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

BEST IN HEAVEN.

"Sinner not, the Saviour cries, on this side heaven's joyful gate; Press on—above the skies, There shall your rest be found."

Chores.

Where the pilgrim reposes, the fields are all green, Then day never close, nor clouds intervene: O the forms that are there, as such eyes hath not seen: O the songs they sing there, with harmonies between, While the wheels of life move freely.

On earth cold storms will rise, And clouds obscured the sun: For rest the weary pilgrim sighs— But there his work is done.

My soul, be not dismayed, But with the race: This is the race: I'll ask his hourly aid To reach that happy place.

Review of the New Time Theory.

It seems necessary, in this time of strong de- fusion, that we should examine ourselves, to see if we are in the faith. We need line upon line, line upon line, daily.

I am reminded, by the many positions of the opposers of the present truth, that while the true church has but one head, [Christ]; and speak the same things, and glorify God with one mouth," the harlot church is aided by the dragon of many heads, whose name is legion.

Truth affirms that "the vision for an appointed time," after the "tarry" of 1844, "spoke," on the tenth of the 7th month, had its end, and did not lie.

It was so plain that he who run could read it. Yes, the preaching of time which was accompanied by God's providence, by a corresponding work, went short, precisely at the time appointed; A. D. 1844.

Light on the Sanctuary shows that the judgment commenced on the tenth of the 7th month, at the end of the 2900 days, and our High Priest commenced cleansing the Sanctuary and true Tabernacle which is in heaven, because of the iniquities of the people of God in all their uncleanliness, A. D. 1844. Lev. xvi; 1 Pet. iv, 17.

But infidelity towards that work, has led to a multitude of erroneous views. For a while, some advocated that the end of the 2900 days must be in the future, but presumed not to disconnect from the 70 weeks. This showed the necessity of commencing the 70 weeks at another period, than the period of 2300 days, as it was commenced A. D. 457, and ended A. D. 1844; therefore to proceed upon the same principles of discontinuation, is now heard. But why? By acknowledging the true starting point, 457 B. C., the connection of the 70 weeks and the 2300 days, and consequently their end. He said, that he first ascertained the end of the 70 weeks, by taking the account of Paul and Barnabas (Acts xiii) to be the ending of the seventieth week, of confirming the covenant, which was A. D. 45. Then he sought for a corresponding event, to mark their commencement; this he found by taking the decree of Nehemiah, to be the twentieth year of Artaxerxes' reign. n. c. 445. This, said he, just approximates to the period of 4900 years, ending A. D. 45; then he added the remaining 1810 of the 2300 years, which brings us to A. D. 1855. Then whatever may be the Sanctu- ary, its cleansing will be ended, and it will be fit- ted for the saints' abode.

Now, said he, I set about settling the much disputed point, the correctness of the calculation of the time? He allowed all the confirmation week to the prophecies: which places the cross seven years prior to A. D. 45, which is A. D. 38, and makes Christ's age 38. He said, that even the apostles doubted Christ's being the Messiah till after the resurrection, which took place at the end of the sixtieth-ninth week, A. D. 38. How could calculated time reason, to decree them whose lamps are gone out? Once, Adventists were proverbial for having for their companion the Bible; but with many now, how sad the re- solution?

Why all this liberal theory, that can bend to events or dates, applicable, or foreign to the fundamental basis of the question at issue? It appears to this reviewer, that the most expected events or dates, applicable, or foreign to the fundamental basis of the question at issue, were not realized. Feeling keenly the dis- appointment, many doubted the genuineness of the events or dates, applicable, or foreign to the fundamental basis of the question at issue, many doubted the genuineness of the calculations. This settled, it settles the termination of the 70 weeks. After Jesus was baptized, he preached, saying, The time is fulfilled. (accomplished—Campbell) Mark i, 15. What time? No time can be found to be fulfilled, but the 69 weeks, which are accomplished at "the Messiah the Prince," when he was baptized, according to Ureth, was A. D. 26. Here is fixed the termination of the 69 weeks.

