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

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THE WARNING VOICE

—OF—

TIME AND PROPHECY.

BY URIAH SMITH.

O'er all the moral world, where, otherwise,
No light would come, or through its midnight gloom
No cheering ray appear, to dissipate
The darkness, God has set a guiding star—
A luminary bright—whose rays divine
Should pierce the night—the deep'ning shades dispel,
Which o'er the earth in sullen silence brood.
Nay, more, a ray of God's own brightness, sent
Direct to man from off his radiant throne;
That those who gladly should the light receive,
And follow where it led, should here enjoy
A glorious foretaste of the bliss of Heaven.

It is God's Holy Word, immutable,
Through life's bewildering maze alone can guide
The wandering traveler to eternal rest.
Without it, man were lost—lost in the deep,
Dark labyrinth of dread uncertainty—
Where doubts distract, and fearful thoughts arise—
With nought his steps to lead, save the dim lamp
Of human reason, whose misleading flame
Would serve to make the gloom still more profound,
The darkness deeper, and more keenly felt.
But 'twas not God's design to leave man thus,
In error's devious paths, to grope his way;
So, through his Sacred Word, his will revealed,
And pointed out the narrow path, that bright
And brighter shines, e'en to the perfect day.
And none need err therein, nor is this world's
Vain wisdom requisite, or judgment deep,
Or reason proud; for in their loftiest strain,
These all are nought but foolishness with God.
The least the truth may know, so plain it is,
And known and followed, leads us through to Heaven.
Our daily course defined, and duty shown,
Indebted more to mercy infinite,
In that ere His designs he consummates,
Or mighty schemes perfects, or judgments sends
Upon a guilty world—man is forewarned.
And to his chosen ones, the prophets, men
Of holiness and truth—and worthy all
Of favors so divine—he has revealed
The secrets of his purposes and plans.
Yea, in their visions, he removed the veil,
The mysterious veil which o'er the future haugs,
And bade them look far down the stream of time,
Until that stream was in eternity's
Vast ocean lost.—E'en to the day
When this dark, weary, groaning earth, again,
In Eden glory shall rejoice anew;
The curse, the blighting curse, of sin removed,
And all its hideous progeny destroyed;
Until the righteous from all ages saved,
Rejoicing in the glory of their God,
And in eternal life through Christ the Son,

Shall round his throne their songs of triumph raise,
And then go forth—immortal forms and fair—
With shining crowns, and harps of glittering gold,
To dwell for ever on the earth renewed,
And praise for ever their Eternal King.—

And as they, wondering, gazed, and saw events,
Crowding upon events, in order come,
As the last great event drew swiftly on;
And saw mid mighty revolutions, as
They rolled around the world, kingdoms arise
And fall, as others rose and fell, in turn,
Until the last great kingdom was set up,
Which should not be destroyed, nor have an end;
Then troubled, asked they, when these things should be;
And then God gave them time, prophetic time,
That they might know—and so thro' them the world—
The times that God in wisdom had ordained,
His purpose to fulfill and end his plans;
And knowing, thus, might all keep pace with truth.
But man! unthinking man! how prone to err!
And let earth's vain allurements, like a mist,
Obscure the light, and misdirect his steps;
For when the path of truth too close becomes,
Too narrow and too strait, for worldly pride,
And gaudy trappings, vain, with which he loves
To deck his poor, frail tenement of clay,
Full soon he turns aside, to folly clings,
And in his own self-righteousness exclaims:
"I ne'er can think the Bible means, a line
So straight to draw, or standard raise so high;
As for myself, I can see nothing why
I am not with my friends on equal ground,
And just as good—as well prepared for Heaven."
And losing thus his guard, he lets his pride
Pass judgment on God's word, and shape his course;
Makes a criterion of his fellow men,
Instead of truth, by which to judge himself.

But hear him more, though farther yet from right:
"The visions, prophecies, prophetic times,
By prophets written of old, of standing long,
We cannot comprehend, or understand;
To us they're closed and sealed, and deep involved
In an impenetrable mystery;
Expressions figurative, denoting what,
Is something yet for man to ascertain;
Or if, indeed, in meaning literal,
Such a fulfillment we shall ne'er behold;
For what portends it, or proclaims it, what?
Why then in useless toil our strength exhaust,
On secret, hidden things, from which to draw
But idle, groundless theories, at best!
Live up to what of truth we already know;
This doing we are safe, and all is well."
O, peace and safety! Baneful sentiment!
Siren of death to all man's future hope;
For what in worldliness they wish might be,
They to their bosom fondly, blindly hug,
Till forced belief proclaims the phantom true.
'Tis this oft baffles conscience, stops her voice,
And makes men slumber on the verge of death,
Nor rouse themselves to see or know the truth;
Lulled by the Siren song to calm repose.

Has God for nought his secrets, then, revealed?
For nought his word bestowed on man, to guide,
Because in mystery so deeply veiled?
And have his servants prophesied in vain,
And poured their warnings on the empty air,
Since none their meaning or their import know?
Is such God's wisdom, or his judgment such?

Nay! 'tis not so; false reasoning! how absurd!
God is not mocked! nor are his works in vain!
And his eternal truth will stand, unmoved,
Nor in one jot or tittle fail, till heaven
And earth shall pass. Ay, it will triumph;
And as it onward moves, majestic, high,
Sublime, and sheds afar its radiance bright
O'er the dark waves of error, sin and death,
All, all who will, may then the light receive,
All who reject, alone the guilt must bear.
But God will have a people, who, above
The world's wild turmoil and unceasing strife,
By earth-born cares unbound, from passions free,
Shall ever on its bright unfading beams,
Their steady gaze direct, and heed it well.
And who with honest hearts, and pure, fit shrines
For his own precepts—holy, just and good—
Shall with unwearied steps, and fervent zeal,
Press ever on to where it points—to Heaven.
"The wise shall understand;" there it remains,
Bright on the list of his unfailing words;
And though men laugh and mock, and fiercely strive
With worldly wisdom, vain, to prove it false—
In living, flaming characters of light,
It still remains, "The wise shall understand."

Thus spoke the Angel to the Seer beloved:
"O, Daniel, thou, the vision close and seal;
The book shut up, until the time of the end;
For increased shall knowledge be, and to and fro
Shall many run; and then the wicked shall
Do wickedly, and none of them the truth
Shall know; but ah! The wise shall understand."

Time of the end! Time when the day draws near,
In which the finger of Almighty God,
The final period shall place to this
World's history: when the great clock of time,
Probationary time, which now has beat,
For near six thousand years, earth's rapid course,
Shall toll its final hour, and all merge in
The endless cycles of eternity.

Time of the end! Time then above all time,
That man the age should know in which he lives,
And throwing off the garb of worldliness,
A covering of righteousness and truth
Secure, with which to be protected then,
Will well become him in the day of His
Unmingled wrath, and awful vengeance dire,
Which day, appointed, God will surely bring.
For man to thus prepare, is wisdom true,
But folly, worse than folly, to defer.

Time of the end! When is it? Who shall know?
Who would not know, and so in time prepare
For things to come? For man to strive to know,
Is wisdom too; then let us all be wise,
And for ourselves examine, if perchance,
The time foretold is not already here,
And we the very ones for whom to sleep—
On ruin's trembling verge to sleep—is fraught
With danger awful; thus to put far off
The evil day, till like a thief it come,
And take us unawares—the harvest past,
The summer ended, and our souls not saved.
Time of the end! Momentous, solemn time!
When signs and wonders shall be manifest,
To warn a world of its approaching doom.

In the last days, saith God, shall come to pass,
That in the heavens above, and earth beneath,

Great signs will I show forth, and fearful sights,
And wonders strange, in sun, and moon and stars;
For into darkness shall the sun be turned,
The moon her light withhold, the stars from heaven
Shall fall, ere the great day, and notable,
Of God shall come—when in the clouds of heaven
Shall they behold, with power and glory crowned,
The Son of Man descending in his ire.

Now of the fig-tree learn a parable:
When yet her branch is tender, and her leaves
She putteth forth, ye know the Summer's nigh;
So likewise know, when all these things ye see,
The Everlasting Kingdom is at hand.
For verily this generation—which
Shall all these wonders witness—shall not pass
Till all shall be fulfilled; for heaven and earth
May pass; but my words, never can they fail.

Clear are the signs, and plainly, too, foretold;
And who, when he shall see them take, in course,
Their stand amid the records of the past;
And mark what harmony exists between
Events of time and words of prophecy;
Who, then, will not exclaim, "The day is near,
The end approacheth, yea, is at the door."
But do men thus believe? Alas! for truth.
Let history the mournful facts reveal:
There let men look, and looking, be condemned;
There let them read sign after sign fulfilled—
In unison with prophecy, fulfilled—
And then seek out with their devices strange,
What cloak they may to shield their unbelief.
The day has passed, the day of terror, when
The sun his glories veiled, and dim, withdrew
Behind the thick'ning gloom; when darkness rose,
And over mid-day brightness, giant-like,
His sable mantle threw—unfettered then,
With freedom stalked, throughout a frightened land.
And when the night came on, and fair, and full,
Down from her lofty throne, the moon refused
To give her light, the pall of darkness dense,
And denser yet became, e'en to be felt.
And not far back, among the wonders rare,
Of modern times, behold, in bold relief,
The fearful night, when fell the stars from heaven;
As her untimely figs a fig-tree casts,
When fiercely shaken of a mighty wind:
When all the starry hosts, innumerable,
In wild confusion seemed, and sad dismay;
And countless myriads of meteors, bright,
Shot flaming forth, east, west, and north, and south,
Marking their swift career with vivid lines
Of coruscating light, which meeting oft,
All heaven appeared a net-work, bright, of flame,
And earth with floods of dazzling brightness filled.
And what, O, Septic! are those northern fires,
That from earth's icy regions fitful gleam,
And o'er the frozen zone together blend
Their fiery sheets, then to the zenith, dart
Their forked tongues, and, lambent, lick the skies.
And when at Learning's shrine, with firm resolve,
Ye bow devoted, with inquiries deep,
For some fixed law of Nature hidden there,
By which to solve such mysteries as these,
Why is she mute, and all your search in vain?

Thus have the sun, and moon, and stars received
Their mandate from His throne, and terror-clad,
Gone forth to do his bidding; messengers
Of his firm purpose, and unchanging will,
Have they fulfilled their mission, and fulfilled
It well; for as they each appeared, mankind,
Awe-struck and pale, their utter weakness felt,
Their insignificance, and trembling saw
The dreadful warning given; and many then,
The judgment day believed, was close at hand.
Well had they cherished that belief, and taught
Their children so, then had they had the truth.
But no! No sooner is the terror past,
Than they tenacious to their idols cling;
Their idols—Reason and Philosophy—

Which gods with more idolatry they serve,
Than ever heathen worshiped, wood or stone;
To these they cling for aid, and as the signs
Of coming wrath, are, one by one dealt out,
Upon a sleeping world, they straight assign,
What they term natural causes, and explain
By philosophic laws, the wonderful
Phenomena; then to the world exclaim,
"Tis clear, and all can be accounted for,
On scientific principles!" which means,
Interpreted, You're safe, sleep on! sleep on!
Thus poor, proud, feeble man unwilling seems,
To own an act of Heaven's almighty arm;
And doubts that aught within the universe
Can come, that human science cannot grasp,
Or human agency perform.

Here, then,
The nursery lies, of stubborn unbelief,
That springs full soon, rank and blasphemous springs,
Into its vigorous growth; this, the foul nest,
Where infidelity, undaunted, rears,
Her vile, infernal brood, which, harpy-like,
Corrupt the soul of man, blight, and destroy.
But let such learn this truth, ere time shall teach
The bitter lesson, with experience sad,
That all the theories mind can fabricate,
On human bases reared, though fortified
However much by science, or confirmed
By worldly wisdom, or adopted by
Earth's proudest sons—have neither power to change,
Or hasten, or impede, fulfillment sure,
Of written prophecy; and as the signs
Are given, as such, and registered in Heaven,
Though the whole human race their truth deny,
And though all literature combine to prove
Them plain events from natural causes sprung—
In the stern judgment hour, will they rise up,
And witnessing against, condemn a world.

In the day of His preparation, then,
With flaming torches shall the chariots be,
And in the streets shall rage, and one against
Another, in the broadways, justle, they
Shall seem like torches, like the lightning run.
Lo! how fulfilled! Ye, who behold upon
The iron rail, impetuous and swift,
The ponderous train, with fiery steeds, drawn on;
Or in the crowded streets, mark how the tide
Of busy action ceases, till, apace,
The heavy chariots have justled by—
Through every wheel, and bar of polished steel,
Through every breath the panting engine draws,
The Prophet speaketh, and he speaks to you.
These are the chariots, these, with lightning speed,
And flaming torches, which, unanswered, say,
That God's great preparation day is here.

[TO BE CONTINUED.]

THE BEAUTY AND PURITY OF THE CHURCH OF CHRIST,

IN ITS PRIMITIVE STATE, CONSISTED IN ITS SIMPLICITY.

WHEN converts were made to the cross of Christ, out of Judaism, or heathenism, the love they had to their new Master and precious Saviour, was made manifest, in their affection for those, who exhibited a kindred spirit; and in whom was seen the image of Christ, "having like precious faith."

The very fact of becoming a convert to christianity, made a necessity in their case, of separating themselves from an opposing world. The very natural result, of such a state would be, to bind them together, as brethren and sisters of one family, and heirs together of the same promised inheritance, belonging to the same household of faith. With such a spirit and having such hopes, they would keep the unity of the spirit, in the bonds of peace, and the fellowship of the spirit.

The Bible to them, would be the only rule of faith and practice; and their own private judgment, would be the interpreter of the word. A human creed, or an explanation of what God meant, in his message to man, would have been to them an addition to his word. They had no book of discipline and forms to

which they must subscribe, and by which they bound themselves to the party or sect. The word itself, to them, was sufficient "for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." With no other rule to govern them than this word, and so long as they were controlled by and brought under its influence and teachings, just so long would their hearts be knit together, as the hearts of David and Jonathan, and nothing but death could separate them. All such were brethren, and members of one body; and in the fellowship of the spirit, in whatsoever place such kindred spirits were found, there in that place, was to be seen the Church of Christ. Just so long as they had the Spirit of Christ, and were led by the Spirit, just so far were they bound together, and were members of one body; and Christ's body is never divided. If any lost or did not possess the Spirit of Christ, they went out from them, because they were not of them. "They went out that they might be made manifest, that they were not all of us." If any one like Demas should love this present world, he of course, would forsake the assembling together; because with those kindred spirits he now finds no pleasure, and the atmosphere would be too pure, and too holy for a worldly mind. The benevolence of the gospel that reigned in the breasts of the brethren, would be put forth to reclaim a Demas; but if no motives could reclaim him, he would be in all things to them, the church, "as a heathen man, and a publican."

The more pure, and distinct, the truth was exhibited; the more certain, and sure; the effects would be seen, in detecting, and exposing, the hypocrite, and the worldly minded.

Those then, who loved the truth, would run together for the truth's sake; and a withered branch would be scorched by its bright and burning light; and all who possessed the spirit of Demas, would be constrained to go to their own place.

As the churches or sects are now organized, a withered branch, must be retained however worldly the mind may be, if in the externals, he conforms to the standards, and opinions, to which he has subscribed. When the leaven of a worldly spirit has infused itself into the mass of the members of the different sects, it is not to be a matter of wonder, that worldly motives should influence them in their official acts, and demonstrate to the prayerful observer, that they court the approbation of men, and therefore do blunt the sword of the Spirit. Some even in their public bodies, have openly avowed their determinations, to prevent the considerations of certain sins of which some of their members were guilty, because the agitation of the subject would divide their counsels. Esteeming a division in their ranks, a greater evil, than to sacrifice the truth.

Is it a matter of surprise then, that every organized sect in our land as sects have united to oppose the evidence of Christ being near even at the door?—The worldly mindedness of these sects, do not look for such an event as desirable. O how fallen! "how is the gold become dim! how is the most fine gold changed!" "Oh that my head were waters, and mine eyes a fountain of tears; that I might weep day and night, for the slain of the daughter of my people."

Men have deceived themselves, and supposed that religion was in a prosperous state, because the sects are now respected, and their religion spoken well of by the world; forgetting the fact that there has been a woe pronounced against those, of whom all the world shall speak well of; and again, if ye will live godly in Christ Jesus, ye shall suffer persecution.—If there is no persecution, where then is the living godly, if men's hearts are the same as when this truth was uttered. How necessary for the honor of God, that the truth should be vindicated; and if the nominal churches will not; in consequence of their worldliness, suffer it to be done, whilst remaining in their fellowship? how necessary and appropriate that those, who love the truth more than they love these human organizations, (for which they can no where find the authority in the word of God,) should come out of them, and give all their influence against them. This has always been the course of all reformers, and in

order to accomplish much, they have found the necessity of a separation.

On this rock of offence, it is to be feared that some, who have been looking for the bridegroom, will find that the love they have to their church, is greater than their love to the truth, with the suffering, and reproach, which will accompany them in obeying the command, "come out of her, my people." May the Lord give his people wisdom in these last days, when they are to be tried, and purified, and made white; and also remember, that they must never sacrifice principle, and duty; for ease, and the approbation of our fellow men.—*Voice of Truth*, 1844.

THE HOPE OF THE GOSPEL.

Said a lady to a friend, the other day, "sister, what is your hope?"

"My hope?" replied the lady addressed, "why I have a great many hopes—I hope the world will be converted—I hope the Jews will be restored to Palestine—I hope, when I die, I shall go to heaven—really, it is fatiguing to tell all my hopes."

We fear there are many who are thus hoping, and who have not yet the anchor to the soul, that which is the sure and steadfast hope. Peter exhorts, [1 Pet. iii.] be ready always, to give an answer to every man that asketh you, a reason of the hope that is in you, with meekness and fear. Let us see if the Apostle does not explain himself, in this same epistle. He dedicated it to the strangers scattered abroad—elect—and says, Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a *lively hope*, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptable, and undefiled, and that fadeth not away, reserved in heaven, for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." Then, after speaking more particularly of this hope, and alluding to the diligent manner in which the prophets searched into the time, when the hope should change to glad fruition, in the thirteenth verse of the first chapter of his first Epistle, he says: "Be sober and hope to the end, for the grace that is to be brought unto you, at the revelation of Jesus Christ."

Thus it is evident, that the hope, for which we should ever be ready, to give a reason, with meekness and fear, is the hope of the resurrection. It is the hope that Christ will come again and raise the dead—cause them to be satisfied by awaking in his likeness, that they may see him as he is; and be made like him; that they may reign with him on the renovated earth, the kingdom prepared for them from the foundation of the world. The hope is based on the resurrection of Christ, for "God hath begotten us again, unto a lively hope, by the resurrection of Jesus Christ from the dead. And Paul says, "if Christ be not risen, then is our preaching vain, and your faith is vain also: ye are yet in your sins; then also they which are fallen asleep in Christ, are perished, if the dead rise not." So the hope is as sure and steadfast as the Eternal Rock on which it is founded; for, just as sure as Jesus had a resurrection, just so sure all those that sleep in Jesus will God bring with him. "For God hath both raised up the Lord, and will also raise up us, by his own power. We believe, and therefore speak. Knowing that he which raised up the Lord Jesus shall raise us up also, by Jesus, and shall present us with you."

When Peter preached in the temple, and told the Jews that God raised the Prince of life from the dead, "as he spake unto the people, the priests, and the captains of the temple, and the Sadducees, came upon them, being grieved that they taught the people, and preached through Jesus the resurrection from the dead."

The philosophers of Athens encountered Paul; some said, "What will this babbling say?" others, "He seemeth to be a setter-forth of strange gods, because he preached unto them Jesus and the resurrection." Then in his discourse, the Apostle told them, that God had appointed a day, in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all

men, in that he hath raised him from the dead. (So the judgment is as sure as is the resurrection of the Saviour.) And when they heard of the resurrection of the dead, some mocked; and others said, we will hear thee again of this matter.

This was the hope of Paul; when he was brought before the Jewish council, he said, "Of the hope and resurrection of the dead, I am called in question."—And when he answered for himself, before Felix, he confessed that he worshiped the God of his fathers after the way which they call heresy; believing all things which are written in the law and the prophets, and have hope toward God, that there shall be a resurrection of the dead, both of the just and of the unjust. And in his defense before Agrippa, he says, "And now I stand and am judged for the hope of the promise made of God unto our fathers;" and he directly says, "Why should it be thought a thing incredible with you, that God should raise the dead?" So this was the hope of the promise made to the fathers.—And when Paul, as a prisoner, was carried to Rome, where the chief of the Jews were come together, he said, "for the hope of Israel, I am bound with this chain." So the hope of Israel was the hope of the resurrection.

It is otherwise called, the hope of the Gospel. For Paul said to the Colossians, that Jesus would present them, holy and unblamable, and unreprouvable in his sight; if ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel; which ye have heard, and which was preached to every creature under heaven."

Hope is a compound of desire, expectation, and confidence.

The hope of the resurrection is desirable, because at that time, Jesus will come in the glory of his Father, and all his holy angels. For the Lord himself shall descend from heaven, with a shout, with the voice of the Archangel and the trump of God, and the dead in Christ shall rise first; then we also which are alive, and remain, shall be changed in a moment, in the twinkling of an eye, and be caught up to meet him in the air, and so ever be with the Lord. Paul thought it desirable, for he said comfort one another with these words. Then will He gather together in one all things in Christ, both which are in heaven and which are on earth. Jesus thought this hope so desirable, that he made his coming the theme of his last discourse to his disciples, as recorded in the 24th and 25th of Matthew; saying, "When the Son of man is seen coming in the clouds of heaven with power and great glory, he shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other." And (Daniel,) the kingdom and dominion, and the greatness of the kingdom, under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. "Then shall he come to be glorified in his saints, and to be admired in all them that believe in that day."—Is it not desirable to have Jesus glorified? He is at the right hand of God from henceforth, expecting, (looking forward to the time when he shall be glorified, with all the saints,) until his foes become his footstool. then will the saints receive a kingdom, which cannot be moved; then will the redeemed of all ages be made perfect together; then will the glory of the Lord fill the earth as the waters cover the sea.

The promise made of God unto the fathers, and the hope in which they fell asleep, was, that God would raise them from the dead, and bring them into their own land. In Hebrews eleventh, we read, that Abraham sojourned in the land of promise, as in a strange country, dwelling in tabernacles, with Isaac and Jacob, the heirs with him of the same promise. And in the succeeding verse we read, that they looked for a city, which hath foundations, whose builder and maker is God; and died in faith, not having received the promise.

The promise was to be received only by the resurrection, for those that endured as seeing him who is invisible, suffered thus, that they might obtain a better resurrection. For the promise of God was given

to the fathers. Oh, my people, I will open your graves and bring you into the land of Israel—the promised land. Unto which promise, says Paul, our twelve tribes, instantly serving God day and night, hope to come. For which hope's sake, I am accused of the Jews. And as the saints are yet in their graves and died in faith, not having received the land of promise, it is an object of desire to pray God to verify his promise. For the hour is coming, in the which all that are in their graves shall hear his voice, and shall come forth, they that have done good unto (or at) the resurrection of life, and they that have done evil, at the resurrection of damnation.

Those who were slain for the word of God, and for the testimony which they held, are represented as crying, "How long, O Lord, holy and true, dost thou not avenge our blood on them that dwell on the earth?" They were told "that they should rest, yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled." God did not reply, that they must wait until the church had reigned prosperously on earth, without any persecution, a series of ages; (free from persecution, being a token of the end;) he said, "they should rest a little season—just as Daniel was told to rest until the end of the days."

Since then, the patriarchs, prophets and apostles, with all that have died in the faith, "looking for a city that hath foundations," do not receive the promised inheritance, until their graves are opened, and they are brought into the land of Israel, how desirable is the resurrection!

Since the martyrs, those that were slain for the word of God, and the testimony which they held, are not avenged, until Jesus comes with his reward, to give to every man, according as his work shall be, shall we not join in the cry, "How long, O Lord!—How long! Come, Lord Jesus, come quickly!"—Then, when there is opportunity, he will avenge speedily. Again; what ground of expectation have we that this hope will ever be realized?

The word of Jesus, who is ready to judge the quick and dead—his last words were, "Behold I come quickly, and my reward is with me, to give to every man, according as his work shall be." He which testifieth these things saith, surely I come quickly. Even so, come, Lord Jesus. From which assertion we learn, that his coming is certain, near and desirable. Again, he has given us the signs of his coming, and to know, when they are fulfilled, that it is at the doors. The signs have been given, and the Judge standeth at the door. Peter says, the Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us ward, not willing that any should perish. And Paul says, "Yet a little while, and he that shall come, will come, and will not tarry."

Jesus has said that all things must be fulfilled, which were written in the law of Moses and in the prophets, and in the Psalms concerning me. Not only the prophecies of the sufferings of Christ, but the glory that should follow.

Turn to the prophets. They in vision beheld the hope of the promise made to the fathers realized.—They inquired and searched diligently respecting the time, and it was revealed to them. Is there no ground of expectation, that the gospel hope will be speedily realized?

Confidence is an ingredient in hope. What ground for confidence is there in the case? The faithfulness of him who hath promised. He has said, "Let not your heart be troubled; ye believe in God believe also in me." A little while he leaves his saints, but he will return and gather them on the resurrection morning; then their sorrow shall be turned into joy; and their joy shall no man take from them. This must be the confidence of which Paul speaks, when he said, cast not away your confidence, which hath great recompense of reward; that is, the full assurance of the gospel hope—the patient waiting for Christ—the looking for, and hastening unto the day of God—where, in the heavens, being on fire, shall be dissolved, and

the elements shall melt with fervent heat—according to his promise, the looking for a new heavens and a new earth, wherein dwelleth righteousness. It is evident that those who would, by their efforts, convert this earth, not according to the forms of God, and substitute it for the New Earth which God is to create, are not grounded and settled in the faith, but are moved away from the hope of the gospel; the hope that the Jews will be restored, is not the hope of the gospel. Vain and delusive are such fancies. The hope of the gospel is, that Jesus will come and be glorified in all his saints before all who truly love him, shall be quite exiled to the dens and caves of the earth, by that power, the little horn, who is to make war with the saints and prevail against them, until the Ancient of days comes, and judgment is given to the saints of the Most High; and the time comes that the saints possess the kingdom.

We cannot be presented to God by Jesus as holy, unblamable, and unprovable, if we think lightly of this hope of the gospel, for which the early martyrs suffered, that they might reign. And in the very general moving away from the hope of the gospel, is not Jesus saying, "I have somewhat against thee because thou hast left thy first love. Remember, therefore, from whence thou art fallen, and repent, and do the first works. I know thy works, that thou art neither cold nor hot. I would thou wert cold or hot; so then, because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth." Then, if we are among the wanderers from the faith once delivered to the saints, let us humble ourselves before the Lord, and become rooted and grounded in the truth. Let us not suppose that we are rich and increased in goods, when we are poor and miserable in the sight of the Lord. Let us humble ourselves, that in due time we may be exalted.

Above all, let us not mock at those who are established in the hope of the gospel who have turned from dumb idols to serve the living and true God, and wait for his Son from heaven; who, with Paul, strive, if by any means, they may attain unto the resurrection. Let us not say with the ancient philosophers, that they are setters-forth of strange gods; but let us seek rather to possess that hope which will anchor the soul amid all the storms that are raging around us, inasmuch as it is not of earth, but enters into that within the veil.

Let us love the hope of good tidings, for it rests on a coming Saviour. Then, when he shall appear the second time, without sin unto salvation, we shall not be ashamed to meet him, for he will be to us "complete redemption."—*Voice of Truth.*

The Saints' Rest.

How unscriptural were the ideas we cherished before we "were enlightened," respecting the final rest of the saints. We have thought that our everlasting abode would be far from materiality, and a thousand winds of doctrine have been blowing, which have no foundation either in truth or common sense. Thus we have sung of the soul "winging its flight far beyond the regions of space," and there in some region beyond space, spending its eternity in praising God. This idea came from the very fount of spiritualism, and all the glorious descriptions of the New Earth, with all the ideas consequent on their literal fulfillment, have been crowded into it: while we have the plainest evidence that the very earth in which we are "pilgrims and strangers," will be given to "the saints of the Most High, who shall take and possess it for ever, even for ever and ever."

When we have presented a bible view of this subject to many who profess to believe the Bible, we have been charged with making heaven a "vile menagerie." Such a regard for truth has characterized our opponents from the beginning. But the child who puts confidence enough in the word of his Father to believe it all, feasts on the truth, that this earth, so dark—so lonely—so sinful now, will be restored to its original purity. Then, "the morning stars" will sing again, "and all the sons of God will shout for joy."—*Hope of Israel.*

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."
ROCHESTER, THURSDAY, MARCH 17, 1853.

THE SANCTUARY AND 2300 DAYS.

No subject has greater claims on the attention of the Advent people than the Sanctuary and 2300 days of Dan. viii. This has been considered the most important pillar of our faith, and we think that those who will again carefully investigate this subject, will see that it still remains the main pillar in the faith of those who are waiting for the Lord, and are expecting him soon.

According to our best light on chronology, the 2300 days have ended. But if our former view that the Sanctuary is this earth, or a portion of it, and that it is to be cleansed by fire at the coming of Christ, then the days have not ended. One of two things is certain. We have either been in error in dating the 70 weeks from the seventh of Artaxerxes, B. C. 457, or in applying the Sanctuary to the earth, and its cleansing to be accomplished by fire at Christ's coming. If the 2300 days date from B. C. 457, then they terminated in 1844. If they ended there, then we have not formerly fully understood this subject; for no part of this earth was cleansed by fire and restored in 1844. If our former view is correct, that the 2300 days reach to the Second Advent, then they did not commence until more than eight years later than B. C. 457.

Some date the 70 weeks from the twentieth of Artaxerxes. In this case they would terminate thirteen years later than if dated from the seventh. If dated from the seventh, they terminated A. D. 31. If dated from the twentieth, they terminated A. D. 47. But as there was no event that occurred near that time to mark the termination of the seventy weeks, it is useless to urge that they commenced at the twentieth of Artaxerxes.

In the midst [middle] of the 70th week, the "sacrifice and oblation" of the Jews was to cease. This ceased to be of any virtue, when Christ, the antitypical sacrifice, was nailed to the cross. Here is the great way-mark that makes the prophecy sure. Dating from the seventh of Artaxerxes, the middle of the 70th week, (when Christ was crucified,) would fall on the Spring of A. D. 31. In one week there are seven years. From the middle of the 70th week to its close, was three and a half years, which being added to the Spring of A. D. 31, brings us to the Autumn of A. D. 34 for the close of the 70 weeks. Seventy weeks, or 490 years taken from the 2300, leaves 1810, which being added to the Autumn of A. D. 34, the end of the 2300 years is shown to have been in the Autumn of 1844.

The connection of the eighth and ninth chapters of Daniel, or, that the 70 weeks are the first 490 of the 2300 days, never looked clearer than at the present time. We will here state some evidence of their connection.

After Daniel had seen the vision relative to the ram, he-goat, little horn and 2300 days, and sought for its meaning, [Dan. viii, 2-15,] he heard a voice from between the banks of Ulai, which said, "Gabriel, make this man to understand the vision." Verse 17. All will agree that the angel obeyed this voice, and made Daniel understand the vision. Gabriel then explained to Daniel the ram, goat and little horn; but gave him no instruction relative to the 2300 days, where to commence them, and whether they were literal or prophetic. And at the close of this chapter, Daniel says: "I was astonished at the vision, but none understood it." He certainly understood the symbols of the three universal kingdoms; for Gabriel fully explained each of them in verses 16-25. Then what was it that "none understood," at the close of this visit from Gabriel? Answer, *the time.* The angel in this chapter gives no starting point for the 2300 days. Now pass over the ninth chapter, and read the first verse of the tenth. "In the third year of Cyrus king of Persia, a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision." Now Daniel understands the vision,

which the last verse of the eighth chapter states that "none understood." He must have received this "understanding of the vision" in the ninth chapter. The first nineteen verses of the ninth chapter record Daniel's prayer.

The Prophet then says: "Yea while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding; . . . understand the matter, and consider the vision." Verses 20-23.

Now the angel has come to finish what the voice from between the banks of Ulai, commanded him to do, [Chap. ix, 16,] viz: "Gabriel, make this man to understand the vision." Here the Prophet's attention is called to a former vision. He has come to give him "skill and understanding," relative to his vision of 2300 days, for he says: "Understand the matter, and consider the vision." And what are the first words he utters to the Prophet, as he gives him "understanding of the vision," which he declares at the close of the eighth chapter "none understood"? "Seventy weeks are determined [cut off] upon thy people," &c. These weeks, all agree, are 490 years. Cut off from what? Time can only be cut off from time; therefore the 70 weeks are cut off from the 2300 days. Can they be cut off from the 2300 literal days? They cannot. Therefore the days are prophetic, each day for a year.

The angel continues: "Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince shall be seven weeks; and threescore and two weeks," &c. Here the event from which to date the period is given.

Mark the expression: "Seventy weeks are determined upon thy people." "Thy people" here refers to the Jews. Hence, only 490 of the 2300 years belonged to the Jews, and to their Sanctuary. What was left, after the seventy weeks were cut off, for the Jews, must belong to another people, or church, and to the Sanctuary of that other church. It is evident that it belongs to the new covenant, or gospel church, and the new covenant Sanctuary in heaven, of which Christ is the minister.

Now Gabriel has obeyed the command to make Daniel "understand the vision." He did this in part in the eighth chapter. He there explained the symbols of Medo-Persia, Grecia and Rome, yet none understood the vision. But in his visit to the Prophet in chapter nine, he gives a rule by which the days might be known to be years, and also names the event from which the period should be dated. Now the Prophet can say in the first verse of chapter ten: "The time appointed was long, and he understood the thing, and had understanding of the vision." The 70 weeks, then, is the key to unlock the vision of 2300 days, and give us understanding of the matter.

We copy the following from the Journal of Eld. J. V. Himes, published in the *Advent Herald* of Feb. 26th, 1853. In speaking of his visit to Exeter, N. H., he says:

"While in this place some touching recollections were recalled in reference to my first introduction and acquaintance with Father Miller. It was in this place that I first heard him preach, and was introduced to him. He preached on Dan. viii, 13, 14: 'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.' Although I had read his written discourse on this subject, I was not impressed with its harmony and strength until now. He poured forth a flood of light from other scriptures upon every part of his subject, and fully shut me up to the faith, both as to the *manner* and *time* of our Saviour's Second Advent. And although the time has passed without the event being realized, I have never been able to solve the mystery. The connection of the seventy weeks with the 2300 days vision still looks clear, but it cannot be harmonized with the *light* we now have on chronology; but having done our duty,

we wait patiently for the clear light of heaven upon the subject, in expectation of the full and speedy realization of all we ever hoped for in the fulfillment of prophecy, both as to the nature of the events, and the time of their realization, at the end of the days. And we are exhorted in view of this, not to 'cast away our confidence which hath great recompense of reward, for we have need of patience, that after we have done the will of God, we might receive the promise.' So we watch and wait and hope."

We are glad that Eld. H. sees and here acknowledges the connection of the 70 weeks with the 2300 days vision. It is a matter of much regret that the *Herald* of May 23, 1852, should admit that these two periods have different starting points. One object in giving the above extract is to show the present position of the Editor of the *Herald* on this subject.

But what of the "mystery" of which Eld. H. speaks? Can it not be "solved"? May we not understand our present position? Watchman, what of the night? Shall the watchman reply, We are not "able to solve the mystery" relative to the time of night? "The watchman saith, the morning cometh, and also the night: if ye will inquire, inquire ye; return come," Isa. xxi, 12.

But what is this "mystery"? Why, Christ did not come, and the land of Palestine was not cleansed by fire in 1844, where the 2300 days ended, according to our present light on chronology. But did the angel say, Unto 2300 days; then Christ shall come, &c.? Never. "Then shall the Sanctuary be cleansed," are the words of the angel.

Those who taught that Christ would come at the end of the 2300 days, in 1844, inferred that the Sanctuary to be cleansed at the end of the days was the earth, or the land of Palestine. We say "inferred," for we were never able to give one text of plain testimony on the point. It is true that Ex. xv, 17; Ps. lxxviii, 54; Isa. lxiii, 18, are quoted as proof; but they afford none. When read with their connection, they will be seen to refer to the Jewish Sanctuary.—See Bro. Andrews' remarks on these texts in No. 17 of the *Review*, or his Pamphlet, pages 25-27. But we confess that it is a "mystery," that some of our Advent brethren should still hold fast the former view, that the Sanctuary is this earth, or Palestine, and that it is to be cleansed by fire at the coming of Christ, when there is not one text of scripture that favors such a view.

But two things are recognized in the scriptures as God's Sanctuary. 1. The typical Sanctuary of the Jews, or first covenant. 2. The heavenly Sanctuary of which Christ is a minister. This is the new covenant Sanctuary. "Now of the things which we have spoken this is the sum; we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the Sanctuary and of the True Tabernacle, which the Lord pitched, and not man." Heb. viii, 1, 2. Here the two are brought to view, and held in contrast. One, the type, earthly, pitched by man; the other, the antitype, heavenly, "which the Lord pitched." The one was God's Sanctuary, or dwelling place, [Ex. xxv, 8.] during the first covenant, and was cleansed at the close of each year. The other is the greater and more perfect Tabernacle where Christ ministers at "the right hand of the throne of the Majesty in the heavens." This latter Sanctuary is to be cleansed at the termination of the 2300 days.

Here an objection at once arises in the minds of those who have not investigated this subject. They are sometimes apparently disgusted with the idea that there is anything in heaven that needs cleansing. But it may be seen that their difficulty arises from want of knowledge on the point. May we not correctly determine the nature of the cleansing of the antitype in heaven, from the type on earth? Most certainly. The type was cleansed yearly "because of the uncleanness of the children of Israel, and because of their transgressions in all their sins." Lev. xvi, 16. The type, then, was cleansed, not as we would cleanse a room or garment, but from sin. Now hear Paul:—"It was therefore necessary that the patterns [the two holies of the earthly Sanctuary] of things in the heavens should be purified [cleansed] with these;

[blood of beasts;] but the heavenly things themselves [heavenly holy places] with better sacrifices than these." Heb. ix, 23.

Here then is a plain statement that the heavenly Sanctuary was to be purified or cleansed. This can be done only by virtue of the blood of the Son of God, the minister of the True Tabernacle.

We present the plain statement of Heb. ix, 23, and say to those who object on the ground that there can be nothing in heaven to be cleansed, that they must settle the matter with the Apostle. He teaches (1) that the two holy places of the earthly Sanctuary were "patterns" and "figures" of heavenly things, the true holy places of that Sanctuary of which Christ is the minister, and (2) that this heavenly Sanctuary was to be purified or cleansed. The cleansing is of the same nature as that of the earthly, the removal of the sins of God's people.

We say that the subject of the Sanctuary and 2300 days claims the attention of the Advent body at this time, more than any other. The clear light of chronology terminates the days in 1844; but no part of the earth was cleansed then, or since that time. Says J. B. Cook, "I acknowledge that we were mistaken in the time, and I also acknowledge that I do not know how to mend the matter." "Watchman, what of the night?" The watchman saith, I do not know. I thought I once knew the time of night, but was mistaken, and "cannot mend the matter."

The "mystery" lies here: The time was right; but there was a mistake in the event to occur at the end of the days. The *mystery* is in making the words, "Then shall the Sanctuary be cleansed," mean, Then Christ shall come, and burn up the old earth, and give the new heavens and earth. Now just as long as men look to this earth for the Sanctuary, just so long will this glorious theme remain to them a *mystery*.—And the only way that it can be solved, is by the present light on the Sanctuary, which harmonizes the past Advent movement, and shows our present position. For a thorough exposition of this subject, read Bro. Andrews' Pamphlet on the Sanctuary and 2300 days. [To be continued.]

AN EXTRACT

Of a letter from Bro. Wm. Miller, taken from the *Voice of Truth*, of 1845.

"THEN he answered and spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit saith the Lord of hosts. Who art thou, O great mountain? Before Zerubbabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace, unto it. Moreover, the word of the Lord came unto me saying, The hands of Zerubbabel have laid the foundation of this house; his hands shall also finish it: and thou shalt know that the Lord of hosts hath sent me unto you. For who hath despised the day of small things? For they shall rejoice and shall see the plummet in the hand of Zerubbabel with those seven; they are the eyes of the Lord, which run to and fro through the whole earth." Zech. iv, 6-10.

"Will some of our Judaizing brethren tell us how any stones can be added to the building, of which Christ laid the foundation, and is builded by the Spirit, after the cap, or headstone is brought in when he shall descend from heaven with a shout, (1 Thess. iv, 16,) and finish it.

Can carnal Jew and heathen be converted and placed in the same, after the headstone is brought in, and the building is finished at the second coming of Jesus Christ?

"Now let them read Acts iii, 19-24. 'Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshings shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you, whom the heaven must receive, until the times of restitution of all things which God hath spoken by the mouth of his holy prophets, since the world began.—For Moses truly said unto the fathers, A Prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things

whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet, shall be destroyed from among the people.

Yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days.'

"How can they restore the unrepenting and unconverted Jew, or heathen, after Christ comes, whom the heaven must receive until the times of restitution of all things, spoken by the mouth of all the holy prophets since the world began? after every soul is cut off, or destroyed from among the people who will not hear Christ—when he shall come to be admired in all them that believe? 2 Thes. i, 7-10: 'And to you who are troubled, rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day.' Can Judaizers reconcile these texts with their views in a plain and simple manner and agree without comparing notes or views?"

"CONSIDER"

HIM that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds."

While the wise virgins amid the darkness of the midnight hour, are pressing to their saddened hearts the promises, "I will come again and receive you unto myself; that where I am there ye may be also;" "I will see you again, and your heart shall rejoice, and your joy no man taketh from you." "Yet a little while and he that shall come, will come and will not tarry;" &c. There are not wanting sinners to contradict, saying, Where is the promise of his coming, all things continue as they were: those events and phenomena which you regard as signs, have been common to all times; this dark night will pass away and your beloved will not come. And as if all this were not enough, some of high standing in the churches, charge them with dishonesty and wickedness; viz; "Can such men be honest?" One of this class (though not a minister) said the other day to a brother, "You are supremely selfish, in desiring Christ to come and make you immortal. It is my business to obey God, without any anxiety for my own salvation. If I obey God, he is under obligation to save me." The brother's reply was, "It seems to me that it is not supreme selfishness for me to receive with a thankful heart, the unmerited gift which God has freely presented."

But in view of all these things, let the "wise virgins" diligently "consider him that endured such contradiction"—that he "resisted unto blood, striving against sin." Let them not forget the shameful abuse he received from his ungodly neighbors at Nazareth, when they, filled with wrath, rose up and thrust him out of their city, and would have destroyed him, if their vengeance could have found means. He had lived quietly among them—been industrious in his calling—and blameless in his life; yet, when he came to read and to explain to them the Scriptures, the power of his word stirred their deepest revenge. See Luke iv, 16. Let them consider the wicked plot laid by the leading men in the Church for the purpose of bringing him under "the power and authority of the governor." Luke xx, 20. The ridiculous argument of the Sadducees against the resurrection of the body. Luke xxvii, 5. That desperate mob, armed with "swords and staves," and provided with "lanterns and torches," and headed by a professed minister—and that most shameful of all trials, in which, envying, spitting, and mocking, were fully mingled.—[Brethren, none of us have received this; if we should, may it be with the meekness and gentleness of Christ.] Let the wise virgins consider well this Jesus, and the opposition he received from professed friends and open enemies, lest ye be wearied and faint in your minds. Let your faith and hope be in God, that they may never fail.—*Voice of Truth*.

If Christ is your Lawgiver, who is your Mediator?

THOSE who are unwilling to obey the fourth commandment of God, are often heard exclaiming, "Christ is my lawgiver." With them sin is the transgression of the law of Christ, and the commandments of God are the commandments of Jesus.

An Apostle says, There is one lawgiver, who is able to save and to destroy. James iv, 12. Who is that one lawgiver? Do you say it is Jesus? Who then is your mediator? Paul says, There is one God, and one mediator between God and men, the man Christ Jesus. 2 Tim. iii, 5. A mediator or intercessor is one that acts between two parties—the offended and the offender—to effect a reconciliation.—Jesus, our mediator, died to answer the just demands of his Father's violated law. Can man be reconciled to God by this sacrifice, and not return to the keeping of that law? If he can, then all are reconciled—all are saved.

Another Apostle declares, that, "Sin is the transgression of the law." 1 John iii, 4. Does he mean the law of Christ? Let us inquire a little further of the same Apostle. Chap. ii, 1. "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate (with whom?—With Jesus? No, no; but) with the Father, Jesus Christ the righteous." It is clear then that those who acknowledge no lawgiver but Christ, have no advocate; and it is to be feared, that those who have no advocate will be lost.

Dear reader, you who desire salvation, think on these things.

R. F. COTTRELL.

Mill Grove, Feb. 23d, 1853.

LETTERS.

From Bro. Hamilton.

DEAR BRO. WHITE:—I feel desirous to contribute something, if it is but a mite, to cheer the hearts of God's scattered remnant, that are striving to keep all his commandments, and are rejoicing in the faith of Jesus; for I can truly say that the soul-stirring epistles of my dear brethren and sisters, as they come to me through the welcome messenger, the *Review*, causes our hearts to be enlarged with love in return, towards God and towards them. O, I feel to praise the Lord, that I have been permitted to live to see so much truth as is now shining forth in these last days from his precious word. Our experience has been short, when compared with the most of you in the glorious doctrine of the Second Advent of our Lord. Therefore, we have not experienced many of the trials of faith that you have passed through, though we think we can see the hand of the Lord in them. It was not until the Fall of 1849 that myself and wife were blessed with the privilege of hearing the glorious doctrine proclaimed by the first and second angel's messages. And with these glorious truths came the truth which reveals so clearly that man is mortal, and that immortality is a gift of God through our Lord Jesus Christ; and that Jesus must come before his children can have immortality. And we felt that we could then pray with the Spirit, and with the understanding, come Lord Jesus, come quickly. And in these blessed truths, we were still rejoicing when the Lord sent his servants to us, a little more than a year since with the third angel's message.

O how much reason we have to love and praise God for his mercy to us; his mercy endureth forever. O, I had not known sin, but by the law, but when the commandment came, sin revived, and I died.—But, bless the Lord we feel that we can now say the law is holy, and the commandment holy just and good; that we delight in them, and are striving to keep them, the fourth not excepted.

And there are now six of us in this vicinity, that are striving to keep all the commandments of God, and the faith of Jesus, that we may have right to the tree of life, and enter in through the gates into the city. Our hearts have been made glad again, by the coming of our brethren among us, giving meat in due season. We feel that the labors of Brn.

Loughborough, and Edson, have been blessed among us. The faith of God's children have been greatly strengthened, their lamps trimmed anew, and their lights shining more clear. After the meetings closed here, Bro. and Sr. Miller accompanied our brethren eighteen miles, to Gerry, to Bro. Stephen Pratt's, myself and wife joining. The next day we held three meetings, those present seemed to pay good attention to the word spoken. May the Lord bless the seed sown. From Gerry we all went to Busti, thirteen miles further, where we held meetings Sabbath and First-day, and the Spirit of the Lord attended the preaching of the word, and the prayer meeting held on Sabbath morning was one of those rich and heavenly seasons, where the holy Spirit runs from heart to heart, and the place is made solemn by the presence of God. The Spirit remained with us through our meetings, and the prejudices of many were removed, and their objections taken away, and they left to fall upon the word of God. May the Lord by his Spirit guide their minds into the truth, that they may turn their feet into his testimonies, and make haste to keep his commandments.

O, dear brethren and sisters, what a blessed hope is ours. Well might David say, "great peace have they that love thy law, and nothing shall offend them."—Ps. cxix, 165. May that holy law be written in our hearts, that we may be actuated by its holy principles, that we may realize the day in which we live, that it is a day of strong temptation, a day of thick darkness, when the love of many are waxing cold because iniquity abounds; but God is the hope of his people. O, if we put our trust in him, his grace will be sufficient for us. I long to meet you all in the kingdom, where there will be no opposition to God's truth.

Yours in love, waiting for redemption till Jesus shall come,

J. HAMILTON.

Fredonia, N. Y., March 6th, 1853.

From Bro. Paine.

DEAR BRO. WHITE:—I will inform you, and the dear, scattered flock, of my attachment to the truth, emanating from God, through the medium of his blessed Word. On the 10th of July, 1852, under the reign of grace, with decision of mind, I hoisted the holy star-spangled flag of the fourth commandment, to the top gallant mast head, destined to remain, and from thence, to wave in the breeze, and fresh gales of gospel truth, subject to the beholder's approval or scorn, until our hope is consummated.

The Sabbath question is plain and clear, together with the subject of the Sanctuary. I have been much blessed in the observance of the holy Sabbath. The opposers of the third angel's message, in this region, I fear, are doing their last work. I am satisfied that the truth of the last message is drawing a line of separation between the lovers of truth, and those we have loved. O, I would that the eye-salve might be applied to their eyes, and cause the scales to fall, so "that they may behold wondrous things out of God's law." We must possess holy hearts in order to keep the commandments of God—"Israelites, indeed, in whom is no guile." We are thankful to our God, that he has sent his servants to dig us out of the rubbish of error, into the sunshine of truth. My companion and two daughters are with me in the truth.

Bro. Bates called on us recently, and gave one lecture, and meat in due season was presented. But our neighbors (being professed Adventists) had no appetite to receive it; their stomachs being so foul with error. But they were zealous in opposition to truth. I accompanied Bro. Bates to Barre, called on Bro. Newcomb, Cleveland, who was sick. His physician, a few days previous, remarked, that he might live a week or ten days. He was inclined to receive the Sabbath truth, being honest in heart, and an Advent in the past. And having faith in the skill of the Great Physician, and in the use of the means which James directs, he requested Bro. Bates to present his case.—And in answer to the prayer of faith, the healing power was manifest. And praise, and thanksgiving

(while he walked the room) flowed from his heart and lips to God. He proclaimed that he was made whole, with the exception of being weak.

From thence we went to Athol. Bro. Bates gave them a plain discourse on the Sanctuary, &c., which should be received by all the lovers of truth; but the spirit of war was manifest in, and by the professed Sabbath-keepers. Yes, that spirit so unlike the Spirit of Jesus. But I will show you some of the fruit. One of the brethren clenched Bro. Bates by the collar, shook him, and then remarked that he did not do it, that it was God that did it. They would have us think they were the sanctuary. So much for Spiritualism. We were glad to get away.

Yours, for the patience of the saints, and the faith of Jesus.

LUTHER PAINE.

Ware, Mass., March 7th, 1853.

From Sr. E. Place to Bro. G. Smith.

DEAR BRO. SMITH:—I will give you a sketch of my experience for a few years past, and if you think it will be an encouragement to God's tried and scattered children, you may send it to Bro. White.

I was converted when very young, yet I was not satisfied unless I could say, I know beyond a doubt that Jesus is mine and I am his. This evidence (in answer to fervent and continued prayer.) God was pleased to give me in the year 1841. For several years I enjoyed the Spirit of Christ. I had severe trials, and heavy crosses, yet by taking up the cross, and continuing decided and faithful, I was blessed of God. But for a few years past, I have to confess that I have lived the most of the time at a dying rate, indeed, and it has seemed for a few months past especially, as if everything spiritual or truthful was becoming extinct here on the earth. I would bow before God and endeavor to consecrate myself, soul, body and spirit to him. Yes, I would resolve and re-resolve, and still remain (too near) the same. Sometimes I would feel for a short time to exclaim, My Jesus is mine and I am his; yet I could not find firm footing as in days gone by, and I would soon find my strength gone, and myself again overcome by temptations; and thus things continued until the first day of January this present year. I spent the most part of the day alone. I again endeavored to dedicate myself anew for Christ. I trust I felt willing to do the will of God, if I knew what his will was; and the desire of my heart was that God would make duty plain, and enable me to live for him. These were the feelings of my heart for about two weeks. I then dreamed that two men came to our house. I saw them walking from the East, with their arms around each other and were in close conversation, and seemed to exhibit that love and affection for each other that is not common in these days.

The next day you and Bro. Holt came to our house. I felt immediately that God had sent you here. Bro. Holt talked to us, you know, from the chart. It was the first chart I had ever seen. You had before this given me a pamphlet called the "Present Truth," and about a year since Bro. Myers gave me a paper in relation to the Sabbath. I felt it to be in accordance with Scripture, and felt convicted; yet it was explained away by those in whom I had confidence, in this way, that we are not under law now, but under grace, &c; but yet I did not feel satisfied. After Bro. Holt showed the Sabbath, and the third angel's message so clearly, I did not dare to reject the light, for I felt that if I did, and trampled upon God's Holy Sabbath, I should bring darkness and condemnation upon my own soul. The Lord enabled me to take up the cross, and keep the following seventh day, and in keeping God's commandments I find there is great recompense of reward. Yes I feel, truly, that my feet are again firmly planted upon the Rock, not by merely observing the day, but by keeping all God's commandments in the love and fear of God.

When I commenced to keep the Lord's Sabbath, I was alone in keeping it in our family, and supposed I was the only one in our neighborhood. I have since

learned that one of my sisters kept the same day, and is now rejoicing in the present truth. Her husband is favorable, and I trust will embrace the truth. My mother has since commenced to keep the Sabbath, and is rejoicing in God; and my faith is strong that every member of our family will be brought into the ark of safety. I feel grateful to God that he counted us worthy, and put it into the hearts of his servants to come under our roof.

All the arguments of friends against the truth are powerless unless it is to strengthen my faith and increase my courage. O, I feel that I am cut loose from all attachment to this world, its spirit and its maxims. O, dear brethren and sisters, let us be faithful, and pray that we may be moulded more and more into Christ's glorious image. The desire of my heart is that I may be child-like, humble and teachable, and that my daily walk and conversation may convince those about me, that I have Christ formed within the hope of glory.

Your sister in Christ, ELIZABETH PLACE.

Osego, N. Y., Feb. 26th, 1853.

From Sister Dow.

DEAR BRO. WHITE:—I have noticed with peculiar interest, the following remark of Bro. N. W. Rockwell, in a late number of the *Review*. "When any person breaks, or disregards any one, or all of the ten precepts of the immutable law of God, he is no longer under grace."

I have thought much of the subject, and am compelled to believe that it is even so, although it cuts off hope in the case of some who are very dear to me.

My heart has been pained, by hearing opposers of the Advent cause (for want of better argument, perhaps) accuse commandment-keepers of attempting to obtain salvation by works of the law, undervaluing the precious Saviour, and the price paid for our redemption.

Now this is either a great mistake, or willful ignorance. Do they not know that to whom much is forgiven, the same loveth much, and that by the law is the knowledge of sin? How can we understand our errors, or discover the magnitude and enormity of our guilt in the sight of God, unless we have right views of the extent and spirituality of his law, and realize its claims upon us? But when we are brought to see that the commandments are so exceeding broad that they extend to every thought, we are ready to smite on the breast and cry, "God be merciful to me a sinner." Then we feel the need of a helper who is mighty to save.

It is written, [1 John iii, 4,] "Sin is the transgression of the law." And was it not sin that crucified the Son of God? Yea, verily. He was wounded for our transgressions, he was bruised for our iniquities. And will those who love him continue to transgress, and thus crucify him afresh, and re-open all his wounds? O, no. Love constraineth to obedience.—Let none pretend to the faith of Jesus, who, with the light that now shineth, can disregard the commandments of God.

Here I wish to sketch a few words of my own experience, humiliating though it must be. Let truth be magnified, whoever may be abased. I can truly adopt the language of the Poet,

"My guilt appeared but small before,
Till terribly I saw
How perfect, holy, just, and pure,
Was thine eternal law."

This I had never seen but partially, until the voice of the third angel awakened attention to the subject. Examination of the Sabbath question led me to fear that I was not guiltless with regard to other commandments, and immediately I set about the work of self-examination, in the light of each precept separately considered. And oh, how appalling was the result! The first made me an idolater, as really so as the worshippers of Juggernaut. True, I had never bowed to a graven image, but had suffered worldly objects to occupy a larger place in my heart, than the high and lofty One that inhabiteth eternity, from whom com-

eth every good and perfect gift. O, what baseness! The third convicted me of taking his fearful and holy name in vain. Not in the use of what is termed profane language, but, strange to tell, in my very devotional exercises. By reading his word carelessly, and indifferently, by cold and formal prayers, and in singing, how oft had the sacred name been spoken, with a spirit of lightness and vanity.

With regard to the fourth, I was doubly guilty.—Not only was the mark of the beast found in the forehead, but the day that I stupidly supposed was the Sabbath of the Lord, had seldom been kept holy as he requires. In short, I found myself in a state of condemnation, justly exposed to the wrath of God. And in view of all this, how precious, how exceedingly precious, lovely, and glorious did the Saviour appear, as he sweetly manifested himself to my soul, able, *willing*, to save to the uttermost, all that come to God by him. Why, his very name is sweeter music to the repenting sinner, than all else that ever was heard this side of heaven.

Why was he called Jesus? "For he shall save his people from their sins." Dear brethren and sisters, is not this just what we need, and what we receive through him? Pardon for the past, and salvation, present and eternal. O, yes, his law-abiding people know that he is an all-sufficient Saviour, and that without him they can do nothing.

I do thank the Lord, and hope to thank and praise him in his everlasting kingdom, for the third angel's message. Without it, how would my salvation have been possible, since none but those that do his commandments can have right to the tree of life, and admittance into the City. Truly, he is not willing that any should perish.

Many thanks are due, also, to the brethren and sisters through whose faithfulness I received knowledge of the truth; likewise to those who have been mindful of my low estate, and rendered pecuniary aid.—May the blessing of the Lord that maketh rich and addeth no sorrow therewith, be theirs; and they receive an hundred fold in this life, and in the world to come, life everlasting.

Yours, hoping, by the grace of God, to overcome and inherit all things. ELIZABETH DOW.
Washington, N. H., March, 1853.

From Sister Conklin.

DEAR BRO. WHITE:—Feelings of gratitude to God, and a sense of duty induces me to relate a little of my experience.

From my childhood I have been taught by precept and example to observe the First-day of the week as the Sabbath. The reason was, Christ arose on that day; yet I never saw that the fourth commandment had any more reference to the First-day, than the Third-day of the week, and often remarked that the Bible never speaks of the First-day being the Sabbath. The reply ever was, Jesus arose on that day, and therefore the day was changed. But I never found a word to my satisfaction on record, although like many others, I supposed it was in the Bible somewhere, and have often when reading, wished to find it, but never was interested enough to search for it until last July, hearing that the Sabbath was not abolished, and that some began to observe the real Sabbath, I began to investigate, to see why they should now in these last days turn to the Sabbath of the Bible. I found where Jesus met with the disciples on the First-day of the week, and where Paul preached until past midnight, and some few more inferences, and talking with unbelievers, I began to think the First-day was the Sabbath, and to reject the Seventh, and to my surprise there was a burden came, such as I never experienced before.

I now began to call on the Lord to know the reason of this burden. I soon discovered that every time I said a word against the Sabbath the burden was greater. I at last had the opportunity of visiting at the house of a friend. They were keeping the Sabbath, being the only family in this vicinity that were keeping the Sabbath excepting one brother. I resolved by the grace of God assisting me, to know the truth; and

Sunday I retired from all of the family. I felt that I must live different from what I then did. I read in James iv, 17, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." I began to think what have I done. I felt that I had done nothing that would be acceptable in the sight of God; and how could I think that my heavenly Father could hear me. I at last said, Lord, make all thy will known to me, for I am resolved to do all thy will, and keep all thy commandments. I could get no relief. The Sabbath came to my mind; I resolved to keep it, and the burden left in a measure. I then began to think what shall I do, how can I keep the Sabbath, as I am a poor, lame girl, and have to depend on friends for a home, though I have been able to support myself with my needle most of the time, I knew I had a Father's home, and kind brothers and sisters, but they were opposed to the seventh-day Sabbath. Yet I could not give up; I must serve the Lord. I remembered God said in his Word, that he will take care of his children, and I believe he will do as he says. I remained with my friends about three weeks, in which time Bro. Case, in October 3d and 4th, held a Conference in this place. My father and some of the rest of the family attended one lecture with all prejudice. On Monday morning I returned home, rejoicing in the Lord for what he had done for me. Some of them laughed, some ridiculed, and tried to shame me. But they saw all would do no good. Finally one sister was convinced of the Sabbath and kept it with me the next Sabbath, and the third Sabbath my mother and two sisters more kept the day. Praise the Lord, O my soul; for he is good. My father, also, is now keeping the day. The Lord is good. We have a little band of twenty in number, and some more are searching for the truth. May the Lord help them.

Bro. Case held another Conference here, the 15th and 16th of Feb., and I trust the Spirit of the Lord was with us, and some were convinced of the truth. Although I meet with opposition, and have all manner of evil spoken of me, yet I pray the Lord to keep me, for I believe we have the truth, and it looks precious to me, I now feel to rejoice in it. I feel to say with the Psalmist, "O how love I thy law!" May God keep us humble and give us grace to endure to the end, is the prayer of your unworthy sister,

P. CONKLIN.

Tyrona, Mich., Feb. 27th, 1853.

From Bro. and Sister Colburn.

DEAR BRO. WHITE:—There are a few here who profess to love the appearing of the Lord. But we have been like sheep without a shepherd, seeking rest, but finding none. Of late, the professed watchmen have been getting up time again, what they call the "midnight cry;" but some had one starting point and some another; one crying one time, and another warning against it. Just about this time, in our extremity, the Lord sent one of his children here, laden with the rich truths of the third angel's message.—Until this time, (about six weeks since) we had not so much as heard that there was a third angel's message, save by the way of scorn and reproach. But praise God, it was to our souls, like cold water in a thirsty land. Meat indeed, a real strengthening substance, and we felt it to be in due season, only we mourn that we so long fed on husks, while our Father's children had bread and to spare.

We now read our Bible with great interest and profit. This message lights up the whole pathway, clear through to the kingdom. Glory be to God.—O, it looks right to us that the holy Sabbath should be restored, and the perfect law of God kept by his children, who are to be changed at Jesus' coming.—and though our former brethren cry bondage, bondage, yet we bless God for that love that 'knows no bondage in keeping his commandments; and we only want more grace, that we may keep them perfectly.

We are alone in this place, and do hope the servants of God will call on us as they pass through. We also beg an interest in the prayers of all the Church, that we may be able to stand in these perilous times; and ourselves feel to pray for all the dear brethren and sis-

ters, for, though unworthy, we do feel that those that do the will of our Father in heaven, is our mother, and sister, and brother.

Yours in the hearty love of the present truth,
W. & J. COLBURN.

Nashua, N. H., March 5th, 1853.

From Bro. Phelps.

DEAR BRO. WHITE:—I write a few words to let you know how the truth is prospering. There has been quite a turning to the Lord here. Some eleven or twelve are decided to keep the commandments of God, and the faith of Jesus. Last Sabbath evening we had a precious time together, while each one did their duty. And still there is a great interest in the minds of some that are enquiring after truth; some that never took any interest in the Advent cause, but honestly trying to serve God, and seeing the fallen state of the Church, and not knowing what the matter was, on hearing the evidences of our position, readily received the truth. I am to leave here this week to commence a course of lectures in Bro. Holcomb's neighborhood on Sixth-day evening.

In hope waiting for the kingdom,
Oak Hill, Feb. 28th, 1853. W. PHELPS.

From Bro. Loughborough.

DEAR BRO. WHITE:—During the last five weeks Bro. Edson and myself have visited the brethren in Niagara, Cattaraugus, Chautauque, and Alleghany counties, also, Potter Co., Pennsylvania. The first Sabbath, we met with the brethren in Orangeport, and had a free time in speaking to them the word of truth.

We called at Mill Grove, but had only time to speak a few words of encouragement; but the Lord blessed us, and we all felt to consecrate ourselves anew to God, to live for him.

We spent Sabbath, Feb. 12th, in Fredonia and Laoni.—Here we were much comforted to find our brethren strong in the Lord. We stopped with them four or five days, and felt strengthened in trying to speak the truth.

From thence we journeyed as far as Gerry, accompanied by our brethren and sisters from Fredonia. We spoke three times, to attentive hearers, in the house of Bro. