder Nathaniel Pease. We are informed that Mr. Pease came from Massachusetts about one year since. This Mrs. Alcott has been a noted fanatic for some years. A brother from Grand Rapids, stated that Mr. Pease was not the first man that she had deceived. The poor man was really an object of pity. He seemed perfectly under the control of this wicked woman, who evidently was as full of spiritual magnetism—or the spirit of the Devil—as ever good old Stephen was of faith, and the Holy Ghost. We came out in plain terms against their course, and warned the congregation to beware of them, while pursuing the course that they were then taking. The friends of the present truth then voted to withdraw all fellowship from them.

Then they began to plead "charity." We were at once charged with a lack of this excellent grace. It was stated that we were "commanded to love our enemies, &c." This they said we had not done, but had been harsh and denunciatory. Mr. Pease grew quite earnest on this point. He broke in upon us in a disorderly manner, and would speak, although requested not to. He became very earnest. But what was the matter? Why, we had not been meek, kind and charitable. So on he went, vehemently denouncing us because, as he thought, we had been denunciatory, and finally called us all a set of "black-hearted hypocrites!" Here we were reminded of a jealous advocate of peace. Peace he would have, if he had to fight for it.

Our beloved brother Cornell, gave a course of lectures at Vergennes some months since, which had a good effect, and the prospect was fair that quite a church of Sabbath-keepers would soon be raised up in that place. But unfortunately for the cause, Mr. Pease professed faith in the Sabbath, and advocated it, while pursuing a course perfectly calculated to bring disgrace on any cause with which he might be con-

nected. This had disgusted many, and kept them from the truth. All hands were wrecked; but a few were endeavoring to struggle on. We hope they will not hesitate to have no fellowship for the unfruitful works of darkness; but rather reprove them.

The beloved disciple, who, in his epistles, dwells much upon love, has said, "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds." 2 John, verses 10, 11. Whatever church or individuals, shall welcome the enemies of gospel order and bible holiness to their tables, will call down on themselves the frown of God, and inflict a wound on the precious, bleeding cause of Christ. But, says one, did not the Saviour teach that we should feed our enemies? We reply, that he never taught that we should receive into our houses the enemies of God and man, and feed and clothe them as we should the humble servants of God. "If thine enemy hunger, feed him." And no less than this would we do to the hungry, famishing beast of no value to us. The noble soul of the real Christian is happy to relieve from distress, either man or beast. But it is no virtue in us to harbor and feed persons whose very presence brings darkness and death to our own souls, and whose daily walk is wounding the precious cause which is dearer to us than life itself. They have no just claim to the fellowship and sympathy of the consistent christian, and should not be welcomed over the threshold of his door, after *knowing* their real character.

We are confident that the cause in Vergennes will rise, if its friends persevere. We hope they will not be discouraged, if it takes some time to talk down, and live down, the bad influence exerted by the two individuals above mentioned. We sympathise with them in their discouragements, and would say to our traveling brethren in Michigan, do not forget the dear brethren in Vergennes, North Plains, Ionia and Grand Rapids. They should all be visited as often as once in four weeks, and should hear the pure word of the Lord from the lips of some one of God's chosen ministers.

There were two incidents connected with our journey to Vergennes, that we will here mention. While on our way to the place, we called at a neat looking log house to get some refreshments. The lady of the house seemed very kind. Soon it was known that we were holding meetings, and she urged us to have some in her neighborhood. We informed her of our appointments, and that we could not, possibly. She began to speak freely of her exercises of mind, and of the state of the professed people of God. And as the Sabbath, the Second Advent, and the state of the world and church, were spoken of by one of our company, she wept freely. She said she had been to witness the spiritual manifestations, but could not believe in them; for she could not give up her Bible. We left a few tracts, and as soon as our horses were partially rested, we were obliged to pursue our journey; for we had quite a distance to travel that day, and the Sabbath was drawing on. But as we journeyed and reflected, our feelings were indescribable. The stranger that had kindly entertained us, was a sample of thousands, especially in a new country, who are starving for spiritual food, and whose minds the Spirit of God is opening for the reception of the present truth. But, O, the dreadful thought! These poor souls have not on the whole armor of truth, and are daily exposed to the damning influence of what is called "Spiritualism." [Spirit manifestations.] When once immersed into that heresy, they are beyond the reach of truth. These persons, not knowing their danger, like the innocent bird, are in danger of being decoyed into the fatal snare that will hold them fast forever.

Michigan is dreadfully cursed with spiritualism. The "spirits of Devils working miracles," have penetrated even the most wilderness portions of the State. This is so, more or less, in the other States. And while precious souls are in danger of being deceived by

them, and having the fetters of hell fastened on them forever, those who see their danger, cannot help feeling deeply their exposed condition. O, God, have mercy! O, Christ, pity! Lord of the harvest, raise up and qualify laborers to enter the already white fields! May God raise up friends of the cause of truth, who shall, through the Press and living Preacher, send the truth, and the warning to these perishing souls, ere Satan and his legions blind them with the last great deceivableness of unrighteousness, that is to shut up its thousands in darkness until the day of the Lord come upon them as a thief.

The other incident was on our return from Vergennes to Jackson. In the heat of the day, we called at a house to rest and sleep, as we had journeyed in the night when it was cool, to favor the horse. And while being refreshed with sleep, Bro. A. A. Dodge, who kindly took us from place to place, entered into religious conversation with the lady of the house. She freely spoke out her views of the condition of the nominal church, and stated that she and her daughter, who was from home school-teaching, had sent in their request to be dismissed from the church to which they belonged. She stated that her husband (then from home) was a professor of religion, but was not connected with any church. That he believed that he could live a christian, and go to heaven, better out of the church than in it. This was also the opinion of herself and daughter.

This lady then asked Bro. Dodge what scripture authority he had for observing the first day of the week as the Sabbath. The reply was, "I will tell you before we leave." It seemed quite remarkable that she should ask him such a question, when she had not the least intimation that we were Sabbath-keepers. Before we left, our views of the Sabbath, Second Advent, &c., were made known in a brief manner. We proposed a season of prayer, which seemed very desirable on the part of the lady, and as we bowed, we were highly gratified to see her children bow down also. By this time it seemed hard to part; but duty urged us on our journey. Here we left a few tracts, and our kind friend weeping. May God bless that dear family.

June 18th and 19th, we held meetings with the brethren in the vicinity of Francisville, who met at C. S. Glover's barn, in Sylvan. This was the largest and much the best meeting we held in the State. Several brethren came in from a distance. On the Sabbath the congregation was large. The subject in the forenoon, was the commandments and law of God; in the afternoon it was the Sabbath.

A prayer-meeting was appointed for First-day morning at nine o'clock, and at the hour more than three hundred people were assembled. Two or three prayers were offered, then the time was occupied by different brethren, who spoke to the point, with freedom and power, till half past ten, when we took the stand and spoke nearly two hours on the first and second angel's messages of Rev. xiv, 6-8. It was thought that there were four hundred people present. We never had a better hearing. In the afternoon we spoke about two hours on the third message of verses 9-12, and at the close of our remarks we felt this solemn subject, and the condition of the congregation, as we hardly ever felt before. This message lays open the close of probation. Christ no longer a priest, but on the great white cloud, while the vials of God's wrath in justice are being poured out on those who reject the commandments of God. O, solemn thought! This, the last merciful message ever to be heard by a lost world; and yet the multitude refuse to listen to, and obey the sweet voice of mercy now calling for the last time on the unprepared to get ready for the scenes of the day of wrath.

But, thank God, a few have ears to hear, and hearts that can feel the power of divine truth. And from the strict attention paid to the word spoken, and the falling tear, we judge that many at the meeting at Sylvan had convictions that they were hearing the

truth. And we expect that those convictions will never wear away, but that they will take their stand with the band of commandment-keepers.

At the close of our discourse in the afternoon, Bro. Nottingham, who preaches to the Advent people in that vicinity, came out decidedly on the present truth. Bro. Francis Bezzo, another Advent preacher, who heard the four lectures we gave at the meeting, stated that he was satisfied that we had the truth on the Sabbath, but should have to examine the Sanctuary question more before deciding upon it. We also had the pleasure of baptizing six dear brethren and sisters, in the small lake near by.

Bro. J. B. Frisbie seemed to have the armor on at this meeting. He spoke freely of his former prejudices and opposition to the Sabbath and Sabbath-keepers, the change that had taken place in his feelings and views, and that he was now with us in sentiment and in sympathy. We first saw this dear brother at the Jackson Conference, and when introduced to him, and there shook the friendly hand of him who had so strongly opposed us through the *Harbinger*, but now was greatly humbled under a sense of his past wrongs, that he had opposed the truth and people of God, our feelings could not be easily described. We wept aloud. We both wept, and there mingled our tears of gratitude and joy. The acquaintance formed with Bro. Frisbie, was indeed happy. We trust that by the help of God he will prove a blessing to the cause in the West.

The good cause in Michigan is indeed onward. The Lord is raising up ministers to preach the word to the people, men of good judgment and ability, men who know also where the humble path to heaven lies. May God bless their labors. Bro. S. T. Cranson is giving himself wholly to the work. And we hope that other preaching brethren, seeing that the time has come for the last merciful message to be given, will be ready to move out as the Lord may direct, and open the way before them. There is enough to do in the West. The people almost every where are ready to hear. In many places they are calling and calling for help, for some one to preach to them. May God help his servants to throw themselves on his almighty arm, and go forth with the humble, weeping spirit of their Master, that they may return with joy, bringing their sheaves with them.

Much prejudice has been created in Michigan, that might have been prevented, if some of those who first preached the truth there had used more wisdom. The enemies of truth have held the failings of the brethren in the worst light possible. But the labors of Bro. Joseph Bates, in that State, about one year since, and the consistent, persevering course of Bro. M. E. Cornell since that time, has done much to remove cruel prejudice against us. In many places it is completely broken down.

And there is another thing that has served greatly to advance the cause of truth in Michigan. The bitter opposition of the *Harbinger*, its course pursued towards Brn. Bates, Cornell and others, have opened the eyes of many. The position of Elder Seymour has been, as we were informed, that every man that kept the seventh day would go to hell, and that he would fight the Sabbath as long as God would give him breath. This could not be otherwise than very unfavorable to the no-Sabbath cause. And let it here be remembered that he has entered many complaints against Sabbath-keepers, because they had so little charity, and possessed such a war spirit. His case also, may be well illustrated by the Peace Man, referred to in this article.

The kind attention that we received from the dear friends in Michigan, was more than we deserved. They did all in their power to make us comfortable and happy. And, although we refused to receive from the hands of a few free-hearted brethren, quite liberal sums, yet the expenses of the journey were more than met by the small sums from the hands of the brethren and sisters and the dear children. May God still bless those dear brethren in all their future efforts

to advance his cause, and raise up many more through their instrumentality to glorify his name in keeping his commandments and the faith of his Son, Jesus Christ, and finally may we all meet in the kingdom of God.

Letter from Bro. J. B. Frisbie.

DEAR BRO. WHITE:—I cannot withhold my feelings any longer, but must let it be known that I have embraced the so much despised message of the third angel of Rev. xiv. Through much prejudice I had become bitter in opposition, until I closely searched the scriptures for arguments against the seventh-day Sabbath. Then on review of what I and others had been about, I perceived that we had all failed on the very important point, of proving or showing fairly that the ten commandments, entire, or in part, had been abolished. And the fact that those commandments were referred to all through the New Testament, as binding on both Jews and Gentiles, without any re-entrenchment, made our error appear still worse.

The *puny objections* that I had relied on so much, were all removed out of my mind, "abolished," "dead," and "taken out of the way;" therefore I was left with nothing but keen conviction resting heavily upon my conscience, of being a transgressor of God's holy, just and righteous law. When I saw this, oh! how I felt! I was a condemned sinner, exposed to the wrath of God. Then I was humbled under the hand of God, and had a view of myself—my blindness, my nakedness, my poverty, my luke-warmness, my lack of zeal. I had thought myself very good before; for I had not seen anything in particular that I had done amiss: but then I saw that God could not look upon sin with the least degree of allowance, and that none but the pure in heart shall see God; and if the righteous scarcely be saved, where shall the ungodly and the sinner appear? Without holiness, no man shall see the Lord. That we must be holy in our conversation; for in the great day of wrath, who shall be able to stand? None but the pure in heart. I saw there was but one way to get into the light and liberty, and that was, keep the Sabbath, that I had so much despised. Thought I, is this the only way? Yes, the only way! *About it I went*; and such a trial of my faith, for weeks, none can know but him who has fought the truth, and then turned and embraced it. I prayed, I mourned, and sometimes almost gave up in despair; for the temptation was strong upon me, that I had sinned beyond mercy. As soon as I would stop praying, my mind would become more easy; then I would become alarmed about myself, begin to pray again, and that temptation would roll on again, to almost crush me. I thought then if God would give me the witness of his Spirit once more, I would be the happiest man in the world, and would be very cautious, how I opposed anything again, before I looked carefully on both sides of the matter. I believe we cannot be too particular in this respect.

Dear Brethren, God has broken my hard heart and melted it down by his Spirit. He has made me to love those whom he loves and blesses. I feel not to fret myself because of evil doers, neither be envious against sinners; for they soon shall be cut down like the grass; [Ps. xxxvii, 1, 2;] but oh, how I feel for those that oppose the truth, against themselves, and I am determined to try in meekness, to instruct them, if God peradventure will give them repentance to the acknowledging of the truth. And that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. 2 Tim. ii, 25, 26.

Last Sabbath and First-day, I had a message upon my mind to deliver on the certainty of the ending of the 2300 days in 1844, in connection with the third angel's message, which shows the importance of the commandments being kept with the faith of Jesus. It is strange to me that any one who believed in time then, does not, at once, see the present truth. I was led to see that the heavens must receive Jesus until the restitution of all things, to their primitive order;

which is now being done for the remnant who keep the commandments, [Rev. xii, 17,] in order that they may stand, with a rational faith, through the time of trouble. The Lord blessed me abundantly by the power of his Spirit, to give strength and liberty, which nothing else but his Spirit can give.

Bro. Nottingham has come out strong and preached last First-day, in favor of the Sabbath. Bro. Francis Bezzo has, also, taken a strong stand with us. Others are coming out and investigating. The Devil is mad, I know, because he manifests it through our opposers.

I am a happy man. Glory be to the Lord, Most High! through Jesus Christ our advocate in the most holy place, before the Ark and Throne of his Father, which is in heaven. I shall feel it a privilege to write considerable through the *Review*, and am in hopes it will soon be weekly.

I am aware that some will be astonished at my change of views, and perhaps will be ready to cast a stone, or a reproach, at me for this. Here I will say, he that is in the Advent ranks, and is without sin on this point, "let him cast the first stone." We have always endeavored to write freely, and speak freely, whatever we at the time believed to be truth. When we see good reason to change we shall always feel free to do no less so.

Yours in the whole truth.

J. B. FRISBIE.

Chelsea, Mich., June 28th, 1853.

From Bro. Bezzo.

DEAR BRO. WHITE:—The cause is still progressing here. Since you left, Bro. Alex. Campbell, and my own dear brother, F. Bezzo, have come out and professed their determination to keep the Sabbath of the Lord; and there is still a lively interest manifested on the part of several, who beforetime appeared to be careless and indifferent about the subject of religion. Again, there are some who, I think, see the truth, and would embrace it, were it only popular; but for such I have no sympathy; may the Lord show them their true position.

Our dear Brn. Frisbie and Nottingham are really in the work. The Lord bless them! I feel that I have great reason to rejoice in the case of my brother before mentioned who, just previous to your coming to this place, had arrived from Canada, almost poisoned to death by reading the *Advent Harbinger*. So full of prejudice was he, that it was difficult getting him to hear a word that Bro. White had written, or even to attend our prayer meeting, where his feelings finally compelled him to arise and confess that he believed the Spirit of the Lord was with the brethren, whether they had the truth or not; but when he came to hear the truth presented by you, and heard all the objections made by the *Harbinger*, fairly stated, and clearly removed, his prejudice had to give way, and he now rejoices that he has been permitted to hear the third angel's message. Praise the Lord! So you see here are three brethren, viz: J. B. Frisbie, Bro. Nottingham, and F. Bezzo, whom the Lord has called from the no-Sabbath ranks, who are capable through his grace, of proclaiming the present truth; may God bless them, and send them forth to labor in his harvest; for "truly the harvest is great, but the laborers are few."

J. B. BEZZO.

Franciscoville, Mich., June 29th, 1853.

A Weekly Paper.

MANY of the readers of the *Review* are desirous of having it issued weekly. The brethren should bear in mind that money is not the only thing necessary to attain this object. Those who can write should furnish matter. For my part I would rather receive the paper once in two weeks, and have it come richly laden with present truth, than to have it weekly, but filled up with selections of every sort, so as to form a perfect Babel. When I read a *religious* paper, I do not wish to spend half my time in selecting something that treats of the subject of religion.

R. F. COTTRELL.

Probation after the Second Advent.

THE doctrine, as taught by a portion of professed Adventists, that there is to be a glorious period of probation after the personal coming of the Saviour, appears to conflict very much with the plain teachings of Christ, and the apostles. It is evidently another gospel beside that which they preached, or were commanded to preach; for the disciples never received a commission to preach baptism, repentance, or glad tidings in a future age. Neither has any one, unless the words of Jesus, which are recorded in the last chapter of Matthew and Mark, have been changed.—This no one will dare to assert. The language of this commission is plain and pointed, and affords abundant proof for every honest inquirer after truth, of its object, and length of duration. Then come to the fountain and hear that Prophet whom we are now commanded to hear, or we shall be destroyed from among the people. He spake as never man spake. Hear ye him: "Go ye into all the world and preach the gospel (glad tidings of the kingdom to come) to every creature, and lo I am with you (while the gospel is being preached) always even to the end of the world," (or age, or dispensation, as all Greek scholars admit the word, world, to signify, which world, or age, or dispensation ends at the coming of the Just One; when will open the millennial age or new dispensation, or world to come.) Then the understanding of the commission is clear. Its length is limited, when Christ will no more be with those that preach this gospel, in the sense referred to. And it is nowhere said, lo I am with you one thousand years after this world shall end, as it should to sustain the Future-Age Theory. This commission, as given by our Lord, is not to be thus wrested from its true meaning, given as it was under such solemn circumstances, just prior to the ascension. It should be considered equally binding upon all God's ministers. The time of its close is specified in Matt. xxiv, 14. After it has been preached as a witness to all nations, the next event is the end of this age or the coming of the Saviour.

