WIN  If I will that he tarry till I come, what is that to thee? Follow thou me. xxi. 21, 22.

"my manner of life from my youth," which is will and the manner in which he studied the holy Scriptures which in all good conscience before God until this day, Miller's Apology and Defense, out being savingly affected by it. I was, however, considered it not presumptuous in me to lay before the Christian public a retrospective view of the whole question, the motives that actuated me, and the Christian, this thy strength shall be: Saith the Saviour, "Follow me!"

WILLIAM MILLER.

The following we take from a small work entitled Fm. Miller's Apology and Defense, published in Boston, 1845. It gives a brief sketch of the experience of this servant of God, and the manner in which he studied the holy Scriptures which will be deeply interesting to many, at least of the readers of the Review.

To all who love the Lord Jesus Christ in sincerity. As all men are responsible to the community for the way they use the public property, the public a right to expect from me, a candid state-ty, has a right - to expect from me, a candid state-

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that it is its own interpreter. I found that by a
comparison of Scripture with history, all the proph-
ecies, as far as they have been fulfilled, had been
fulfilled literally ; that all the various figurative,
cles, as far as they have been fulfilled, had been
explained in their immediate connection, or the
terms in which they were expressed were de-
defined in other portions of the Word, and when thus explained would be found in strict harmony
with such explanation. I was thus satisfied
that the Bible is a system of revealed truths, so
clearly and simply given, that the "wayfaring
man, though a fool, need not err therein."

While thus studying the Scriptures, I became
satisfied, if the prophecies which have been fulfilled
in the past are any criterion by which to judge
of the manner of the fulfillment of those which are
future, that the popular views of the spiritual reign
of Christ, a few thousand years to precede the end
of the world, and the Jewish return, are not sustained
by the word of God; for I found that all the Scrip-
tures on which those favorite theories are based, are as equally expressed as those that were
allegedly fulfilled at the first Advent, or at any other
period in the past. I found it plainly taught in
the Scriptures that Jesus Christ will again descend
to this earth, coming in the clouds of heaven, in all the
gloriousness of his kingdom, and that the coming
of the kingdom and dominion under the whole heaven
will be given to the Holy One of Israel, and the saints of the Most
High, who will possess it forever, even forever and
eral that as the old world perished by the de-
struction of the flood, so the testimonies of the prophecies
should be melted with fervent heat at Christ's coming,
and that the world which the righteous will forever
dwell in, that at his coming the earth will be re-
newed and the dead, as inculcated in Revelation xx, and that
the only millennium taught in the word of God
is the thousand years of the reign of Christ,
from the end of the thousand years of the reign of
Zion will then be finished, her children be deliv-
ered from bondage, and from the power of the
tempter, and the saints will be all presented to God
blameless, without spot or wrinkle in love; that
the bodies of the wicked will then be destroyed,
and their spirits be reserved in prison until their
resurrection and damnation; and that when the
earth is thus regenerated, the righteous raised,
and the wicked destroyed, the earth will come
have come, when his will be done on earth as
it is done in heaven, that the meek will inherit it,
and the kingdom become the saints.** I found
that the only millennium taught in the word of God
is the thousand years of the reign of Christ,
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* See John viii, 3; Acts i, 1; 1 Thess. iv, 16; Rev. 7, 15; Matt. xxiv, 30; Dan. vii, 14, 18, 22, 37; Matt. xxi, 33; Luke xii, 22; xxi, 32, 33; Acts ii, 29; 1 Cor. ix, 25; 2 Tim. iv, 1, 5; James i, 12; 1 Pet. v, 12.

** Pet. iii, 7-10; Jas. i, 17-19; Rev. xxii, 20. 

§ § 2 Pet. iii; Isa. lxv, 17; Rev. xxi, 22; 1 Cor. xiv, 25; 10, 28. 

§ § Dan. vii, 10; Mat. xxv, 19; Rev. xxii, 18. 

§ § 17-14; John iii, 2; 

§ § 3, 4; 1 Cor. x, 14; xxvi, 45; Eph. v, 27; Col. i, 12; 1 Thess. iii, 13; Heb. ii, 13-15; Jude 24; Rev. x, 1-5. 