And after three score and two weeks (from the end of 7 weeks, allowed to build Jerusalem) shall Messiah be cut off, but not for himself; Dan. ix. 26. How long after 69 weeks, or Christ's baptism, before Messiah was cut off, or crucified? This may easily be ascertained, by ascertaining the length of Christ's ministry, from his baptism to his cross where he was cut off. This may be determined by the number of yearly passages he was to tend. We find that but four passages occurred during his ministry, which he attended; [John iv, 13; 12; v, 1; vi, 4; xiii, 1.] and at the fourth he was crucified. These four passages could not cover more than three and half years. These three and half years added to God's chronology of 2300 days. Christ's baptism, A. D. 26, could not be removed beyond A. D. 31; where must stand the cross. Clear, it is, that as at his baptism, the 69 weeks ended, so at his cross, the end of three and a half years more
must be the midst of the week, where Christ caus-
ated the sacrifice and oblivion to cease, by becom-
ing guilty of them, or eliciting the striking
sacrifices and omitting the burnt-offering and offer-
ing for sin thou wouldst not, neither hast pleasure therein; which are offered by the law,
that they may be given up to that which is evil.
He taketh away the first, that he may establish the second.
"By the which we are sanctified through the offering of the body of Jesus Christ once for all."
Does any one doubt that Christ's being offered on the cross, "caused the sacrifice and oblivion virtu-
al to cease, and brought into the sanctuary of God the veil of the temple, which was rent in twain from the top to the bottom," when Christ hung on the cross? [Matt. xxviii, 31] showing the rejection of that typical economy?
The cross plainly stands according to the Scrip-
tures, in the midst [middle] of the one week, the seventh, during which he was to confirm the covenant with many. Dan. ix, 27. This fact shows that the apostles had but half of one week, three and a half years left in which to confirm the covenant. Christ stood in the midst of the a. d. 31, the middle of the seventeenth week, three and a half more, the confirming, by that he hasteneth to bring us to the Autumn of a. d. 34, where end the seven years, or 490 years of the 2300, [Dan. viii, 14] which leaves 1610 years to transpire after the Fall of a. d. 34, or the 30th of the 7th month, to the sacred time. Then the Sanctuary, according to time and type, law and prophets, must be cleansed.
We ask where the Bible plainly calls the earth, "the new earth"? We cannot say. Nowhere! Out of the 146 texts, where the Sanctuary is expressed, two or three, only, are claimed [Ex. xv, 17; Ps. lxxxvii, 54] as referring to this earth, or Palestine. But, on examination, it is clear that they refer to the true, Bible Sanctua-
ry, which God commanded Moses to make, where the sheep and his people; which is to bring to view under the Liter-
al dispensation, in Ex. xxv, 8, under the gospel. Heb. viii, 2, and on the New Earth, Rev. xxi, 3; Ezk. xxxvi, 24, 25.
In regard to the apostles' confirming the cove-
nant, alone, one week, it conflicts with the plain
proof, that Christ's ministry extended to the middle of the 490 years, and during that time, he confirmed that he was the "Saviour of the world."
As he declared—I have greater witness than that of the-cross, which the Father hath giv-
en me to finish, the same works that I do, be-
cause of me, that the Father hath sent me. John v, 30. These works of healing the sick, casting out dev-
lings, raising the dead, giving back to life the treasured-up and raised from his salvation; "which;" says Paul, at the first began to be spoken by the Lord, and was confirmed unto us by them, who heard him." These texts plainly
show that Christ first began to confirm the cove-
nant, and it was finished by the apostles.
Dear brethren, may the Lord impress us with a deep sense of these truths. May the Lord help us to walk in the light, lest it in us become darkness as it is in those whose lamps are gone out. O, for grace to walk softly; knowing that the last work in the Lord is to be done, to separate, to separate the months or days may be, when in heaven, there will be no "Intercessor", no Days-man for poor sin-
ers; dominions of darkness will be sealed, the fil-
thy will be so still, and the holy, ever holy, when the Son of man, with his sharp sickle, will harvest the earth; when the downful of kingdoms with a sound of a trumpet will be heard. And this
is the case, for they shall not be lamented, neither gathered to walk in the light, lest it in us become darkness.
John iii, 19. 20. And this is the condemnation,
that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hat-