Our beloved apostle Paul, attaches much importance to the preaching of the true gospel. Gal. i, 9. "As we said before, so say I now again, if any man preach any other gospel than that ye have received, let him be accursed." There is therefore a gospel which is imperative to preach, if we preach any, on pain of the curse of Jehovah at the appearing of Jesus Christ. And it must be apparent to every mind that any gospel which does not terminate with this age, or dispensation, must be another gospel not authorized in scripture. In this announcement is a solemn warning to those who are engaged in advocating future probation, or any that may aid or abet therein.

There are other points in this strange, delusive theory that as much conflict with the teachings of the New Testament as light and darkness. God in his providence has allowed the holy apostle Paul, to state the condition of all the living wicked at the Second Advent; that none need be blinded but those who will not see. The light of a burning lamp dispels the surrounding darkness; so the light of truth and inspiration, dispels all darkness and cunningly devised fables. Then let us look at 2 Thess. ii. Here we shall learn something with regard to the destiny of a portion of the then living wicked. Verse 8. "Then shall the wicked be revealed (Papacy) whom the Lord shall consume with the Spirit of his mouth, and destroy by the brightness of his coming." Also see the first chapter of the same epistle, verses 7, 8.—"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, (that is, the heathen,) and that obey not the gospel of our Lord Jesus Christ; who shall be punished (with probation for a thousand years? not so, but) with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe in that day."

Here we have three classes which comprise all the living wicked on the earth at the Second Advent, or the close of the gospel age, viz: Catholics, Heathen,

and those that have lived under the sound of the gospel, but have not obeyed its righteous requirements; for all the promises of God are in Christ Jesus, yea and amen, to every one that believeth. We cannot fail to see that then the time will have arrived, when "he that is unjust let him be unjust still; and he that is filthy let him be filthy still; and he that is righteous let him be righteous still; and he that is holy, let him be holy still. And behold I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. xxii, 11, 12.

I thank the Lord for such plain testimony, and I would say to any honest brother or sister, who has been deceived by this siren song of peace and safety, be deceived no longer. No better opportunity to prepare for the coming of the Lord can ever be given; for it is plainly stated that the destinies of all men are forever sealed, for life or death, prior to the coming of the Lord Jesus. Then I beseech you, let not the blind infatuations of this cunningly devised fable draw your soul down to despair, by causing you, unwittingly, to neglect the needful preparation.—Nothing but a full consecration of all we have and are to God, together with obedience to all the commandments of God, and walking in all the ordinances of his house, blameless, will give us a safe and final passport to the opening glories of the new dispensation, which is just before us. Then instead of being troubled about a preparation for Old Jerusalem, which is in bondage with her children, let your minds be dwelling on the New Jerusalem, which is above, which is pure, and the mother of us all. A passport to which, you may read in Rev. xxii, 14.

I know that a great many are telling you to go to Old Jerusalem, to meet the Lord, and that it is necessary for you so to do. But I say to you with the authority of Jesus, believe them not. For wherever Jesus is there will his saints be gathered together; for he shall send his angels with a great sound of a trumpet, and gather together his elect from the four winds, from one end of heaven to the other. Well, says one, won't they be caught away to Old Jerusalem, after all. Many think so. I think not; for the following scripture is in the way: St. Paul says, we that are alive and remain unto the coming of the Lord shall not prevent (or go before) them that sleep; (or are dead;) but shall be changed in a moment, in the twinkling of an eye, and be caught up together with them in the air. Now let us see what farther light we have, in addition to this. Please examine Isa. xxvi, 20, and we shall learn where the saints go. "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment (until the heathen are converted?—Ah! no, it don't read so; but) until the indignation be overpast."

I understand that we are here plainly taught that the saints have nothing to do in this sin-cursed earth, after being caught up, until sin and sinners are rooted out of it. Jesus has said, that in his Father's house are many mansions, which is without doubt a parallel to Isaiah's chambers. (Plural.) In the New Jerusalem, the saints, immortal, will be content to reign for one thousand years, while the wicked dead are shut up in the pit, as recorded in Isa. xxiv, 22, to await the final execution of the judgment written, which is the second death.

The day of the Lord hasteth greatly, and as a destruction from the Almighty shall it come. O, God prepare thy people for the closing scenes of time and probation, while the last notes of mercy are being heard, and grant that an abundant entrance may be administered unto us into the everlasting kingdom of our Lord and Saviour Jesus Christ, is my prayer.

E. R. SEAMAN.

Rochester, N. Y., June, 1853.

"And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God."—Rev. xxi, 10.

COMMUNICATIONS.

From Bro. Bates.

DEAR BRO. WHITE:—I returned home the 12th inst., after an absence of about ten weeks, in which time I visited and labored in the following places: Boston, Lynn, Mass., Providence, R. I., Worcester, Springfield, Chicopee, Chester Factory, Mass., and Jawbuck, Conn. In Providence, R. I., we found that opposition to the truth had weakened the minds of some since our last visit there, while some others are progressing and rejoicing in the same.

Much opposition has been manifested in Springfield since the brethren decided to keep the Sabbath last Winter. They have been enabled to hold on to the strong arm of the Lord, and wax stronger and stronger. Some others are examining the subject, and doubtless will embrace it. They are calculating on the promised Conference in August, with many others in the region round about. In Chicopee, Jawbuck and Chester Factory, the interest is increasing.

May 11th we commenced a series of meetings in Ashfield, Mass., and continued laboring there, and in Hawley, over two Sabbaths. We found the church in Ashfield divided with respect to the time of commencing the Sabbath. Some advocated the commencing of the day in the morning, while others adhered to the Bible rule to commence all days in the week with the evening, or even, the twelfth hour of the day. The Lord answered prayer in blessing the sick, after confessing the Sabbath truth. This opened the way for another one of the same family to commence keeping the Sabbath. Praise the Lord. Nine willing, obedient disciples of the Lord were buried in baptism at the close of the meetings.

From Ashfield, we passed to Jamaica, Vt. In this rocky, mountainous, uncultivated section of Vermont, we spent several days, visiting and holding meetings with the scattered families who had embraced the message of the third angel, under the ministrations of Brn. Wheeler and Day. They seemed truly glad to hear more about the divine law of God, and the glorious promises to those who obey it. Poor children, they were famishing for the truth in the last message of mercy. One precious youth found peace in believing. Four others, heads of families, decided to keep the Sabbath, while eight more admitted the truth, but did not fully take their stand at the time. Eleven also, were baptized into the death of the Lord Jesus, from henceforward to walk in newness of life.

From Jamaica we came to Fitchburg and Lunenburg, June 2d. In the latter place we had a short but very interesting interview with Bro. and Sr. Heath, their children, and some friends. I had not seen this Bro. and Sr. since the Littleton, Mass. Camp Meeting, in 1842. I learned that they take the *Review* and are examining the Sabbath question. Before the Advent doctrine, he was a Methodist preacher. I hope yet to meet them under the banner of the third angel. He seems in sober earnest in search for all the truth. Our meetings in Fitchburg, Sabbath and First-day, were at Bro. and Sr. Pike's, who manifest a deep interest for their neighbors. A few admitted the truth. One Sister who seemed deeply convicted, said, I am going to consult my minister and know what he thinks about the seventh-day Sabbath.

June 6th, visited Lowell, and from thence to Nashua, N. H. In L. we found a few who were willing to listen to the last message of mercy. Extra exertions are being made in the two last named places, and vicinity, by a party of Adventists proclaiming what they call the true Midnight cry, with the ending of the days, and the coming of the Lord. This false excitement on time leads the mind directly from the true message which God has before the minds of his people, to prepare them for the coming of the Lord Jesus. How strange that Advent people, above all others, should be continually inventing something new to excite men's minds and draw them away from the only truth whereby the Lord can cleanse them from all sin, that they may be found in a saved state at the second coming of the Lord Jesus.

In Nashua we met with a hearty welcome from

Bro. and Sr. Colburn, who are striving to keep all the commandments of God, and all the testimony of Jesus Christ. Amid all the opposition that exists in Nashua against the third angel's message, one young man had been induced to take the *Review* and examine it and read some of the publications on the Sabbath. He called himself an infidel. About this time he was much afflicted with his left hand. A few days before I saw him he had to have his hand amputated. He called on the Lord in his deep trial, and found relief and peace to his mind. After explaining the third angel's message, and about to leave him the last time, he acknowledged that he had received much light on the divine law, and said I am now determined to keep all of God's commandments from hence forward.—This is in accordance with the promise of God by the mouth of the prophet Isaiah, [see Chap. lvi, 1, 6, 7,] and harmonizes with the cleansing, or work of atonement. Lev. xvi, 29, 30.

June 11th and 12th, Sabbath and First-day, we enjoyed interesting seasons with our dear brethren in Boston. The Lord is strengthening and encouraging them, and they are showing their faith by their works. Their new place of meeting in West Castle street No. 25 is commodious and pleasant. Four were buried in baptism on First-day and were strengthened in the Lord.

Our dear brethren in Fairhaven, and Dartmouth are settled in all the commandments of the Lord, and are pressing their way toward the mark for the prize of the high calling of God in Christ Jesus.

I sympathize with you in the loss of your dear brother, taken so suddenly from your midst. My prayer is that this bereavement may be sanctified to you and his dear Parents, brothers and sisters, and the household from whom he was removed, for good. From the statement you have given of his obedience to God in keeping all his commandments, you mourn not as those that have no hope. He only rests for a little while and will soon be called to take his place with the 144000 on the Mount Zion with Jesus.—The sister that is left with you must feel his loss most keenly, also your father and mother. I hope this sad trial will be sanctified to them in an especial manner, by leading them to embrace the third angel's message, and be fully prepared for their great and last change. JOSEPH BATES.

Fairhaven, June 19th, 1853.

From Bro. Barr.

DEAR BRO. WHITE:—I came to this State about the first of May, in company with Bro. Wheeler, where we have been laboring ever since. We have held meetings at Portland, Bangor, Orrington, Bradford, Ornesville, Hartland and Canaan, where we decided to return immediately home, leaving other places to be visited by those servants soon expected here.

We have found the saints generally passing through severe trials, and in some instances it seemed as if the enemy had come in like a flood, with a determination to exterminate the saints. Our labors have not been in vain. The saints have been revived, and some few added to their numbers, of such, I trust, as shall be saved.

In order to finish the work the sooner here, we separated at Waterville, and Bro. Wheeler went to Wilton to spend the Sabbath and First-day, and I came to this place where I met with Bro. and Sr. Harmon, from Gorham, and with them and the rest of the saints have found it blessed to remember the Sabbath-day and keep it Holy.

On my way to this place I called at Bodoingham, where I found sister Flanders strong in the present truth, desiring to live by every word of God, and although she is confined to a sick bed, yet her confidence is unshaken in the promises of God; she therefore requests an interest in the prayers of the saints that her health may be restored, and she consecrated fully to God and his blessed cause. A short distance from Sr. Flanders, resides Sr. Tompson, who has been confined to a sick bed for many years, and is keeping the commandments of God, and wishes to be remembered, also, by the saints at the throne of grace.

Dear brethren and sisters, will you not pray espe-

cially for these afflicted daughters of Abraham, separated as they are, far away from those of like precious faith, and wasting away under the withering hand of disease. May God have compassion upon them, increase their faith, and display his matchless power to preserve soul, body and spirit blameless to his glorious kingdom.

Let me say, in conclusion, delay not to put on the whole armor of God, that ye may stand against the wiles of the Devil. Trust in the Lord alone, and soon, very soon, our sufferings will forever cease.

Yours, hoping to be glad with exceeding joy when his Glory is revealed. E. L. BARR.

Topsham, Me., June 18th, 1853.

From Sr. Whitcomb.