§ § Ps. cxiv, 1; Matt. xxv, 19; 1 Thess. iv, 16; Rev. xxi, 22. 

§ § 7, 2 Pet. ii, 17; 1 Thess. v, 1; Jude v, 14, 15; Rev. xv, 13, 15; Ps. xlv, 10-13; 2 Cor. v, 5, 19, 21; Prov. ii, 11, 22, 23; xi, 21; Matt. xvi, 10; 1 Thess. iv, 13; xii, 2; Gal. iii, 19, 20; 1 Thess. iv, 14, 15; 1 Cor. xiv, 28; 2 Thess. xii, 1, 8. 

§§ 17 Rev. 2-7. 

§§ Matt. xxiv, 26; xxv, 31; xxvi, 14; Dan. vii, 21, 22; 2 Thess. ii, 8.
settled in my conclusions, and began to wait, and watch, and pray for my Saviour’s coming.

The question of duty.

With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled at no distant time, the Editor came home to me with mighty power regarding the necessity of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so reform’d in view of the gloomy prospect, that it would not only be necessary to present it, for them to receive it. My great fear was, that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest by some possibility I should be in error, and be the means of misleading any.

The New York Baptist Association held their fifty-third anniversary in the meeting house of the Berea Baptist Church, N. Y., on Tuesday and Wednesday, May 30 and 31, 1843. Their Circuit-Wheelock, pastor of the church worshipping in sixteenth-street, is specially appropriate to the present time. It is truly refreshing. We copy it as specimens: "The three branches are three days," he said, "the traveler catches of a splendid mansion, through the thick foliage of the trees that surround it. Now his eye lights upon a pillar, a corin, a window, a corner; and from these, his imagination forms for the entire structure. So it is with that glorious body after which the saints are longing, and an indefinite view of which is presented in such passages as we quote.

It is not by the paintings of the imagination merely that God has left us to ascertain what will be the appearance of our glorious bodies. He has given us a pattern in the glorious body of our Lord Jesus Christ. This was submitted to the inspection of the eye-witnesses on the holy mount of transfiguration. The Scriptures teach us that wonderful scene was designed as a kind of ministration of the glory of the future creation to the exemplary body of our blessed Saviour. Certain of the apostles were promised by our Lord that before they died they should see this representation. "For the Son of man shall come in his glory, and all the holy angels with him; and then he shall reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom with power and great glory." This there has not been yet any coming of Christ with his angels, when he was rewarded every man according to his works.

Jesus promised this promise to those disciples in a metaphor. Metaphors are often employed thus by the sacred writers. Take the following as specimens: "The three branches are three days," i.e., represent three days. "The seven empty ears, blasted by the east wind, shall be seven years of famine." Epphunist is a cake unturned. All flesh is grass—surely the people are grass. Take, eat, this is my body—this cup is my blood. I am the true vine—my Father is the husbandman. The outburst of a fire, a world of indignation. Whoso hath his brother a murderer. The seven stars are the seven angels of the seven churches: and the seven candlesticks which thou seest are the seven churches. I say unto you, Verily I say unto you, there be some standing here who shall not taste of death till they see (a representation of) the Son of man coming in his kingdom. After six days, that representation was given them in the transfiguration of their Lord.

Peter was one of the favored three who was permitted to be an eye-witness of his majesty on that memorable occasion. In his second epistle, that it was a representation of that glorious advent of Christ, which is joyfully anticipated by all true evangelical Christians. He asserted his brethren that the account, which it appears in the Bible, is as the spider and the fly, as the awful exhibition of Christ’s transfiguration, was entirely unlike the incredible, fabulous stories the heathen had invented and published concerning their gods: stories, which we have no other means of knowing, but said be, we were eye-witnesses.

We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. We were not of those who were removed from God the Father glory and honor, when there came such a voice to him from the exalted glory. This is my beloved Son in whom I am well pleased. We had beheld him, as we were when we were with him in the holy mount." Peter is particular in defining the time and the place of this marvelous exhibition; and applies to it the same metaphoric name that was given it by the Saviour, "the coming of our Lord." That is, a representation of his coming. By the transfiguration, then, Jesus meant to show us the splendor of his glory, and to call all men to accompany him when he comes to judge the world.