teth the light, neither cometh to the light, lest his deeds should be reproved. 2 Cor. iv, 6. The God of this world hath blinded the minds of those which believe not, of whom the head is the Devil.
Lake viii, 12. 14. The devil taketh away the word out of their hearts, lest they should believe and be saved. The cares, riches and pleasures of this life, chokes the word that it bring no fruit to perfection.
2 Thess. ii, 9. 12. Christ's coming is after the working of Satan with all power and signs and ly-
gies, and deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. For this cause God shall send them strong delusion, that they shall believe a lie; that they all may be damned who believed not the truth, but had pleasure in unrighteousness.
Heb. x, 8. 9. This is to exhort one another daily, while it is called Today, lest any of you be hard-

dned through the deceitfulness of sin.
James i, 22. 24. But ye do works of the evil, and not honesty of your own selves; for if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beheld himself, and goeth his way, and straightway and forgetteth what manner of man he was.
2 Tim. iii, 12. But evil men and seducers shall wax worse and worse, deceiving, and being de-
corated. Christ's coming will sound when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears; and they (the hear-
ers) shall turn away their ears from the truth, and shall be turned into fables.
James ii, 5. 9. Harken, my beloved brethren, Hath not God made the world rich, in faith and heirs of the kingdom which he hath prepared for them that love him.
1 Cor. i, 26. For ye see your calling, brethren, how that not many wise men after the flesh, not
many mighty, not many noble, are called.
John viii, 19. Have any of the rulers or of the Pharisees believed on him? John xii, 42. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.
Luke xii, 4-5. This shall confirm me be-
fore him, and shall the Son of man also confess me before the angels of God.
There is not the least doubt that many are con-
vincing that we have not, and which is the fear of being turned out of the synagogue, and at the same time despise to go with such a little, scattered, poor and world-decided flock; but the one thing that men could see in Jesus was the "Father's good pleasure to give you the kingdom."
Matt. xxii, 31. Jesus saith unto them, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you; i.e., chief of sinners, priests and elders. The same difficulties lie in the way of our present day chief priests and elders, we fear. We find when we present the Sabbath to them, they will immediately contend for a change in the day from the seventh to the first day by order of Christ's command, founded as it is upon the words of Christ, and they will turn another way and say it does not make any odds what day, if we only keep a seventh part of time. Then show the falsity of such an idea, that they will then turn round and say, Who knows which the seventh day is ? We then show them this plainly, and they will then make a clean sweep that the law of God was abolished at the death of Christ, which we show them the folly of this, and by this time they get impatient, and hastily and carelessly say it don't make any odds what day, that it will do; and dead and happy and we will trust our salvation on the same foundation; and it was good enough for them and it is good enough for us. So Galilese-like they go on, caring for none of these things. Acts xivii, 12, 17.
Hose i, 6. 9. My people are destroyed for lack of knowledge; because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me: seeing thou hast forgotten the fear of thy God, I will also forget thy children. And there shall be, like people, like priest; and I will treat them after their ways, and reward them their doings.
Jer. xxiii, 21, 22. I have not sent these prophets, yet they ran: I have not spoken to them, yet they ran. But if they said, "We will go not," and had caused my people to hear my words, then they should have turned them from their evil way, and spared them. Ezek. xxxiv, 1, 6, 8. Wo be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flock? Ye eat the fat, and they feed; give ye them also the refuse, but ye feed not the flock. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them.
We have but little faith or hope of the many pastors of the day ever coming into the truth. We really believe if the ministers of all denomina-
tions should preach the Sabbath of the fourth commandment, that it would not be six weeks before the world would be turned about to keep it. But oh! the fearful howling and crying that must soon come upon them. Are they to be pitied for this after they shall cause millions to stumble and fall into destruction! Jer. xxv, 34-36.
FALSE CHRISTS.
Our Lord in giving a brief outline of the world's history, from the first to the second Advent, twice gives warning of false christs that should arise.—
His first words are, Take heed that no man deceive you. For many will come in the name of Christ, and shall deceive many. This may re-
ter to those false christs that arose soon after; for history informs us that different individuals did arise about that time, professing to be Christ, and deceived many. The 69 weeks of Daniel were ended, and the Jews were looking for Christ. But having rejected and crucified the true Messiah—having filled up the measure of their iniquity—and now suffering under the just judgments of God, they were prepared to be deceived by, and follow after any impostor who should promise them deliverance. We see what a strong delusion, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. Why Because the law is holy, just, good and spiritual; while the carnal mind is enmity against God and all his commandments, that they may have right to the life of man, and may enter in through the gates into the city. O, may this be our end. Amen.
Among the vast number who profess faith in Christ, his righteous appearing. R. F. Correll.

I never felt before. As I look around upon mankind, I would communicate through the Reader, to every brother and sister who be-

sidered, that, "Whosoever hath this world's goods and is not rich toward God, take heed lest he fall." Our enemies are nu-

But what an awful delusion will come upon those who follow the Jews in their example of unbelief! How awful to awake from their dreams of peace and prosperity! 

I feel myself the obscurest and most insignificant of all. The hour of my salvation is swiftly coming upon all the lovers of the

Let us not think for a moment that simply because we are Sabbath-keepers, we shall have a right to occupy a wrong position with reference to that
time. I found those who were an hundred fold nearer and more fully possessed of the reality. Sinners seem to be in the condition of

Beloved brethren, this is the last REVIEW we gave several pages from an excellent pamphlet, written in 1843, by J. B. Cook, entitled, "A Sovereign Anointed Church, especially to those of the Baptismal Denomination, relative to the Speedy Coming of Christ." The following is another extract from the same work.

We should have no will of our own, especially in religion. Such was my conviction; but my good name, my situation as pastor, or, what was more, the peace of the church—in truth, everything—required that I should admit the truth, was probably to forfeit the friendship of those whom I had most highly esteemed. Everything of this kind was presented to my mind's eye in all its importance; and much of what was then seen, has been realized; so that I did not rush recklessly into my present position. O, no! the truth never was admitted with a more complete survey of consequences. I did not see anything with the second advent doctrine, in this world, but disgrace and the promised blessing of Jesu On this condition my soul submitted. No, very sincerely, I was constrained to say, that whatever sufferings might be allotted me, I enjoyed enough to compensate for them all. My very soul and body were tormented;—the world was I was almost terrified with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. He had been ever so familiar with me, but now I was every moment exhilarated with the Holy Spirit's influence; never did my heart love God so much. In fact, it seemed to me that I had been a comparative stranger to love. He had been ever so familiar with me, but now I was every moment exhilarated

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have charged you, as well as me, to watch. There are many, however, who seem not to suspect danger of being unprepared; these do not watch with reference to Christ, and the rising light of "going up." They may not have read with attention, that some who mocked at Elijah for saying that Elijah had "gone up," were cursed, and never heard another mention of it in after ages. God has given us one illustration, in each dispensation of the revealed truth, that his people shall be "caught up" to meet the Lord in the air. Elijah was taken up in the chariot of fire, that Elijah in the prophetic, and Jesus in the Christian; yet many make a mock of it. Though ministers may have read, they seem not to have heard it, as if they were those who mocked at Elijah, for saying that Elijah had gone up. It was mocking God, who caused Elijah to be taken up from the earth. It was mocking God, who caused Elijah to be taken up from the earth. The people, who make light of second advent believers' "going up," mock God.

One minister says that he had as lief be found fighting the doctrine of the second advent when Christ comes as not; but I fear he "Father, forgive them, they know not what they do." If my service be not accepted of the Lord, I am the man who is not acceptable, as is not the case with me.