BELOVED BROTHERS AND SISTERS:—As I am separated from you all, I avail myself of the only means afforded me of communicating with you, which is through the paper. Time passes on, and has brought us down to the middle of 1853. What are our hopes, prospects and determinations? We have passed through severe trials, experienced many bitter disappointments, and although the work is progressing to some degree, yet we are far from realizing our desires and expectations. What then, shall we be discouraged? Will not God fulfill his word? Shall his promises fail? Have his people trusted him in vain? Impossible! He is a God of truth and faithfulness, and none of his words shall fail. But says the Apostle: "Ye have need of patience, that after ye have done the will of God ye might receive the promise." This, then, is the secret. He is testing the patience of his people, to see whether they will continue faithful to the end; and has declared, "He that endureth to the end, the same shall be saved."

Although, to the eye of the world, "All things remain as they were," yet, God's work is surely and steadily progressing; his elect are being gathered, and sealed for the kingdom; the wicked are being bound together more closely, and preparing for their final doom. Soon he will finish the work, and cut it short in righteousness. Then, "he that is filthy, will be filthy still; and he that is righteous, will be righteous still; and he that is holy, will be holy still."—The angel from the temple will say with a loud voice, to him that sits upon the cloud; "Thrust in thy sickle and reap, for the time is come for thee to reap; for the harvest of the earth is ripe."

Dear brethren and sisters, I feel like pressing my way onward and upward to the kingdom. This earth, all defiled by sin, and groaning under the curse, has no charms for me. I long to behold the inheritance of the saints, the earth made new,—decked with all its original beauty and glory, with the "Holy City, the New Jerusalem," for its Capital, and Jesus for its King and Lord forever. When the curse will forever be removed. Surely one glimpse of so much blessedness is enough to fill our hearts with holy joy and rejoicing, and spur us on to duty and faithfulness, overcoming every obstacle in our way, discharging every duty, that we may inherit the promised blessedness. "He that overcometh, shall inherit all things." "Blessed are they that do his commandments, that they may have right to the tree of life," &c. O the order, the beauty and the glory of the New Earth! where the commandments of God will all be kept in their perfection and purity. How glorious will the Sabbath appear then, when "all flesh shall come up to worship before the Lord."

The time draws near, and we are commanded to exhort one another, and so much the more as we see the day approaching. The night has been long, and dark and dreary, but the morning cometh. Let us therefore, lift up our heads with rejoicing, and press forward with new courage; for our redemption draweth nigh. A little more watching and prayer, a little more struggling with temptations and trial, and the conflict will be ended, the victory won, and we stand on Mount Zion shouting victory and glory.

May the Lord speed the work of gatherings the elect under the true standard, "The commandments

of God, and the faith of Jesus," and hasten the deliverance of his people, is my prayer.

Your sister waiting for redemption.

R. W. WHITCOMB.

Munsonville, N. H., June 4th, 1853.

From Bro. Hutchins.

DEAR BRO. WHITE:—It is thought a few words respecting the Conferences recently held at Wheelock, Vt., and at Eaton, C. E., may be a source of encouragement to the readers of the *Review*.

The Conference at Wheelock, held Sabbath and First-day, June 11th and 12th, was attended by about seventy Sabbath-keepers, from Northern Vermont and Canada East.

And though "that old serpent, which is the Devil, and Satan," labored hard to preoccupy the place, yet, thanks be to God, the precious promise of the blessed Saviour was verified: "For where two or three are gathered together in my name, there am I in the midst of them." Sabbath evening the Spirit of the Lord was copiously poured out upon his waiting, believing children, and the meeting progressed and terminated under the influence of the Holy Spirit. And if allowed to judge from the attention paid to the word spoken, the sober countenances and the falling tears, what might have been the convictions and feelings of the hearts of those present, to hear, we should really conclude that many felt deeply convicted that we have the truth, and that without keeping the commandments of God and the faith of Jesus, they cannot be saved.

The Conference at Eaton was held last Sabbath and First-day. Here we met with as many of the dear brethren and sisters from Canada as could be expected, considering the short notice, (the notice not being given till the close of the meeting at Wheelock.) Brn. Lindsey and Morse were present. The meeting or Sabbath, especially in the afternoon, was one of deep and thrilling interest, and really comforting and encouraging to all of God's children. On First-day the meeting was held in a barn, well prepared for the occasion.—Quite a number were present, who appeared to manifest but little or no interest for their soul's salvation; however, we have reason to believe that some were aroused to a sense of their awfully dangerous condition, while breaking the Sabbath of the Lord; and our fervent prayer is that they will henceforth remember the teachings of the Saviour: "If thou wilt enter into life, keep the commandments." At these Conferences we were favored with the labors of Brn. Lathrop and Sperry. A. S. HUTCHINS.

Wheelock, Vt., June 23d, 1853.

From Bro. Dennis.

DEAR BRO. WHITE:—It is through the goodness of God, that I ever heard the present truth; and sweet is the consolation which it affords.

Brn. Waggoner and Steward, were here in May, and gave a number of lectures. The Lord has raised up a number in this place, who begin to believe the whole truth, and to obey the commandments of God, and the faith of Jesus. We have now a company of about twelve, who are established in the present truth; and others are still investigating.

Yours in hope,

MOSES DENNIS.

Waukan, Wennebago Co., Wis., June 20th, 1853.

From Bro. Mead.

DEAR BRO. WHITE:—I am striving to overcome. I feel a determination to go through, and see the end of the race. I feel it is good to serve the Lord. I want to love him more, and feel that the truth does have an abiding place in my heart. Yes, I believe the Lord is fitting up a people for translation, I want to live that I may be numbered with the 144,000, having gotten the victory.

Yours in love of the truth,

THOMAS B. MEAD.

Lempster, N. H., June 20th, 1853.

BRO. W. L. SAXBY writes from Springfield, Mass., June 26th, 1853:—The friends of the cause here, are all of one mind on the third angel's message. We have great reason to thank God for Bro. Bates' visit here to help us out of the fog in these last times.

THE REVIEW AND HERALD.

ROCHESTER, FIFTH DAY, JULY 7, 1853.

The Watchman and Z. Campbell.

THE *Second Advent Watchman* for June 1st, announces the publication of "A New Tract," written by Z. Campbell, of which the Editor speaks in the highest terms. He states that by it is shown, "that our Saturday is the Jewish sixth-day," and, "those who keep Saturday, do not keep one minute of the Jewish seventh day." He further states: "This is emphatically a tract for the times, is utterly unanswerable in its positions, and should be in the hands of every Adventist, yea, of every reader of the Bible."

One might suppose, after reading such a notice, that a volume of great importance to the Christian world had appeared, and which would put Sabbath-keepers to a dead silence. But on opening a letter the other day, from Bro. Wm. L. Saxby, of Springfield, Mass., we found this "Tract." It contains two leaves only! One page is wholly occupied by a table of explanation, leaving the author about two pages and a half of course print!! In this space he has made assertions respecting different nations beginning their day at different hours, and that the beast changed the number of the days; (so that our seventh day is the true sixth;) but neglected to give his authority. We inquire, Has he any authority to give? If so, did he forget to give it? Or did he think his assertions sufficient authority?

He has but little to do with the Bible, as he refers to two texts only; Dan. vii, 25; Matt. xxiv, 36; but deals out sneers and scoffs like the following: "The seventh day fanaticism"—"a mere hubbub"—"being burst, it sticks the whole mark of the beast on the hand and forehead of those who got it up"—"stumbled into the same pit they have dug for their neighbors." Astonishing! What proof this is!!

But look at some of Mr. Campbell's assertions. On the first page he states that the "ancient Babylonians, Persians, Syrians and modern Greeks," began their day at sunrise, "twelve hours before the Jews," and the English six hours before the Babylonians—which is eighteen hours before the Jews. And the Sabbatharians begin six hours before the American time, which is twenty-four hours, or a whole day before the Jewish time."

Mr. Campbell here makes out his case by asserting that the "Babylonians" began their day twelve hours before the Jews, instead of twelve hours later, which seems more reasonable. It would then stand thus: Babylonians began their day at sunrise, twelve hours later than the Jews, the English at midnight, six hours later than the Jews, and Sabbath-keepers commence the day with Jewish, or, rather, Bible time. In this case all agree in numbering the days of the week.

But on the third page Mr. Campbell says, "It was the beast that changed the number, and not the Sabbath day."—But how is this? If the number had been changed by different nations beginning the day at different hours, as asserted on the first page, how did the beast do it? Did he change the number back again? Or, did he change it the other way, so as to make a difference of two days?

Mr. Campbell adds: "The Scripture does not say he shall change times and laws; but he shall think to change them; [Dan. vii, 25;] and no doubt he thinks he has changed them; but calling the sixth day the seventh does not change the day." This must be a foolish beast, indeed, that would think he had changed the "laws" of God by calling the sixth day the seventh!! But will Mr. Campbell, or the *Watchman*, give us the history showing how and when the beast changed the number of the days of the week?

But what is Mr. Campbell's real position? On his third page, speaking of the error of Sabbath-keepers, he says:—"The error is not in the day, but in the number assigned to it by the beast." If we understand him, this is his position, that we do not err in keeping the weekly Sabbath; but the error is in the day on which we observe it. If this is his position, then all that the *Watchman* has reproachfully said of Sabbath-keepers, about "the old Jewish Sabbath," "bondage of the law," and "falling from grace," falls on Mr. Campbell's head, as heavily as on ours. But if this is not his position; if he holds to no Sabbath, then why does he say, "The error is not in the day"? All is wrong, if there is no Sabbath, and why labor to prove that the first day of the week is the real seventh?

Reader, watch these men, who oppose the Lord's Sabbath, with care, and you will find that many of them will argue two or more positions, perfectly destructive of each other. J. Turner, the resident editor of the *Watchman* is an example. In his notice of Mr. Campbell's Tract he says:

"Bro. Campbell has taken, without ever having seen our writings, precisely the same position we sustained in our discussion of this subject in the *Bible Advocate* in 1847."

But what was his position in 1847? We will quote his words from the *Bible Advocate*, Vol. III, No. 8, page 62. He says: "I must keep that day of the week which can be proved to be the seventh, for I then believed and do now be-

lieve that the seventh day is the Sabbath of the Lord our God."

J. Turner labored to prove that the first day of the week was the true seventh day, and professed to observe it as the Lord's seventh-day Sabbath. Some rejoiced through the *Advocate* that T. had embraced the Sabbath, and that he had shown that it came on the first day of the week. But they little thought that their leader would desert them in less than eight months, and take another position, perfectly destructive of the first. But this he did do, as will be seen by the following from the *Advocate*, Vol. IV, No. 11, page 85. Under the head of Judaism he says:

"We feel called upon to warn the Church of God against a special effort which is being made by a few wandering stars, see Jude, who have recently come to this state, to lead the unwary under the bondage of the law of Moses. We therefore give a few of the many reasons why the law of Moses should not now be regarded as binding on the Church."

But who are those that T. calls "wandering stars," that he charged with teaching the law of Moses? Answer, three Sabbath-keepers who were invited to attend a Conference at Rocky Hill, Conn. Did they teach that the "law of Moses" was "now binding on the Church? No. And T. knew better when he asserted that this was their object. But what did they teach? Answer, just what T. taught eight months before, viz: "That the seventh day is the Sabbath of the Lord our God." The difference was, they believed that the seventh-day Sabbath should be observed on the seventh day, while T. taught that it should be observed on the first day of the week. And because they differed with him on this point, he accused them of Judaism, and represented them as fallen from grace, as though they had rejected Jesus Christ and had gone back to the services of the Jewish law.

Now any person of common sense, who will look at this point a moment, will see that all those texts that the *Watchman* applies to Sabbath-keepers, will apply with equal force to all those who take the position of the Editor of that paper, that the first day of the week is the true seventh day, and ought to be observed. The *Watchman* holds out two positions in opposition to us, one completely destructive of the other. It cannot be that the *Watchman* is so "blind," [Isa. lvi, 10;] that it does not see this. And to pursue such a course to deceive honest souls must be an awful sin in the sight of Heaven. We present these things to show the honest inquirer after truth, some of the "deceivableness of unrighteousness," practiced by some who handle the word of God.

Brethren and sisters, you who have to meet the influence of the *Watchman*, we would say to you, Watch this professed *Watchman* closely. And if it does not at once renounce one of these two positions, expose it, that honest souls may be undeceived. To hold two such positions, is, in reality, an imposition upon its readers, and an insult to the Lord of the Sabbath.

In our next we will show that a knowledge of the true seventh day has been preserved.

THE REVIEW WEEKLY.

MANY of our readers call for the *Review* weekly. And we are fully satisfied that the time has come when it should be issued as often. We shall probably be able to commence about the first of August, if our readers send the means to commence with. It will be necessary for us to purchase a quantity of paper before going East. To enable us to do this, and meet other expenses of a weekly paper, we must have a few hundred dollars the present month. There are some over \$80 behind on the *REVIEW*.

We would here state that in our opinion, it would be a proper way for the brethren to make up their donations for this Office, quarterly, and let all the friends of the cause be invited to help, however small their offering. We say that those who are benefited by the publications from this Office, should all help bear the expenses, without large donations from a few individuals.

And we here appoint the first day of the week, July 17th, for the friends of the cause to make up their free-will offerings for this Office.

We also design publishing immediately, two Tracts; cost of both about \$300.

THE WEST.

We are happy to hear from Brn. Loughborough and Cornell, who are laboring in Wisconsin and Illinois, that they are blessed with health, good spirits, and freedom in Christ. We feel the deepest interest in their mission. The wide western field is opening, and there is a call for much labor there. Many are anxious to hear, and ready to believe the truth. We have no doubts but the Lord will raise up more laborers there to enter the field.

Those who have to travel long journeys in a new country, and often meet with prejudice, and a cool reception, and error in many forms, need the prayers of the saints. Brethren and sisters, pray in faith for

these dear brethren who have gone west, that God may greatly bless their labors. He will hear and answer our prayers for this western mission:

Withdrawal of Fellowship.

AFTER so long a time, the undersigned council, which were called to sit, on the trial on the part of the Church, occasioned by Brother W. Morse and Sister F. M. Shimper traveling together to teach the third angel's message, deem it necessary to give you the decision for publication.

A Church meeting was called some months previous; but the difficulty remained unsettled. After having ample time, and the privilege of choosing the council, they made choice of the first three undersigned names, and these requested the other three to sit in council with them. This council after patient deliberation on the subject of the trial, come to the conclusion that Sister Shimper has disregarded the voice of the Church and of God. We therefore advised the church to withdraw fellowship from her until confession be made.—We further advised to withdraw fellowship from Israel and Irene Camp for justifying the course of Bro. Morse and Sr. Shimper and disregarding the voice of the Church and the word of God.

E. P. BUTLER.
JOSIAH HART.
A. R. MORSE.
STEPHEN PIERCE.
R. LOCKWOOD.
R. G. LOCKWOOD.

Being acquainted with the trials caused the Brn. in Vt., by the injudicious (then unyielding) course of Bro. W. Morse and Sr. F. M. Shimper, we fully agree with their decision. We have not the least idea that anything can be brought against their moral character. But their zeal for the cause, with a lack of knowledge, and right judgment, and an unwillingness to receive the counsel of the church has caused the Brn. in Vt. much grief.

Appointments.

CONFERENCE AT ROCHESTER.—The Brethren in this city appoint a Conference to be held July 16th and 17th, at 109, Monroe Street. The Advent people in this city and vicinity are invited to attend.

There will also be meetings, to transact business of the Church, to commence the 14th at 2 o'clock, P. M., and hold over the 15th. Brn. Ingraham, Drew, Bates, Andrews, Rhodes, Holt, Poole and Edson, are particularly requested to meet with us, if possible. We hope to see some of our brethren from Canada West, and one or more from each Church in Western and Central New York, at this meeting. Those coming from abroad, may call on Brn. Orton, Seely, and Patten, or at 109 Monroe Street.

GROVE MEETING AT CATLIN.—Providence permitting, there will be a Grove Meeting in Catlin, Martin's Hill, N. Y., to commence Sabbath, July 23d, and continue over First-day.

WM. S. INGRAHAM.

[We will give notice in the next *REVIEW*, if we can meet with Bro. Ingraham at this Meeting.—En.]

PROVIDENCE permitting, we will hold meetings with the brethren as follows:—Union, Wis., Sabbath and First-day, July 23d and 24th; Oak Hill, the 30th and 31st; Alden, Ill.—a Conference—August 6th and 7th; Kingsbury, Ind., as Bro. J. Catlin may appoint, August 20th and 21st; Salem,—a Conference—the 27th and 28th; Jackson, Mich., evening of the 31st; Sylvan, evening of Sept. 1st. J. N. LOUGHBOROUGH.

M. E. CORNELL.

The remarks of Bro. Cottrell on another page, are to the point. We hope they will have a good effect on those who have a talent to write. It is our design that the Paper shall indeed be a religious paper, and strictly what it professes, the "Advent Review and Sabbath Herald."

Our Hymn Book can be had of Bro. Otis Nichols, Dorchester, Mass.

Letters.

J. Bates, E. L. Barr, E. S. Eastman, S. P. French, J. Lindsey, S. M. Bascomb, E. P. Butler, R. F. Cottrell, 2, M. Dennis, Z. Brooks, J. Byington, R. Hicks, F. Strong, J. B. Sweet, A. B. Pearsall, J. N. Luther, J. N. Loughborough 2, J. B. Frisbie, R. G. Lockwood, N. A. Pennoyer, A. A. Dodge, S. W. Rhodes, J. A. Loughhead, Z. Marsh, M. Edson, H. A. Church.

Receipts.

F. C. Castle, Wm. M. Smith, A. Preston, P. Alden, U. Bucklin, H. Cooper, J. R. Towle, E. Richmond, each \$1; T. B. Mead, E. Bugbee, P. Dickinson, D. R. Palmer, J. P. Kellogg, H. Lyon, L. Johnson, H. Crosby, E. Goodwin, T. Pennoyer, E. Colby, S. B. Craig, B. Bryant, each \$2; S. Nichols, 70 cents, J. Barrows, \$1.50. J. Church, A. Loveland, a Friend, each 50 cents; R. Gosline, \$1.75; C. Swan 75 cents.

For Tracts.

T. B. Mead, \$2.70. P. Dickinson, \$2. D. R. Palmer, \$22. C. Smith, \$14. J. P. Kellogg, E. Colby, each \$3. A. B. Pearsall \$15. U. Bucklin, 90 cents. F. Wheeler, 75 cents. Bro. Williams of Battle Creek, Mich. \$4.