

SECOND ADVENT REVIEW, AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."

VOL. I.

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THE SIXTY-NINE WEEKS AND 2300 DAYS.

We are now more than two years past the disputed ground in chronology for the ending of the 2300 days, and some, from the consideration of this fact, admit that they terminated in 1844, but are unwilling to admit the solemn and glorious truths which of necessity follow. Others, to avoid the truths consequent upon the termination of the days in '44, deny the fact of their being ended in the past, and endeavor to remove the landmark of the crucifixion, from the midst, (middle,) of the week of confirmation, back to the end of the sixty-nine weeks.

The false fabric built on this basis was exploded in the spring of 1850. And now some are ready to give up the connection between the eighth and ninth chapters of Daniel, rather than admit the days ended, and the truths which of necessity follow. Others, unwilling to give up the connection of Dan. viii, and ix, yet, to avoid the fact of the days being ended, think it can be clearly proved that the 2300 days and the 6000 years end together. But no proof is even attempted; but another calculation is made from these wrong premises for the ending of the 2300 days in the spring of 1851. Then the calculation based upon the crucifixion being at the end of the sixty-nine weeks, somehow or other, is made to stretch forward one year from the spring of 1850, to the spring of 1851. But this calculation is certain to fail. The pretended argument for removing the crucifixion from the middle of the week of confirmation, back to the end of the sixty-nine weeks, is Heb. ix, 16, 17. "For," say they, "a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." To this pretended argument, we reply, that the *manifestation* of the MESSIAH, his death as a testator, and his testament to come in force are separate events, one following the other in order. Paul, in Heb. ix, 16, 17, uses a common business transaction, familiar to us all, to illustrate the confirmation and bringing into force the new covenant. The figure is as follows. A man executes and confirms his will before witnesses chosen by himself to testify to the same after his death. Then after the testator dies, the witnesses are called upon to testify concerning the will, and the will is annulled, made void, or *confirmed* and established according to the testimony in the case. Then after this it takes effect and becomes of force.

Now let us look at the reality illustrated in this figure. And first Jesus is *anointed* and *manifested* as the Messiah, at the end of the sixty-nine weeks, as we shall hereafter show. He then confirms the covenant before witnesses, (chosen before of God, see Acts x, 36—41,) three and a half years, then causes the "sacrifice and the oblation to cease," in the middle of the week of confirmation, by dying as the testator. Then after his resurrection he appears to his chosen witnesses, tells them to "wait for the promise of the Father, which saith he, ye have heard of me." "Tarry ye in Jerusalem until ye be endowed with power from on high." "John, indeed baptized with water, but ye shall be baptized with the Holy Ghost not many days hence." This was to qualify them to be suitable witnesses in confirming and establishing his will and testament. Mark this: The new covenant was to be made and confirmed with the house of Israel. On one occasion a Gentile woman petitioned Jesus to have mercy on her, but he would not answer her. His disciples requested him to send her away. He answered them, "I am not sent but to the lost sheep of the house of Israel." He said to the woman, "It is not meet to take the children's

bread and cast it to dogs." And when he sent forth his disciples to preach, he said to them, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." This they strictly adhered to, "preaching the word to none but unto the Jews only," until they had confirmed the covenant three and a half years, which brought them to the end of the week of confirmation. Thus the word "BEGAN to be spoken (three and a half years) by the Lord, and was confirmed unto us (three and a half years) by them that heard him." Heb. ii, 3. At the end of the week, Cornelius and Peter have visions, and while Peter thought on his vision, "the Spirit said unto him, Behold three men seek thee. Arise therefore, and get thee down, and go with them DOUBTING NOTHING, for I have sent them." Thus God made choice of Peter that the Gentiles should first bear the word of the gospel, by his mouth and believe. See Acts xv, 7. And Peter was not disobedient unto the heavenly vision, but went; and when he had come to the house of Cornelius, "he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God hath shewed me that I should not call any man common or unclean."

Here then, for the FIRST TIME, he preached the gospel to the Gentiles, and the result was glorious. But some of Peter's brethren were tried with him for going to the Gentiles. Peter rehearsed the matter from the beginning, and when they had heard him through, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. And Paul and Barnabas also waxing bold, said to the Jews, It was necessary that the word of God should FIRST have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for *salvation unto the ends of the earth*. Under the new covenant dispensation all the families of the world were to be blessed. But the Gentiles were held as strangers and foreigners, until the week of confirming the covenant had expired; then the word was sent to them, and they were permitted to become *fellows citizens* with the saints, and of the household of God.— Here then, at the END of the seventieth week, the new testament comes into full force, and not at the end of the sixty-nine weeks. *Seventy weeks were determined upon the Jews* and their city to finish their transgression, &c., at the end of which the kingdom of God was taken from them, and given to a nation bringing forth the fruits thereof. See Matt. xxi, 43. The sixty-nine weeks were to reach unto the MESSIAH THE PRINCE.

"Know therefore and understand that from the going forth of the commandment to restore and build Jerusalem unto the MESSIAH THE PRINCE shall be seven weeks and three-score and two weeks." MESSIAH signifies ANOINTED. To anoint then, constitutes the MESSIAH the Christ. This is the only definition of the term MESSIAH. The time when God ANOINTED Jesus of Nazareth with the Holy Ghost and with POWER, will mark the termination of the sixty-nine weeks. We will notice a few texts on this point. Acts x, 36—42. "The word which God sent UNTO the CHILDREN OF ISRAEL preaching peace by Jesus Christ, he is Lord of all. That word I say ye know, which was published *throughout all Judea*, and BEGAN from GALILEE, after the Baptism which John preached; how God ANOINTED Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with him, and we are WITNESSES of all things which he did, both in the land of the Jews, and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and shewed him openly; not to all the people, but unto WITNESSES CHOSEN BEFORE of God, even to us, who did eat and drink with him after he rose from the dead. John's testimony is, "And I knew him not: but that he should