DANGER.—At present, there may be more danger than at any other time. Many have been forewarned, and many have been urged as if irrefragable. If it be a good argument from the point of view of the preachers, the people are not convinced. If it be a good argument from the point of view of the people, it is not convincing. If it be a good argument from the point of view of the people, it is not convincing. If it be a good argument from the point of view of the people, it is not convincing. If it be a good argument from the point of view of the people, it is not convincing. If it be a good argument from the point of view of the people, it is not convincing.

But a portion have held fast the word of the Lord; have not been shaken with trials. They have been strengthened by the word of the Lord, a word of encouragement, a word of comfort, a word of hope. They have been strengthened by the word of the Lord, a word of encouragement, a word of comfort, a word of hope. They have been strengthened by the word of the Lord, a word of encouragement, a word of comfort, a word of hope.

The Advent message, in fulfillment of the first angel, Rev. xiv. 6, 7, arrested the attention of a goodly number of the Lord's ministers, who went forth with the glad tidings of Jesus' coming, cheering the hearts of many, and with this balm of heaven fed the flock. The time of expectation passed, and a period of severe trials has followed, in which many have lost their faith. Some profess faith in the Advent, whose acts show that they are saying in their heart, My Lord delayeth his coming, do not give heed to the word of the Lord. The Advent movement, and look for the Lord's soon coming. The Son of man on the white cloud to reap the harvest of the earth is the next scene in the prophetic discourse of Matt. xxi. 34. The signs of the Second Advent, in the Sun, Moon and Stars; and, fourthly, the second class of the members of the advent movement, are brought into a state of severe trial of faith, are certainly in great danger of acting the part of the evil servant. We do not see good reasons for applying this text to those teachers who have not expected the Lord; while the application to those who have hearts broken at the Advent faith, is natural, and evidently correct.

But we think there has been a mistake in the application of the text to all the servants at the coming of the Lord. He does not represent those ministers who have never looked for the second coming of Christ. Those who have not expected Christ's coming, would have no occasion for saying that he delayed his coming. But those who have looked for him, who have waited for him, as we have been waiting for the time of his coming, and are brought into a state of severe trial of faith, are certainly in great danger of acting the part of the evil servant. We do not see good reasons for applying this text to those teachers who have not expected the Lord; while the application to those who have hearts broken at the Advent faith, is natural, and evidently correct.
still cherish the doctrine of Christ's personal Advent, faith in the soon coming of the Lord. They may Advent people, and Advent ministers, have lost their gives in their hearts, "My Lord delayeth his coming." They have continued their faith, has been disproved as sophistical.' We argued their connection as evidence that the of Dan. viii. with the 2300 days of Dan. ix., with the 2300 days. Mr. Bliss remarks: "The connection of the 70 weeks and the 2300 days. He was, has been an of the literal resurrection of the just, prior to the millennium. And the abandonment of the...the definition of the Sanctuary is to be cleansed by fire teaches that the Sanctuary is to be cleansed by fire and burnt, because they teach and observe the fourth commandment. We hope the Herald will continue...the downward course of the household. This, in a most striking manner, illus...the propagation of the present truth. They are united with those who are drunken with the spirits of this...the Spirit will only aggravate our guilt, un...the truth will only aggravate our guilt, unless its act energy, is one most striking mark of a man's..."An escape from the 2300; and therefore the supposition that it 170 weeks and 2300 days] commenced at a common epoch, it can no more be denied that the longer one ended at the time named, [1843-4:] than that the sun rose this morning." And we would re- mark that the Herald, in supposing that the Bible...10, 28, 31...any man draw back, my soul shall have no pleasure in the event to occur at the end of the days, and not in the time. We like the remark of the Herald, that, "If those periods [70 weeks and 2300 days] commenced at a common epoch, it can no more be denied that the longer one ended at the time named, [1843-4:] than that the sun rose this morning." And we would re- mark that the Bible teaches that the Sanctuary is to be cleansed by fire when Christ comes, is as certainly in error as that the sun will set to-night. Let the Herald takes the scriptural view of the Sanctuary, and it will not be under the necessity of giving up this main pillar of the "original Advent faith." The position of the religious press, in shutting out the doctrine of the Advent, was considered fearful ten years since; there is an almost universal silence; in shutting; out the truth of the Sanctuary, which harmonizes the past, seems a hundred fold more fearful. Rather than...a few of the dangers to which we are exposed.—A few...in the lovers of Jesus' appearing are exposed.—A few...wall will set to-night. Let the...in the sun will set to-night. Let the...dread falling before the attacks of the great enemy of light and truth. Beware of supposing that...exposed to dangers around them, and so be led to believe that our own hearts are right in the sight of God. Look out for deception! Beware of thinking yourself safe, because you are associated with many holy, and are fellowshiped by them.—Is there not great danger here? Let us remember that others may think we are in a fair way to heaven, when God sees we are in the broad road to perdition! In a spiritual meet- ing, a text may be quoted, which some may think...will be made to call the fire of those around us, and so be led to believe that our own hearts are right in the sight of God. Look out for deception! Beware of supposing that we live so near the close of time, it is of no use to employ our talents, property, &c., in trying to diffuse light and...en masse! Beware of supposing yourself in a safe state, be- cause you are under the necessity of throwing down..."A few years hence, it may be that...the face of the entire...people to the course of the universe...the eyes of his fainting, dying people to the course of the truth. We like the remark of the...Beware of supposing that we live so near the close of time, it is of no use to employ our talents, property, &c., in trying to diffuse light and information; it is only a small step to the broad road to perdition!...Herald, in shut down the main pillar of the "original Advent faith." The position of the religious press, in shutting out the doctrine of the Advent, was considered fearful ten years since; there is an almost universal silence; in shutting; out the truth of the Sanctuary, which harmonizes the past, seems a hundred fold more fearful. Rather than...a few of the dangers to which we are exposed.—A few...in the lovers of Jesus' appearing are exposed.—A few...in the sun will set to-night. Let the...dread falling before the attacks of the great enemy of light and truth. Beware of supposing that...exposed to dangers around them, and so be led to believe that our own hearts are right in the sight of God. Look out for deception! 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COMMUNICATIONS.