As to the glorious body he exhibited to Peter, James, and John, on the holy mount, the Evangelists say, "The fashion of his countenance was altered, and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them: his raiment was white and glistening, white as the light." This was the glorious body, which he speaks of in his gospel. "And we beheld his glory, (said he,) the glory as of the only begotten of the Father." In the book of Revelations, an account is given of Christ again appearing in his body. It is mentioned that he shall come with Ten Thousand of his saints, and that he shall glitter in white, while he declares, "It doth not yet appear what he shall be," so far are these illustrations from exhibiting the splendor of his future glory.

And yet, amazing thought! Beloved, this is the glory with which our bodies will be invested when the work of our redemption shall be consummated in the day of our next adoption! For when he who is our life shall appear, then shall we appear with him in glory. We know that when he shall appear, we shall be like him. He shall change our vile body, and fashion it like unto his glorious body. The apostle says, "We shall also bear the image of the heavenly." O wondrous prospect! Matchless grace! Blessed hope! Yes, we are "looking for that blessed hope, and the glorious appearing of our Saviour Jesus Christ! when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day. We groan within ourselves waiting for the adoption, to wit, the redemption of our bodies. God, in the work of redemption, begins it upon earth for the manifestation of the Sons of God. His angels, when he rewarded every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom with power and great glory."

The apostles had both seen our Lord in his glory, and as they had learned by revelation that he purposed to invest the bodies of his precious saints with a similar glory, we believe they would rejoice at the prospect of being clothed with the same celestial vesture that is described in so many particulars by the sacred writers. The bright and glorious objects in nature are employed to paint its glory; but even these are regarded by an eye-witness as altogether inadequate. Soaring above the sun, he says, "the rejoicing and trembling of the people." Soaring above the sun, he says, "the rejoicing and trembling of the people." Soaring above the sun, he says, "the rejoicing and trembling of the people." Soaring above the sun, he says, "the rejoicing and trembling of the people."
The thoughts of such amazing bliss, Yes, and before we rise
The thoughts of such amazing bliss, Should constant joys create.
In view of such a prospect, how the disciple wasters away with disease, and sinking into the grave; or the poor saint pining in want, and clothed in rags, or groaning under persecution, should exult in joyful triumph! What consolation should the bereaved derive from this subject, when they resign to dust the remains of beloved friends? What solemn admonition does it give the unconverted, whose bodies in that dread day, will "come forth with shame and everlasting contempt," when they will see the righteous shining forth as the sun in the kingdom of their Father — Mid-Cry — 1848.

The Spirit of Holiness.—An unknown author says: — At Ellwell, England, there is a fountain of pure water running directly through the dirty water, the one not mixing at all with the other. The current from the spring was too powerful to permit the defiled water to reach the fountain. What a beautiful emblem of the way the pure and holy pass through the world! Purified by the divine grace, and impelled onwards by the active spirit of holiness, he passes through the world without mixing with its pollution.
name of "Adventists" (but we doubt the propriety of claiming such a name) certainly that class who have given up the name of the original Advent faith as taught by Wm. Miller, and now regard as error and delusive, the very messages and influencing which called them from the churches and made them a distinct people, should be the very last to claim the name of Adventists! And the Saviour, who stands on the very capstone of the original Advent faith, therefore do not reject the past movements on this great question, which have called out a people to prepare for the coming of the Lord. And as to the great fundamental doctrines taught by Wm. Miller, they are as palpable and near as the dew is in the morning, and we claim all the light of past time on this glorious theme, and cherish it as from Heaven. And we cheerfully let the providence of God, and plain Bible testimony correct our past view of the Sanctuary, and give us a more harmonious system of truth, and a firmer basis of faith.

While the Advent Review occupies its present position, it may be expected that its columns will be enriched with spirited articles upon the Second Advent from the pens of Wm. Miller, Litch, Veth, H. Stevens and others, written ten or twelve years since.

The Sabbath.

A young brother writing from Vermont asks the following questions:--

1. Did the early Christians keep one day? (If so, which?) or did they keep both? I wish to arrive at the truth, but do not wish to be too hasty in deciding. Wm. Miller favored one day, but does it make the subject sufficiently clear without examination of the early writers?