be made MANIFEST to ISRAEL, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him.— And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is HE which baptizeth with the Holy Ghost. And I saw and bare record," &c. It is clear that previous to this time Jesus was not known, or manifest to John, nor Israel, as the MESSIAH. Neither do the Scriptures recognize him as the Messiah previous to this point of time. But from this point they begin to recognize him as such. See John i, 41. Andrew said to Simon, We have found the MESSIAH; which is, being interpreted, the Christ. [margin, the ANOINTED.] Again, when Jesus talked with the woman of Samaria at Jacob's well, "The woman saith unto him, I know that MESSIAS cometh, which is called Christ;" "Jesus saith unto her, I that speak unto thee AM HE." John, iv, 25, 26. On another occasion He said to his disciples, "But whom say ye that I am?" "Peter answered, Thou art the CHRIST." He answered Peter, "Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." Matt. xvi, 15—17. And when he was demanded of the high priest whether he was the Christ, "Jesus said I am." Mark xiv, 61, 62. After Jesus was anointed, he was led by the Spirit into the wilderness, being tempted forty days, he then returns in the power of the Spirit (into which he had been anointed) into Galilee, and there was delivered to him the Book of the prophet Esaias, and he opened it and read, "The Spirit of the Lord is upon me, BECAUSE HE HATH ANOINTED me to preach the gospel, &c." Luke iv, 1—18. Here in Galilee is where Jesus BEGAN to preach the gospel of the kingdom of God, saying, THE TIME IS FULFILLED. Mark i, 9—15. Here "the fullness of the time was come, when God sent forth his Son." Gal. iv, 4, "Saying hear ye him," and from this point Jesus began to preach, &c. The sixty-nine weeks was the fullness of the time here fulfilled. For no other time is given to reveal the point of time for the manifestation of the Messiah. From the above considerations it is perfectly clear that the sixty-nine weeks ended when Jesus was anointed with the Holy Ghost and with power and BEGAN to preach the Gospel of the kingdom which was A. D. 27. And he caused "the sacrifice and oblation to cease," in the middle of the seventieth week, by the sacrifice of himself, A. D. 31. And the seventieth week ended when the gospel was sent to the Gentiles, A. D. 34.

The seventy weeks, 490 years, terminate then in A. D. 34, 1810 years added fill up the 2300 years, which terminated in 1844. Amen.

HIRAM EDSON.

THE STANDARD.

When I take a view of all that has been written and published to elucidate and set in order the clear light that now shines with such brilliancy upon "the commandments of God and the testimony of Jesus," or "the law and the testimony," I feel that nothing from my feeble pen can be added to make the light more clear, or potent. There is, however, one idea connected with the present truth, which I do not recollect to have seen written or published.

The Lord hath said by Isaiah, [chap. lxii, 10,] "Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway, gather out the stones, lift up a STANDARD for the people."

From this chapter we learn that God will have a people on the earth, just before he comes with his reward, that he calls "the daughter of Zion," "The holy people, The redeemed of the Lord;" they shall also be called, "Sought out, A city not forsaken." He also says "thou shalt be called by a new name, which the mouth of the Lord shall name." They shall also "be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God." He also says of this people, "Thou shalt no more be termed forsaken; . . . for the Lord delighteth in thee," and "as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee." For this people, just before the Lord comes with his reward, and makes them "a crown of glory," and "a royal diadem," a standard is to be lifted up.

The definition of standard, according to Buterworth, is "a

banner, flag, or colors carried in time of war, an ensign."— Perhaps it may properly be said that no associated body of persons for any length of time maintain their association without a standard. The political, moral, and religious associations, all have a standard around which they rally, and for which they contend. In this chapter the KING OF KINGS commands a standard to be lifted up for a people destined to higher honors than to receive all the crowns of earthly emperors, or the diadems of imperial monarchs. Around this standard the daughter of Zion is to rally, and under this banner she is to "contend earnestly for the faith once delivered to the saints," "until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth." Then shall those who have fought under this standard, "no more be termed forsaken," but they shall be made "a praise in the earth."— Then the Gentiles shall see their righteousness and all kings their glory. Then they shall receive those glorious names, and titles, by which the King of Glory is pleased to designate them.

In view of the glorious results of rallying around, and contending under this standard, I am led to inquire—

I. What is this standard to be lifted up for the people?

II. Who are required to lift it up? and

III. When is this standard to be lifted up?

I. What is the standard? John while in the isle of Patmos, in holy vision, hears the proclamation of three messages to them that dwell on the earth, preparatory for, and leading to the coming of Christ on the "white cloud." This coming is the same as the one mentioned in connection with our text;—"Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him." John in connection with the third and last message, before the appearance of the white cloud, brings to view two classes of persons, each with their appropriate mark, ensign, or standard.— One class pays homage to the "beast and his image," by receiving their mark, or ensign in their forehead, [public profession,] or in their hand, [some of their works,] while the other class utterly refuses to pay any adoration, reverence, or respect for the mark of the beast, and its two-horned dragon-mouthed associate, but choose rather to patiently wait the arrival of the white cloud, and its adorable guest. They take for their standard "the commandments of God," and the testimony or "faith of Jesus." See Rev. xii, 17.

Isaiah [viii, 20] holds up this standard as a true test by which to try all the children of light, and the children of darkness.— "To the law and to the testimony; if they speak not according to this word it is because there is no light in them." John and Isaiah were viewing each the same things. John saw the saints patiently waiting. Isaiah says of the saints, "I will wait upon the Lord, . . . and I will look for him." John views it under the third and last message, just before the reaping time. Isaiah places it after the shut door, where "the testimony" is to be bound up, and "the law" sealed "among my disciples."— [Not among the Gentile world.] This is "the seal of the living God." Rev. vii, 1—3. He also places it just before the wicked are "driven to darkness."

The law and the testimony, or the commandments of God and testimony of Jesus, is the only true standard under which the disciples, or true saints are to rally, preparatory to the battle of the great day. This is the standard to be lifted up to the people, to the daughter of Zion, while the way is prepared, the highway cast up, and the stones and stumbling blocks are cast out.

II. Who are commanded to lift up a standard? The sixth verse says, "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence." Yes, God has a few chosen and tried, whom he has called out and placed upon the battlements, as faithful sentinels, to proclaim the third angel's message, and lift up the standard, and say, "If any man worship the beast, [papal,] or his image," [protestant,] by keeping the day they have instituted for a Sabbath, and neglect to keep the "Sabbath of the Lord our God," he "shall drink of the wine of the wrath of God," soon to be poured out without mixture of mercy. On the other hand blessed are those who patiently wait, and "keep the commandments of God, and the faith of Jesus." They are also saying down here "to the end

of the world," to the daughter of Zion, "Behold thy salvation cometh," &c. See verse 11.

III. When is this standard to be lifted up?

To the same watchmen who are required to lift up the standard, "the Lord hath proclaimed, [where?] unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh," &c., the only appropriate time and place for the cry, just before he comes to reward each as their work shall be.—John introduces the standard under the third and last message, previous to the coming of Christ on the white cloud.

Thus we have a definite and clearly defined standard, and God has chosen watchmen and placed them on the walls, to prepare the way, and lift up and hold out the true standard to the people, and say to the daughter of Zion, Thy King cometh having salvation for all who "keep the commandments of God," and have "the faith of Jesus," and all in their place where the prophets placed them in the order of prophetic events.

O, how brilliant is the light that now illuminates the path that shines more and more even to the perfect day. O ye Laodiceans, awake! awake! and no longer be deceived by those who once were leaders to the Advent flock, but now they tread down the rich pastures, and foul the deep waters with their feet. God says, he will judge between small cattle of lambs and kids, and the great he-goats. [See margin.] What a fearful doom awaits those who have led the flock astray from the true standard. O, be entreated to no longer follow these false leaders, but rally around the true standard, now raised, which is destined to triumph over all others; the standard of King Jesus, around which all must rally if ever they are numbered with the 144,000, which are to stand upon Mount Zion with the Lamb.