TRINITY B. HAVEN.

DEAR BRO. WHITE:—Our meeting at Bro. Hast-
ing's in New Iparich N. H., on the third and fourth in- inst., was attended with the divine blessing. The word of the Lord took hold of the mind, and many that were present renewed their covenant to walk in all the requirements of the Gospel rule that they may stand in the Battle in the Day of the Lord.

From New Iparich I went forth, on the third day, to Felloville, Mass., where we had a meeting with the brethren at Bro. Priest's. On our way we called on Elder Heath, and spent a few hours in conversation and prayer with him and his family. He is still examining the third angel's message, and reading the Review. I hope he will soon embrace the message, so that God can use him to gather some of his precious jewels before the dreadful storm of his wrath shall come.

From Felloville we passed to Worcester, and the next morning we left for providence, R. L. Bro. R. Hicks opened his house for public meeting, in which we gave several lectures from the 9th to the 13th inst. The brethren were much strengthened and more fully determined to hold on to the arm of the Lord. A brother who had been examining the Sab-
thath of the Lord, came out fully decided in all the truth. We believe the Lord has some precious jew-
els to be gathered from Providence.

We arrived at Springfield, Mass., where we commenced a series of meetings. Since the conference which you attended here in October, the way has been opening for meetings in new places. In one of these, in the north part of the corporation, we lectured on the first day and evening in the Meth-
church. Here one family decided to keep the Sabbath. In another part of the city, a brother who had been a Catholic by profession, decided to keep the Sabbath. The brethren are exercising themselves more and more to spread, and sound the last message of mercy in their vicinity.

Brr. Daniels and Hunt returned from laboring in West Brookfield and vicinity, in Mass. They found the people anxious to hear the truth. Several have decided to keep the Sabbath; and gave their names for the Review, and wished to be furnished with books on the subject. From S., I passed over the western R. Road to Rochester, N. Y. I thank the Lord for the meeting we had with the church at your house, and the time spent in the heavenly and holy influence that rested down upon us while we were bowed in prayer before the Lord, which inspires me with confidence to believe that the duty performed in the meeting was of divine appropriation. I pray God to strengthen and sustain you in the arduous position you occupy, in connection with your companion and the dear brethren associated with you, in sending out the truth to nourish and strengthen the little flock.

We arrived at Fredonia N. Y., the 23d inst., and spent the Sabbath and First-day, 24th and 25th, in meetings at Fredonia and Naples, with the dear brethren, apostles and good men of old associated with you, in sending out the message of mercy in their vicinity.

DEAR BRO. ROYD.—It is an injunction in the New Testament to speak often one to another, and so much the more as we see the day approaching; and as I do not often have the privilege of meeting with the brethren, it would be a pleasure to say a few words to you.

I see by the Review that the Lord is preparing his people for the kingdom. I glory in the thought, what a day will that be to all who are not found ready and waiting! What! can it be possible that any who have embraced the third angel's message, will be found in that day not ready? Yes: there is a class repre-
sented as not having on the wedding garment. Mon-
entous question, To which class shall I belong? O Lord, guide me, and inspire me with an assurance of your favor, and I shall obtain my crown. O Lord, I have ears to hear and wish to hear more. O that the Lord would direct some of his chosen messengers this way is my prayer.

Brethren, be of good cheer; Christ, our passover, has overcome the world, and down here in the patient waiting time, he says, Fear not little flock; for it is your Father's good pleasure to give you the kingdom. Yours waiting for redemption through Christ.

JOHN ALEXANDER.

Fordstore, VI., Dec. 22d, 1853.

DEAR BRO. SHEFFIELD.

I hope he will soon embrace the message, so that God can use him to gather some of his precious jewels before the dreadful storm of his wrath shall come.

I feel to rejoice that we can bear from one another through the Review, although we shall not all see each other's face, until the coming of the great Redeemer. But how cheering the thought that we shall all meet together then, if faithful ac-
rading to the grace given. Oh, the thought, what a
day will that be to all who are not found ready and waiting! What! can it be possible that any who have embraced the third angel's message, will be found in that day not ready?

I have been trying to do all the God I could with publications, among the people, and am not discour-
lie, although I meet the scoffs and scorn of the en-
s of God, yet I am trying to keep all the commandments of God and the faith of Jesus. The Lord has blessed me many times, and brought me through deep trials, so that I can truly say, The Lord is my helper. What powerful grace are we while engaged in the work that we are engaged in. O gracious thoughts! that soon, very soon, our heavenly High Priest, hav-
ning finished the atonement, will come with all the bright angels to gather his elect. But the question arises in my heart, Is my garment spotless? Shall I share with the saints at the marriage supper of the Lamb?

My sympathv and interest is with the dear saints of the Most High. I rejoice to know that God is re-
fining and purifying his people for the kingdom; and I arise to give praise to the third angel. So loudly and sounding louder, as the world is ripening for the great harvest.

I share with the saints at the marriage supper of the Lamb? I have embraced the third angel's message, will be found in that day not ready? Yes: there is a class repre-
sented as not having on the wedding garment. Mon-
entous question, To which class shall I belong? O Lord, guide me, and inspire me with an assurance of your favor, and I shall obtain my crown.
The Review and Herald.

DEAR BRO. WHITE—The truth is gaining, though silently, in Alleghany county. The leaven is at work, and will, ere long, burst forth in mighty effect. There are honest souls here who will discern the signs of the times, and soon see the fallen state, in which we live. Yes, they have a form but are wanting in faith. Pride and a love of popularity is fast growing upon these, and this will open the eyes of the humble children of the Lord, and upon the right wing of the abominations done in the land. The Lord will work a mark to be set upon such, (Exe. ix. Rev. vii,) which will prove as effectual to them when God delivers every one whose names are written in the book, as the blood of the passover did to the Egyptians when the first-born of Israel. My heart has been glad in finding such, and refreshed like the traveler in the desert, when he finds a green spot and springs of water. Thank the Lord.