It is not a little strange to see persons on a subject of such importance as the Sabbath of the Lord our God, laying aside all other testimony and appealing for decision to what are called the "early writers." It seems to matter not what may be the teachings of Christ and his apostles, but men with a reverential regard to the written word, fix on their own devices, seeming as though they were dependent on them, not only for all truth, but for salvation even, and before a decision can be made, their testimony must be consulted. We write not thus to convey the idea that there were early Christians who kept the first day of the week instead of the seventh, as the Sabbath, whose testimony on that point would be against us; for we deny that there were any such cases; but we write thus because the early writers have nothing to do in settling this question. The Sabbath was to be observed not on the first day, but the seventh.

If the Sabbath was observed by the early Christians, would not the historian have recorded it? We have nothing to do in settling this question. The Sabbath has never been a mystery. The early Christians who kept the first day of the week instead of the seventh, as the Sabbath, whose testimony on that point would be against us; for we deny that there were any such cases; but we write thus because the early writers have nothing to do in settling this question. The Sabbath was to be observed not on the first day, but the seventh. If the Sabbath was observed by the early Christians, would not the historian have recorded it? We have nothing to do in settling this question.

The Sabbath was a weekly memorial of the living God.

"The Sabbath was made for man, and not man for the Sabbath." Therefore the Son of man is Lord also of the Sabbath! Mark 2, 27, 28.

A memorial is that which serves to keep in memory. The Passover and Feast of unleavened bread were kept in memory of the deliverance of the children of Israel from Egyptian bondage, and thus keep in memory their great Deliverer. The Lord's Supper and Baptism were given to re-echo the history of the death, rise and resurrection of Christ, and thus keep in memory our Lord and Master.

The Sabbath was designed to call to mind Jehovah's Rest on the seventh day, after he had created all things in six, and thus keep in memory the living God, the Creator of the heavens and the earth. It is the great safe-guard against Atheism and Idolatry. If men had always kept the Sabbath, they never could have forgotten God; never would have doubted of his existence; never would have been led to think that he has no interest in the world, 25000 years hence, or ever, unworthy brother in hope.

M. E. CORNELL.

THE SABBATH.

A WEEKLY MEMORIAL OF THE LIVING GOD.

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M. E. CORNELL.

THE REVIEW AND HERALD.
brothers about the middle of June. They are anxious and I tasted that the Lord was truly good, and he I can now say that I can not only hail its week- and I tasted that the Lord was truly good, and he I can now say that I can not only hail its week-
sixty third year, that where truth shall lead we will follow, God being our helper, whether it be in a cloud by day or in a pillar of fire by night.

Youth, the commanding power of God and the faith of Jesus. —Alvarez Pierce. Raymond, Pa., March 9th, 1854.

From Bro. Collins.

DEAR BRO. WHITE:—The state of the cause in the British vicinity is not encouraging. I think that the) are bearing up well, and are ready to do their best to increase the Sabbath, and advent. The signs of the times begin to awaken the people, and there is a cry for help from the town. But to-day say they think there might be good done if some lecturer could come there soon, and give a full course of lectures on the Advent movement. If there is no one to let it be known in the paper when they can come.

I feel more than ever like praying that the Lord would send forth more laborers into the harvest; for the harvest is great and the laborers are few. I want also to be in that place where I shall be able to understand the word of the Lord, and be one to help up the tender sprouts of truth.

Yours for the truth. —ALONZO ABBETT.

Hubbard's Corners, N. Y., Apr. 8th, 1854.

Extracts of Letters.

Bro. C. L. Gilbert writes from Baraboo Sauk Co., Wis., Apr. 2d, 1854:—"We were believers in the second advent, and poured our hearts into it, which is a time we have been trying to live consistently with our profession. How nearly we have approached the millennium. We have had a good many trials to pass through since that time; but the Lord has delivered us from all, and we 'reckon with Paul' that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.

When we came to this place, there was but one family out, and we had no way of hearing the truth except through the newspapers. But all who pretend to be instructed by their teachings, are despised by the popular mind. How many long years the angels have come, and are still coming, with all the lowly wisdom from the fountain of purity; the fountain is now open to all our trying circumstances, and we feel that if we should make an image out of the earth, and causeth the earth, and maketh the beast, &c.