O, fly! fly! Tarry not in all the plain. Keep all the commands of God. Not nine only, remember there is *ten* of them, and a breach of one will cut you off from being numbered with those "who keep the commandments of God," and "have right to the tree of life," &c. Also get "the faith," or "testimony of Jesus," by which you may learn his true position in the heavenly Sanctuary, and confess your sins, that they may be blotted out while the day of atonement lasts; for in a few days he will put off his priestly robes, and put on "the garments of vengeance." Then all who are not found under the true standard, sealed with the law, will be ranked under the banner of the enemy, and must feel the withering blast of "the four winds" let loose, and the awful anguish of "the seven last plagues" which are to desolate the earth.

"That awful day will surely come,
The appointed hour makes haste."

DAVID ARNOLD.

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[Letter from Bro. Edson.]

DEAR BRO. WHITE:—Please send me a few more copies of No. 5, containing the article on "the perpetuity of the law of God," by Bro. J. N. Andrews. I have long wanted to see something on this most glorious theme. I fully believe that the two great principles on which ALL the law and the prophets HANG, viz., love to God and our neighbor, have existed parallel with the existence of created intelligences, and have been the great ruling principle of God's government over all his created intelligent beings. Angels have ever been governed by this great principle. Angels which kept not their first estate, but left their own habitation, most certainly violated this great principle of God's government. Cain violated the law of love to his brother, or neighbor. See i John iii, 11, 12. Had not the precept, "Thou shalt not kill," existed, how could Cain have been convicted of evil or sin? "Sin is the transgression of the law," and "where no law is, there is no transgression." God said of Abraham, that he obeyed his voice, and kept his charge, his COMMANDMENTS, his statutes, and his LAWS. (in the broad sense.) And thirty days before the law was spoken from Mount Sinai, the Lord said unto Moses, that he would prove the children of Israel whether they would keep his law or no. And he proved them by sending them manna; but some obeyed not, and the Lord said unto Moses, "How long refuse ye to keep my COMMANDMENTS and my LAWS, (in the broad sense,) for see that the Lord hath given you the Sabbath." Mark this: COMMANDMENTS and LAWS are synonymous terms. O how false the assertion of our opponents, that the law of God never existed

until given from Sinai! It has existed parallel with God himself; and has been, and will be the ruling principle of his government as long as God and his created intelligences exist.—The holy perfect law of God is the principle of his own being, the principle of his right to rule his own creation.

The law of God is the only principle by which he claims superiority over his created intelligent beings, and demands of them love and adoration. To abolish and disannul the law of God would abolish and make void the government of God over all worlds. Talk of abolishing and disannulling and improving the law of God which was already perfect, holy, just and good!! As well talk of abolishing, or improving God's own existence, and the principle of his own being. For the holy, perfect law of God is but the second edition of himself. John has said, "In the beginning was the word, and the word was with God, and the word was God. The same was in the beginning with God." Again, [i John ii, 7,] "The OLD COMMANDMENT (or LAW, for they are synonymous terms) is the word which ye have heard from the BEGINNING." Word, commandment, and law are synonymous terms in these texts. This is clear from the face of the text, viz., "The old commandment is the word, which ye have heard from the beginning." See also Ch. iii, 11, 12, "For this is the message (margin *commandment*) that ye have heard from the beginning, that we should love one another. Not as Cain, &c." Here we have it in clear terms. The message or commandment, or *law of love* to one another, was from the BEGINNING. And who will say that the law of love to God did not exist from the beginning? Well then, on these two HANG ALL THE LAW AND THE PROPHETS. Enoch, Jacob, Joseph and many others were prophets before the law was delivered from Mount Sinai. How could they have hung on the law of love to God, and their neighbor, if no such law existed in their day?

In Jer. xxxi, 31—33, we learn that a new covenant was to be made with the house of Israel, but not according to the covenant made with them in Horeb, when they were led out of Egypt. But the one law is the basis, or foundation of both covenants. This is understood by the text, "I will write MY LAW in their hearts," &c. No idea of making a new law is intimated, and nothing like annulling any portion of it, nor of improving, re-enacting, or making new his law. But the language is, "I will write MY LAW," in broad terms. And we learn [ii Cor. iii, 3] that the law which was the basis of the covenant made in Horeb, and was written in tables of stone, is the same that is written in fleshly tables of the heart, and the one law is the basis of both these covenants. From this fact also we learn that the one perfect law of God, which is holy, just and good, is the basis of a plurality of covenants. How foolish the assertion then of our opponents, that the law of God did not exist until given from Mount Sinai, because it is said in Deut. v, 3, "The Lord made not this covenant with our fathers, but with us, even us who are all of us here alive this day." Oh how clear that all this warfare against the law of God is from the "carnal mind, which is enmity against God and is not subject to the law of God neither indeed can be." "So then they that are in the flesh (or carnally minded) cannot please God. And to be carnally minded is death, but to be *spiritually* minded is life and peace." Paul said, "The law is *spiritual*," and he delighted in, and served the law of God. And David said, "O how love I thy law," and "great peace have they which love thy law and nothing shall offend them." Amen.

HIRAM EDSON.

Port Gilson, (N. Y.) Feb. 22, 1851.

TO CORRESPONDENTS.—1. In writing, let everything of a business nature, such as the names of those who desire to receive the Review and Herald, be put in a place by itself, not mixed up with other matters.

2. Let the name and Post-office address, (*i. e.* the town, County, and State,) be distinctly given. Every letter in each word should be plainly written. Some names are so badly written that we are not able to find them out. Between the name and the address, a comma (,) should always be inserted, that it may be seen what pertains to the name, and what to the address.

3. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.

THE REVIEW AND HERALD.

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

PARIS, MARCH, 1851.

TO IRA FANCHER—Your communication is received. A press of other duties has prevented us from noticing it sooner. Having the fullest conviction that your view of the 2300 days, that they extend to, and terminate this spring, is erroneous, and subversive of the Advent faith, we cannot publish it. If we believed that the 2300 days extended to the Second Advent, and that the cleansing of the Sanctuary was the burning of the world, or the removing of the curse from it, or any portion of it, then we should probably search for the end of the days in the future, or renounce the Advent faith. But there is no evidence that the earth, or any portion of it, is the Sanctuary. You cannot bring one text of Holy Scripture to prove this view of the Sanctuary, so commonly held by Adventists. Do you call to your aid Ex. xv, 17; Ps. lxxviii, 54; and Isa. lxxiii, 18? We assure you that these texts do not prove what they are said to prove. When compared with each other, and with their connections, it will be seen that they alone afford sufficient proof that God's Sanctuary, under the old, or new dispensation, is not the earth or any portion of it. [See Review and Herald No. 4.] We admit that if the earth, or the land of Canaan is the Sanctuary of Dan. viii, 14, then you are right in looking for the termination of the 2300 days in the future. But as there is no Bible proof of it, and as there is abundant evidence that the days have ended, and that the Sanctuary of which Christ is a Minister, or Priest, is now being cleansed, your view is all wrong, and perfectly calculated to ruin those who still adhere to it. It is true that your time will soon expire; but if we judge of the future by the past, we may expect that when this spring passes, some will still endeavor to prolong the 2300 days, and look to some future date for their termination.