Some who have always observed the Sabbath, confess that they view the Advent doctrine in a different light from what they have previously. They begin to see, that instead of the Lord’s coming as a thief upon his children, he has graciously given them time to prepare—time to examine the claims of the Sabbath, and the character of those who are keeping it. If he had come as a thief, we could have had no warning; but he has given them time to examine the reasons why he is near, the signs thereof. He is Lord also of the Sabbath. How near is that? How soon will he come?—the second coming, when the leaves put forth in the spring.

This generation shall not pass till all these things be fulfilled. Many of our number were melted to tears for information. His answer was—No!! one word will bring another. O, the awful blindness of the professed followers of Jesus! It is easy to make each other feel to see how they make void the law of God. I think I saw, in this, the dragon’s ire, manifesting itself against God’s truth.

Myself and family are together striving to keep God’s Sabbath, and all his commandments, and the faith of Jesus. I feel stronger than ever to go ahead against wind and tide, and not be among those who draw back to perdition.

Charles H. "Sister" Avery.

THERE must be a timely warning to the world, so that they will be left without excuse. That day cannot come upon the world as a thief, but as a thief in the dark. Let us remember, that he that is prepared for it, will find a good time together to-day, and the Lord was with us. Many of our number were melted to tears; and even the voice of a child was there heard warning the unconverted one to obtain a token of life, and at the same time, an entrance into the city that hath foundations. It is indeed pleasant to see little children praising the Saviour, and blessed be his adorable name that he has said, "Suffer little children to come unto me." O, who would forbid them? May the Lord help us, dear brethren and sisters, that we may have wisdom and teach them while their minds are young and tender, to love God and keep his commandments.

Yes the warning must be given; every word of the Lord must be fulfilled; and I bless the name of the Lord for the confidence I feel, that all his faithful children will see it, and come into the unity of the faith. The works of Satan himself will be overruled for their good. The old story that it makes no difference whether we believe he is coming or not if we are all prepared, is false. It is necessary to be ready, not to see the coming of the Lord, but to be prepared for it. This generation shall not pass till all these things be fulfilled.

Brethren, let us be faithful a little while longer; the Lord has granted us all the faith that we can make use of, and the promise of the second Advent, is the same as that which the Lord gave to the saints of old. May we all give heed to every word of the Lord, and see that we are prepared to rise with it. May we all give heed to the word of God; and by this we must be purified, or we shall fall. O I do rejoice that ever I heard this heavy, ear-born truth; and by it I hope to be prepared to meet, un预备了, to meet, unprepared, and to meet, prepared for it. May we all give heed to the angel’s voice, and step fast! that we shall be ready to receive the seal of the living God, and be numbered among the righteous when the decree goes forth, "The seal of God’s elect."—Matt. xvi, 27, 28.

MARIA S. ATHERTON.


From Sister Avery.

DEAR BRO. WHITE—On his children, he has graciously given them time to prepare. The first day of the week is the Sabbath, and he has power to make it over to a Christian Sabbath; and because he rose on the first day, he and his disciples ever after met on that day; they never met on the seventh day after that, and could not be shown from the Bible to the contrary.

He then proceeded to show how contemptible and wicked those are who object any thing to the observance of the Resurrection Day—the day that the Sabbath was. He said many other things after this sort, and as he closed, seeing he was going to give no room for remarks, I rose and inquired if I could have the privilege of saying a few words. He answered—Yes! I then said that I would like to ask one or two questions for information. His answer was—No!! one word will bring another.

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Myself and family are together striving to keep God’s Sabbath, and all his commandments, and the faith of Jesus. I feel stronger than ever to go ahead against wind and tide, and not be among those who draw back to perdition.

Norman Reuble.

Woodbury, Y., Dec. 27th, 1853.

From Sister Avery.

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THE REVIEW AND HERALD.

NEW TRACTS.


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