Now turn to chap. xvi, 2, and read about the vials of the fourth and fifth. Take these vials of wrath and judge them. Do you all realize that we are living in a time when we should be on our guard, and trust wholly in God. We would warn them to beware of its influence. The God of truth is not in sinners. He is with the godly, and is in the midst of the people. They have no way of hearing the truth except through the newspapers.

DEAR BRO. WHITE:—We are still striving in this place, to get the victory over every besetment, that we may be enabled to reflect fully and in the image of our lovely Pattern. When I have a sense of the goodness of God, and think how much he has done to save fallen man from utter destruction, that should be a sufficient motive to suffer and to die for rebel man, and when I realize that this was done for me, I feel that I want all the powers of the earth, and all its treasures, to go to my crying brothers, and wish to see others taking hold of the truth, that they may enjoy the same blessings and privileges. Sometimes the way is so full of difficulties that we have suffered nothing in comparison to the sufferings of the dear Saviour.

We had a good refreshing time to-day at our little meeting. There was a goodly number present. The Lord deigns to bless us, when we come together, altho we are a small body. We have all thought too much of the work, earth; for instance, our Sabbath school. We are making all of our theories and put down the Sabbath truth, so that it is hard work to the present truth to do much to- ward beginning to be eclipsed. There was too much of it in our meetings, but if I might judge from the spirit mani-

From Sister Piko.

DEAR BRO. WHITE:—We are still trying to keep all the Sabbath, and have a Sunday school, and we pray that the Lord will bless us now. But all the world is not with us, and we are alone in this, none anywhere in this vicinity believing as we do. They all think we are very foolish to take upon us to be ministers of the gospel rule, the Lord must be our judge. We have thought much of the word, earth; for instance, our Sabbath school. We are making all of our theories and try to support their theory and put down the Sabbath truth, so that it is hard work to the present truth to do much to- toward beginning to be eclipsed. There was too much of it in our meetings, but if I might judge from the spirit mani-

From Sister White.

DEAR BRO. WHITE:—We are still trying to keep all the Sabbath, and have a Sunday school, and we pray that the Lord will bless us now. But all the world is not with us, and we are alone in this, none anywhere in this vicinity believing as we do. They all think we are very foolish to take upon us to be ministers of the gospel rule, the Lord must be our judge. We have thought much of the word, earth; for instance, our Sabbath school. We are making all of our theories and try to support their theory and put down the Sabbath truth, so that it is hard work to the present truth to do much to- toward beginning to be eclipsed. There was too much of it in our meetings, but if I might judge from the spirit mani-
Tribune states that some few weeks ago, the wife of one of his fellow-countrymen, Mr. Henry H. Mitchell, was controlled by a preternatural power, and was seen conversing with a spirit, purporting to be from Mr. Mitchell's father, who had died in 1837. The spirit made itself manifest in the same manner as the anomalous phenomena were brought about in the case of Josiah Swan, a clairvoyed cured by them, she has had no more fits, and she looks better than she has done for many years.

A correspondent of the Vermont Daily Tribune states that the object of the French government was obstructing the River mouth was confirmed by the dispatches of the French government. The information that the Russians were obstructing the River mouth was communicated to the French government by the French government of the United States. The French government has informed the Russian government that it would thus be afforded. He accordingly wrote to the Lyon, January 17th, 1837, that the spirit was controlled by a preternatural power, and was seen conversing with a spirit, purporting to be from Mr. Mitchell's father, who had died in 1837. The spirit made itself manifest in the same manner as the anomalous phenomena were brought about in the case of Josiah Swan, a clairvoyed cured by them, she has had no more fits, and she looks better than she has done for many years.

The Review and Herald.

WE now send out weekly nearly 2100 copies of the REVIEW, which at $1.00 for each subscriber would amount to some over $1000 a year. This would be about $60 a year, which is the lowest rate at which we can send to them in the employ of the press. The stock of labor, stock and provisions have advanced much within a year, which makes it necessary to advance a trifle on the prices of our publications.

The Review.

The Review.

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