We believe that the "Advent Herald" is correct in commencing the 70 weeks and 2300 days B. C. 457, and in placing the crucifixion in the "midst" [middle] of the 70th week, in the spring of A. D. 31; consequently the end of the 70 weeks in the autumn of A. D. 34. You see that this view does not fail to terminate the 2300 days in the autumn of A. D. 1844. You do not fail to see the "nakedness" of their position, while they still adhere to the unscriptural view that this earth, or any portion of it, is the Sanctuary; for they have a blank space of six and a half years, with nothing to cover it. But we assure you that your position is, in reality, no better than that of the "Herald."

With you, we believe that the Bible gives us definite time, and that it was to be understood, and preached, and with it the world was to be warned. But we do not believe that God designed that such work should be made with the 2300 days as has been, since 1844, in setting some six or eight different times for their termination, with little or no evidence. God does not have to mend his work, and do it over again and again. The Angel, with the "everlasting gospel," [Rev. xiv, 6, 7,] who proclaimed "the hour [period or time] of His judgment," did not misunderstand his message from 1840 to 1844. That trumpet of alarm did not give an uncertain sound. That proclamation had all the marks of the work of God, and we are far from admitting that that Angel started with a wrong date, therefore it has become necessary that his message should be corrected some six or eight times!

He that has given us time has also taken care of chronology; and when the right time came, removed the "seal" so that the "vision" might be understood, believed, preached, and the world warned. We did understand the "vision," the right time was proclaimed, and God set his seal to it. Amen.

Do not think us harsh and unchristian when we, honestly and in love, tell you that this work of removing the "land marks," and following on from one point of time to another to find the end of the 2300 days, like a man following his shadow, dishonors the Advent cause, destroys true faith, offends God, and if persisted in, will lead to certain ruin. We invite you to turn your attention to a more excellent way. Once more read the fourteenth chapter of Revelation, and mark well the messages of the first, second, and third Angels. Notice with care the message of the third, which introduced the "commandments of God," which are the ten commandments, and nothing more nor less. Compare this with Chap. xii, 17. "And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the command-

ments of God," &c. A remnant is a small part, and the last end.—Therefore, the remnant of the seed of the woman must be that "little flock," the last end of the church, at the coming of Christ, to whom it is the "Father's good pleasure" to give the "kingdom." The dragon is wroth, because they keep the "commandments of God." You can keep and teach nine of God's immutable laws throughout the length and breadth of the dragon's dominion, yet his wrath will not be kindled, if you leave out the fourth, the one that embraces the Sabbath of the Lord thy God. No one will oppose you in teaching and observing nine of the commandments of God; for they are universally admitted to be binding, and are professedly observed by the churches. But just teach and "do" the fourth commandment, and the dragon's ire is at once stirred against you. Then, we say, that the reason why the dragon was to be wroth with the "remnant," the "little flock" who are waiting for Jesus, is because they were to keep the Sabbath, as well as the other nine commandments of God.

Those who oppose the observance of ALL of the commandments, and call the law of God "a yoke of bondage," a "miserable rickety old law," &c., and give the idea that those who keep it are fallen from grace, and are in the road to perdition, will meet all this again in the Judgment. Hear what the "Alpha and Omega" says of those who "keep the commandments of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." This testimony is worth more to us, than that of all those who hate the Sabbath of the Lord. But it is not our object to dwell on the Sabbath question at this time; we refer you to our publications on this subject, and also the cleansing of the Sanctuary. Compare them with the Scriptures, and we trust you will not fail to see the fulfillment of prophecy in our Advent experience, that the 2300 days have ended, that the Sanctuary in Heaven is now being cleansed, that we are in the time of the third angel's message, and that the Sabbath of the Lord our God should be observed.

The following remarks on the 70 weeks, and the 2300 days, from the "Advent Herald," are full of truth and interest, and should be carefully studied by all our readers. It will be seen that this view establishes one of the main pillars of the present truth.

TO CORRESPONDENTS. W.—Should we receive a communication in which it was earnestly claimed that four and five make ten, backed by arguments, conclusive to the writer, but of no weight to our mind, what would be our duty respecting its publication? It might be claimed that a free interchange of thought might evolve light on the subject, and we might be pained to refuse the friend who wished to see his article in print. Yet could we publish it? Should we do so, it would not only expose his want of comprehension, but would reflect on our own understanding, and show our unfitness for the station in which we are placed, which requires that we detect and expose fallacious reasoning, and give no place to statements which are not facts. * * * As men do not naturally like to be shown to be mistaken, to point out mistakes is no pleasant duty. And as it is always more agreeable to gratify a friend, than to refuse his communication, to reject such is often a painful duty.

"Now the above applies to your, and all the communications we have received, or seen elsewhere, attempting to assign a new date for the termination of the seventy weeks. There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on wrong principles; and a new date must be assigned for their commencement based on better principles.

"Now, that the commencement of the reign of ARTAXERXES LONGIMANUS was B. C. 464-3 is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have all been wrongly calculated. This no one has, or ever will venture to do. Consequently the commencement of his reign cannot be removed from that point.

"The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of ARTAXERXES for the commencement of those weeks. The one is the decree of the seventh year of his reign, and the other, that of the twentieth. From one of these, those four hundred and ninety years must reckon. As his reign began B. C. 464-3, his seventh year must have been B. C. 458-7; and his twentieth B. C. 445-4. If the seventy weeks date from the former, they cannot terminate later than A. D. 34; and if from the latter, they cannot have terminated earlier than A. D. 46-7. Consequently you cannot terminate them in A. D. 41, as you do, without first showing the inaccuracy of the astronomical calculations.

"In addition to the above, sixty-nine of the seventy were to extend to the MESSIAH, the Prince. It does not read that they are to terminate when he is called the Prince, or that he is to begin to be the Prince

when they terminate. They were to extend to the MESSIAH—the words, THE PRINCE, being added to show *who* was signified by the MESSIAH. Sixty-nine weeks of years are four hundred and eighty-three years. Beginning these with the seventh of ARTAXERXES, they extend to A. D. 26-7; dating from the twentieth, they terminate in A. D. 39-40. Was there anything in either of those years which would make the words, 'unto MESSIAH the PRINCE,' appropriate? When JESUS was baptized of JOHN in JORDAN, a voice was heard from heaven acknowledging the SAVIOUR as the SON of GOD, in whom the Father was well pleased. Consequently HE was 'the MESSIAH—the Prince' whose coming had been predicted. With that baptism the SAVIOUR commenced the work of his public ministry—the MESSIAH the Prince had then come, as it was predicted he should at the end of sixty-nine weeks. When he was acknowledged as the Son of God—the MESSIAH—he went into Galilee preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled.' The time then fulfilled, must have been some predicted period. There was no predicted period which could then terminate; but the sixty-nine, or seventy weeks. Did either of these then terminate? We have seen that the former, reckoned from the seventh of ARTAXERXES, as it is fixed by astronomical calculations, would end in A. D. 26-7; and A. D. 27 we find is the precise point of time when the SAVIOUR must have been about thirty years of age, when he was baptized of JOHN, and declared the time fulfilled. At the first passover the SAVIOUR attended, which could not have been later than the spring of his second year, the Jews told him that the temple had then been forty-six years in building; reckoning back forty-six years from A. D. 28, they began B. C. 17, which is the precise year when HEROD began the work of rebuilding the temple. From the eclipse which marked the death of HEROD, before which the SAVIOUR had been born, his birth could not have been later than B. C. 4, which would make him about thirty at the very time of his baptism of JOHN. Such a concurrence of chronological, astronomical, and historical testimony, can only be set aside by testimony still more conclusive.

Your argument that he was not called a prince till after his crucifixion is of no weight; for the Jews could not have crucified "the Prince of life," as PETER accused them, if he was not the Prince of life till after his crucifixion.

* * * "But what was to occur in the *midst* of the week? The 'sacrifice and oblation' was then to cease. Those Jewish ordinances could only cease actually or virtually. They did not actually cease till A. D. 70. They ceased virtually only at the crucifixion: they then ceased to foreshadow the sacrifice then offered. Was that in the *midst* of the week? 3 1-2 years from A. D. 27 bring us to the spring of A. D. 31, where Dr. HALES has demonstrated the crucifixion took place. The week during which the covenant was confirmed, was that in the 'midst' of which the sacrifice and oblation virtually ceased. Consequently it could not extend beyond A. D. 34—the latest time to which seventy weeks from the seventh of ARTAXERXES LONGIMANUS could reach.

"As those chronological points, on which the whole question turns, are unnoticed in your article, to publish it would only tend to throw doubt and uncertainty on that which is well established,—the same as if we should question whether two and two make four."

☞ We have on hand about 200 copies of all the back numbers of the Review and Herald, which we will send to those who wish them.—Those who send in names, should state whether the back numbers are wanted. We hear that some have not received the paper regularly.—Those who have not can be supplied.

The two new works, viz: "The Bible Sabbath," and "Thoughts on the Sabbath and the perpetuity of the Law of God," can be obtained of Bro. Otis Nichols, Dorchester, Mass., or at this place.

THE HYMN BOOK.—We have a few left. Price, 12 for \$1, or 12 1-2 cts. single copy.

The brethren in Western New York can obtain the Chart of Elias Goodwin, Oswego.

THE PAPER.—It may be our duty to say a few words relative to the course we have pursued in sending out the paper. When we began to publish we had but a very small list of names; in fact but few indeed, were then interested in the present truth. We thought best to send the paper to all, whose names were sent in by the brethren, without price. Thus we have continued to do, and God has blessed the effort, far beyond our expectations. But very few papers have been returned, and most every mail brings some new names for our list. Some, however, to whom we send the paper without money or price, seem to manifest quite a sour disposition; but in these days of discord and war, among those who reject the present truth, we may expect to be treated unkindly by some at least. But the cheering accounts, from the brethren, of the work of the Lord, and the spread of truth, fill us with joy, and urge us on in our present work.

Our object in sending out the paper gratuitously has been, that it might immediately be put into the hands of ALL who would read it with

candor. The "Publishing Committee" are all of them destitute of means of their own, therefore, those who are interested in the spread of truth, and are benefited by the publications, will see that the pleasure and blessing of sustaining this cause is theirs. The brethren in this State are generally poor. None in this vicinity own a foot of land, a house, or even a horse. But the cause of publishing has been freely and fully sustained. There has been no lack the year past. God has opened the hearts of a few of the friends of the cause. Some who have no other means to sustain their families and the cause than day labor, have done much. A zeal for the truth is kindled in some hearts that will not be checked, and the cause will be sustained.

But, we ask, is it right that a few self-sacrificing souls should bear the whole expense, and share the whole blessing? Our readers will all answer, that it is not. Mark this: we do not speak of want. If this was any other than the cause of God, we then might have to urge appeal after appeal for help, as is done in other papers. More than a score of brethren have said to us, "If you need means, just let me know it and you shall have it." But shall we call on such free hearted brethren while three-fourths of those who read the Review and Herald have done nothing to support it? We think we should not. We shall therefore expect those who have fully embraced the present truth, and who have not aided in this work, to help us as the Lord has prospered them.—We do not expect help from those who are not fully with us in the present truth; but those who are, will not neglect their duty. W.

PUBLICATIONS.

The calls for publications have probably increased ten fold the last six months. And it seems necessary that quite an amount of means should be immediately expended, not only in publishing new works on the present truth, but in getting out another edition of a number of works which are nearly exhausted. As there are but few laborers in the wide "harvest," and in many places but few to hear the evidences of our position, publications must take the place, in a great measure, of lectures. The brethren that travel cannot tarry long enough, in each place they visit, to spread out before those who have "an ear to hear," one half the Scripture evidence of our position; therefore they must have publications, containing an exposition of our views, to leave with those whose ears and hearts are open to the truth.

We have thought best to circulate all our publications gratuitously. But in doing so there are some things which are unpleasant and wrong which we will name. 1. A few devoted brethren and sisters have made liberal donations in order that the publications might, without money or price, be put into the hands of all those who would read them; while most of those who have been benefited by them have contributed nothing to defray the expenses of publishing. This is not right. Every brother and sister should be forward to do something, "as God has prospered" them. But as the publications are circulated free, and as a few whole-hearted servants of the Lord have sold worldly possessions, or have divided the small amount obtained by day labor, and have freely contributed, so that we have had no occasion to make any call for means, many entirely neglect their duty in this matter.

2. Some seem to use and distribute the publications as if they cost nothing, which is very likely to give the impression, to many, that they are of but little value, hardly worth reading. Therefore, in some cases, at least, they will not be so likely to accomplish good as if sold at a reasonable price. Here we will say, that the folding, stitching, wrapping, &c., has been done by those (some of feeble constitution, who have often labored till past midnight) who have had no other pay than the consciousness of having done what they could for the cause. It can but be a cause of grief to have the publications freely handed out, without price, to those where there is no possible hope of their doing good. Said Jesus, "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you."

We cannot refrain from urging the necessity of having these things, which are unpleasant and certainly wrong, corrected by the brethren.—We have been extremely anxious that all who are searching for truth should have the publications, therefore, in order that the light should at once be set before such, we have thought best to circulate them without price; but it should be done in a judicious manner, and all the friends of the cause should be invited to cast in their mite, to aid in paying for them. If any wish publications to distribute to those who are desirous

of finding and obeying the truth, let them send in their orders, they shall have them; and if any are not able to pay the postage, we will pay it for them.

The present state of the cause certainly calls for a vigorous and united effort of all the brethren and sisters. And it is necessary that gospel order should be sought for, and carried out, in order that the purpose of God be accomplished by us, in letting our "light so shine before" the scattered members of the body of Christ, that they may be led to glorify our Father in heaven, in keeping all his commandments. We are certainly safe in following in the footsteps of the apostles of our Lord Jesus Christ, and in carrying out that system of order introduced by them.— Says St. Paul—

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Upon the first day of the week, let EVERY ONE OF YOU lay by him in store, as God hath prospered him, that there be no gatherings when I come." Cor. xvi, 1, 2.

Now we are quite sure that it would be well pleasing in the sight of the Lord for all our brethren and sisters to act on the plan, (or a similar one,) in raising funds to meet the expenses of publishing, that was introduced by the Apostle for the poor saints. And we will here suggest the propriety of the brethren in every place, once in two or four weeks, collecting what each can spare to aid in publishing. And when forwarded to us, it shall be credited to the church or individuals who send it.

THE WEEKLY SABBATH INSTITUTED AT CREATION AND NOT AT SINAI.

"Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work; But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates;

For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8—11.

These are the words of the fourth commandment, the great Sabbath law, which Jehovah spake from the smoking Mount, and with his finger wrote upon tables of stone. With the divine requirement is also given the reason why the Creator instituted the weekly Rest, which is as follows:—"For [or because] in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it." None can fail to see that the Sabbatic institution is inseparably connected with God's resting on the seventh day of the first week of time, which day he then "blessed" and "sanctified." Therefore, at the close of Creation, God instituted the weekly Rest, a memorial of himself, and gave it to "man," to observe in commemoration of the very day on which the Creator rested.

We are told by those who advocate the no-Sabbath views that the Sabbath was given to commemorate the deliverance of Israel from Egyptian bondage. But this view is not only unscriptural but absurd in the extreme. The deliverance of Israel from Egypt was on the fifteenth day of the month Abib. It was commemorated by its two annual memorials, the passover and the feast of unleavened bread. These institutions were well calculated to call to mind God's wonderful power manifested in bringing Israel from the house of bondage. But a moment's reflection is sufficient to satisfy any reasonable mind that God never designed the weekly Sabbath to commemorate an event which took place on the fifteenth day of the month Abib. God rested on the seventh day after six days of labor. That day of the week he "sanctified" and "blessed."

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3.

It is not possible for the Sabbath to commemorate any event only that which occurred on the last day of the first week of time. What if we should assert that the feast of unleavened bread was designed to commemorate God's Holy Rest at the close of Creation? Certainly none would believe us. Neither should our opponents be believed when they assert that the seventh day Sabbath was designed to commemorate the deliverance from Egypt, which was to be commemorated only once

a year! One is as absurd as the other. It is true that God, after he had brought the natural seed of Abraham out of the house of bondage, reminded them of his Sabbath, and commanded them to observe it; but there is not a word on record to show that it was then instituted. The reason is plain why God, at that time specially enforced the observance of the Sabbath, which is as follows:

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. v, 15.

While the children of Israel were slaves in Egypt they could not keep the sabbath. But they had been from Egypt but thirty days when God reminded them of it, and, in giving the manna, guarded the Sabbath by three standing miracles. See Ex. xvi, 19—30. They were then free, and the only given reason why God at that time commanded them to keep his Sabbath was because he had brought them "out thence through a mighty hand, and by a stretched-out arm; [where they could keep it;] therefore the Lord thy God commanded thee to keep the Sabbath-day." God does not here speak of the Sabbath, as of a new institution. He calls it "the Sabbath," as if speaking of an old institution perfectly understood by the people.

God has given but one reason for the institution of the Sabbath, and that reason shows that it was "made" for the first "man," Adam, and all his posterity.

"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it."

That God instituted the weekly Rest for man to keep in commemoration of his Rest on the seventh day, after he had created the world in six days, is as clear as the noon-day sun. It is one of the most simple and glorious truths of the Bible.

The passover was a memorial for Israel, that they might not forget their wonderful deliverance from Egyptian bondage.— The communion of the body and blood of Christ is a memorial instituted for the church to keep in memory the Lamb of God who suffered and died for us. So the seventh-day Sabbath is a weekly memorial to commemorate God's Rest-day, after he had created the world in six, that man might not forget the living God who made heaven and earth. If man had always observed this memorial, none would have forgotten God, and there never would have been an infidel in the world. How wonderful and wise the plan of Jehovah, laid out in the beginning!— Man was to labor six days, and on the seventh rest from servile labor and care; and by viewing the heavens, the earth, the sea, and all things which were created in six days, he was to call to mind the living God who rested on the seventh.

The passover was to be observed from the time of the deliverance from Egypt, until "Christ our passover" was "sacrificed for us;" the communion was to be observed by the church from the crucifixion, until the Second Advent of Jesus; so the seventh-day Sabbath was designed to be kept from the Creation to, at least, the close of time.

God has "blessed the Sabbath-day and hallowed it" but once, and that was when there was but one man living.

"And God BLESSED the seventh day and SANCTIFIED it; BECAUSE that in it he had rested from all his work which God created and made." Gen. ii, 3.

Mark well the language of that portion of the decalogue which gives the reason for the institution of the Sabbath.— When speaking of the Creation in six days, and the Rest of the seventh, God says, "Wherefore the Lord blessed the Sabbath-day and hallowed it," "Here the seventh day is called 'the Sabbath-day' at the very period when he bestowed his blessing upon it, which was on the seventh day of the first week of time. As we have seen the institution of the Sabbath inseparably connected with God's Rest at the close of Creation, and as the Creator bestowed his blessing upon "the Sabbath-day" but once, and that at Creation, and as he designed the Sabbath for a memorial of himself, that the whole human family might call to mind the living God who made heaven and earth, by following his example and resting on the seventh day, we are now prepared to understand the words of our Saviour when he says, "The Sabbath was made for man."

The word "man" when used as it is here, in its broadest sense, means all mankind. Not the Jews only, but *man*, the

whole race of man, the same as in the following texts: "Man; that is born of a woman is of few days and full of trouble." Job xiv, 1. "Man goeth forth unto his work and to his labor until evening." Ps. civ, 23. "There hath no temptation taken you but such as is common to man." Cor. x, 13. "Man lieth down and riseth not, till the heavens be no more." Job xiv, 12. No one will say that man in these texts means Jews or Christians, for the whole family of Adam is included. In this sense, "The Sabbath was made for man, and not man for the Sabbath." Adam, Noah, Enoch and Abraham were men, therefore the Sabbath was made for them as well as for Abraham's natural seed. We are men, and the Sabbath was made for us.

The entire record of about twenty-five hundred years from the Creation is contained in fifty-two chapters of our Bible, therefore we should not expect that much would be said relative to the weekly Rest during that period of time. But we find early and frequent notices of reckoning by sevens. The term *week* is used in the contract between Jacob and Laban. "Fill her week." Gen. xxix, 27. The word Sabbath not being used in the record of more than two thousand years is no evidence that there was none during that time. At a later period, even in that time when the transgressor of the law of God, was, by the law of Moses, put to death, the word Sabbath is not found in the divine record of about four hundred years.—None will say that there was no Sabbath during that space of time, because it is not mentioned in the record. The word Sabbath being left out of that portion of the Bible which only notices the most important events from the Creation to the deliverance from Egypt, certainly, is not so remarkable as its being left out for hundreds of years when enforced by temporal death.

As there is no intimation given of the institution of the Sabbath only at the close of Creation, and, as Jehovah has so forcibly shown, by the language of the fourth commandment, that the Sabbath of that commandment is inseparably connected with his Rest on the seventh day of the first week of time, we can now clearly see that when Jesus said, "The Sabbath was made for man," he meant for Adam, the first man, and for all his posterity.

We frequently hear it asserted, by those who oppose the Sabbath of the Lord our God, that "the word Sabbath is not mentioned in the Bible, till after the law was given from Mount Sinai; therefore," say they, "it is the Sabbath of the old Jews, and was abolished at the crucifixion, where the Jewish dispensation closed." But any one who has read Ex. xii—xx, ought to know better than to make this statement.

The Sabbath was guarded by three standing miracles in giving the manna, and was kept by Israel, in the wilderness of Sin, thirty days before they came to Sinai. The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. See Ex. xvi, 1. There, in the wilderness of Sin, God gave them bread from heaven, and through Moses reminded them of his Sabbath. They then journeyed to Rephidim, and from Rephidim they came to the desert of Sinai on the fifteenth day of the third month.

Moses was then commanded to sanctify the people, to set bounds around the Mount, and to be "ready against the third day." And on the third day, in the morning, "there were thunders and lightnings, and a thick cloud upon the Mount." And the Lord descended upon it in fire, and from the smoking Mount proclaimed in awful grandeur, the "Royal Law." But, thirty days before Israel saw Mount Sinai, and thirty-two days before they heard the voice of Jehovah repeating to them the ten commandments, both God and Moses speak of the Sabbath as of an old institution well understood by the people.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the Holy Sabbath unto the Lord: bake that ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning. And they laid it up till the morning, as Moses bade; and it did not stink, neither was there any worm therein.

"And Moses said, Eat that to-day; for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none.

"And it came to pass, that there went out some of the people on the

seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. xvi, 22—29.

There is something very interesting in the circumstance of the people gathering two omers of manna on the sixth day.—This seems to have been done without the special direction of Moses or the rulers. And when "the rulers of the congregation came and told Moses," he said unto them, "This is that which the Lord hath said. To-morrow is the rest of the Holy Sabbath unto the Lord." Where had the Lord thus said? at Sinai? Certainly not; for he did not speak the ten commandments till thirty-two days afterward. It is evident that Moses in his reply to the rulers of the congregation, referred to the time when God blessed and sanctified the seventh day at Creation.

But some of the people went out on the seventh day to gather manna, and there was none in the field. This called forth the rebuke from Him who hallowed the seventh day. "How long refuse ye to keep my COMMANDMENTS and my LAWS?—See, for that the Lord hath given you the Sabbath." Here we see that God's commandments and laws existed, and were observed by his people, before he spake them from Mount Sinai.

DEAR BRO. WHITE:—A brief sketch of my last tour west may interest some of the scattered flock. Our conference in Berlin, Conn., Feb. 15 and 16, was very good. Much interest was manifest in the proclamation of the "*present truth*." I believe the Lord set it home on the hearts of children and parents. Some were present and took a part with us that were acquainted with the first and second angel's message, who, I trust will also receive the third, and be found, and known as the restorers of God's Holy Sabbath, in the great and eventful day of the Lord.

We also held meetings in Middletown and East Hampton.—In the first place, several came in to hear our message. At the close of the meeting two of them presented some of their strongest objections to the seventh day Sabbath, and shut door; but they were powerless and did not affect the hearers, because they failed to produce a "thus saith the Lord" to stay up their inferences. The others professed their sincerity relative to the "*present truth*." I hope they will embrace it fully.

In the last place we found two who had been supplied with the papers, and were anxious to hear and ready to say they believed, so far as they had heard. The next Sabbath, (Feb. 22,) I spent with Bro. Waters' family, in East Hamelton, W. N. Y. The Lord refreshed us. In Norwich, (24 miles south,) held meetings at Bro. Burrows. Here we found some hungry starving sheep, two of them wanted the paper sent to them. The types and third angel's message made their past experience so clear, they were anxious for more light. My prayer is, Lord lead them into the whole truth.

In Peterborough, I learned that Gerrit Smith, who is so famed for his beneficent acts to the poor, especially to the liberated colored people, was, with his companion keeping the seventh-day Sabbath, but not in the message of the third Angel, Rev. xiv, 12. He listened a little while, said he must examine the subject, regretted very much that his companion was absent from home, as she was very much interested in the Advent.—Had two meetings here. One Sister, I believe, received the Sabbath in the message, some others seemed deeply impressed.

In Camden, we met with the brethren from Oswego, Scriba, Sterling, and Brookfield. The dear brethren who had been wading through deep trials were much strengthened with the union of the little church from East Hamelton. I trust they will continue to renew their strength. The conference on the Sabbath and first day, (March 1 and 2,) was an interesting, quickening season. Truth seemed to take deep hold on many minds. Quite a number who had been laboring, and struggling for liberty, and freedom from the enemy, were set free in answer to prayer.

In Deveraux, I found Sisters Cady and Brisse hungry for the truth. We had a season of interest with them, and some others. Bro. Brisse, I trust, will have the whole message.

When I arrived in Boston, (March 6,) I learned that Bro. Rhodes had found some that loved the present truth there.

It is very evident, dear brother, even from the facts of this short tour, that God is now gathering his people by ones and twos and threes, from almost every place where the third an-

gel's message is proclaimed, right out of the ranks of our persecuting foes. The old adage among sailors holds good here.—One volunteer is worth ten pressed men. Let us praise God for this growing, cementing, strengthening truth, that is drawing the remnant on to *rock bottom*. This gathering host have nothing to fear. The truth in this last message will make them mighty through God. One that has it will chase a thousand, and two put ten thousand to flight. Amen.

Affectionately yours,

JOSEPH BATES.

Fairhaven, March 9, 1851.

[Letter from Bro. Holt.]

WEST MILTON, N. Y., FEB. 26, 1851.

DEAR BRO. WHITE:—I reached this place one week ago, and found the little company here striving to keep the commandments of God, and the testimony of Jesus.

I commenced going from house to house among those that were interested in the Advent movement in '44, in these towns, Charleston and Ballston. Some came out to the meeting at Bro. Cushman's on the Sabbath, and embraced the truth in full.

Elder Thompson, an old preacher, and one of the first in the Advent, who traveled much with Bro. Miller, and attended the first Second Advent conference in Boston, has, with his wife, embraced the third angel's message. He is very anxious that the papers be sent to him without delay. There are others in this County that I think will embrace the truth. I intend to leave this place to-morrow morning, and go north to Sandy Hill, Fort Ann and Low Hampton.

I never realized the goodness and tender love of God more than I do at the present time. I am anxious to suffer with Jesus, until the voice of God turns our captivity. I am sure that my whole being is identified with the interest of the cause of truth, as it is increasing in power and strength. Some are continually flocking to the standard raised and sustained by the THIRD ANGEL'S MESSAGE.

New light is constantly pouring its welcome rays upon us and around the banner that is hoisted by our Captain, (Jesus,) for the remnant to gather under.

How true it is that we are living in the last time and the last warning voice is raised to arouse the church to a true sense of her obligation to God, and to one another. This is the day that Prophets and Apostles have foretold us of. They looked with intense interest on these precious moments that we are permitted to enjoy, when it is said to Zion, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee."—When the "light of the moon (church) shall be as the light of the sun, and the light of the sun (gospel) shall be seven fold, as the light of seven days, in the day that the Lord bindeth up the breach of his people, and healeth the stroke of their wound." The day that the power and spirit of Elijah is sent to restore all things, and the church to receive the latter rain, and be presented to the Father without spot or wrinkle or any such thing.—When the people that keep the commandments of God are looking for redemption in Israel, for the graves to be opened, and the sleeping millions to arise from their dusty beds. When the voice of the Archangel and the trump of God will be heard, while Jesus, the King of Glory, with all his holy angels will be seen coming down from the Holy City in the cloudy Chariot with its wheels rolling in fire, shouting holy, holy, holy.

How thrilling the thought! My heart melts within me while I contemplate the glorious scene, and the Spirit whispers, how holy ought ye to be seeing ye look for such things.

These things are before us, and we shall soon, if faithful, behold them. May the Lord guide us by his Holy Spirit, and keep us by his power unto the day of redemption is the prayer of your unworthy brother,

GEO. W. HOLT.

[Letter from Bro. Wheeler.]

DEAR BRO. WHITE:—Our conference closed last evening. Bro. Baker, Rhodes, and Smith were present, strong in the present truth. The traveling was very bad and but few were present, except those in this immediate vicinity; but God was with us, by his Spirit in power. The truths connected with the third angel's message were brought out in a very clear and lucid manner, and the hearts of God's dear saints were comforted, and we felt indeed a desire to live by every word of God.—

O, how solemn is the time in which we live! Never did I feel the force of truth as I now do. My whole being seems to be (as it were) wrapt up in this message. And methinks this ought to be the case with every one; for surely all that ever enter the kingdom will be purified and made white through this truth. O for that living faith that leads to action. We need that faith that leads us to obey God in all things. A faith in this truth that fails to lead to an entire consecration of ourselves and all that we possess to God, is not the faith that we need. It will not save. The commandments must be fully kept, and the faith of Jesus we must have, or never enter the rest that remains for the saints. I do feel to praise God for his great love which he has manifested for his dear saints in this place. They are coming out from under the "rubbish;" praise God Zion is rising to sink no more. Glory to his holy name. Soon, yea, very soon will the 144,000 stand on the Mount Zion and sing the new song. Amen.

FREDERICK WHEELER.

Washington, (N. H.) Feb. 16, 1851.

P. S. I should have mentioned that several have embraced the Sabbath, and the third angel's message since you was here. We do feel that our conference will prove a lasting blessing to the cause here.

F. W.

[Letter from Bro. Woodruff.]

DEAR BRO. WHITE—Although a stranger to you in the flesh, I can say of a truth, "we have the same spirit of faith." I praise the Lord, that in his good providence, the "Advent Review" has been put into my hands. (Thanks to that brother who sent it to me.) It has produced in my mind a great clearness on those subjects of which it speaks. Never did I have such clear conceptions of God's holy word and truth as I have had for a few weeks past. I am established, strengthened and settled in the present truth. The word of the Lord is sweet to my taste. That the parable of the ten virgins is fulfilled, down to the shut door at least, I cannot doubt. And that we are now receiving the third angel's message, [Rev. xiv,] I as fully believe.

I left Father and Mother, friends and neighbors, and a whole community around me, at the age of seventeen, (31 years since,) to obey the Sabbath law of Jehovah, and depend upon it, I shall not now withdraw my hand, the Lord being my helper; since Master Jesus will soon be coming in his chariot of fire to translate to heaven the little ones, that have gotten the victory over the beast, and over his image, and over his mark, and over the number of his name. No, not even when the old dragon is wroth and shall muster his armies to war against the remnant which keep the commandments of God and have the testimony of Jesus Christ. But I forbear, lest I weary your patience.

Yours in hope. AZMOND WOODRUFF.

Richland, Oswego Co., (N. Y.) March 10, 1851.

Bro. Holt writes from Half Moon, (N. Y.) March 11, 1851—"I stated in my last that I intended to go north to Sandy Hill, &c.; but I have not been able to get away from Saratoga Co. yet. Bro. Thompson and wife were so blessed in receiving the truth that they were anxious that I should visit others in this vicinity, and would convey me from place to place; so I have been with them, to different places, and the Lord has been with us. A number have received the light, and are rejoicing in it with the whole heart."

We have received an affectionate letter from Bro. J. Lindsey, giving an interesting account of the cause in Melbourne (C. E.) and vicinity.—To hear by Bro. L's letter that we still share the prayers and sympathy of the brethren there, is a cause of devout thanksgiving with us.

LETTERS RECEIVED SINCE FEB. 26.—Otis Nichols; S. W. Rhodes 2; E. L. H. Chamberlain; S. T. Belden; David Arnold; G. W. Holt 2; J. N. Andrews 3; Hiram Edson 2; A. R. Morse; R. R. Chapin; F. M. Shimpet; Joseph Bates; M. E. Gleason; P. D. Lawrence, and Lucinda Woodworth.

RECEIPTS.—J. Lindsey, A. Hazeltine, and Noble Luther, \$1, each; S. Strong and J. Thompson, 50 cents each; H. S. Gurney, \$2; Otis Nichols, \$10; R. R. Chapin, \$2; Elias Goodwin, \$6, one from Sr. Rogers; J. Whitmore, \$3; C. Newton and others, \$5; A. Woodruff, \$1; E. Day, \$1.

FOR THE CHART.—Wm. Hills, \$5; Elias Goodwin, \$5; J. C. Bowles, \$32.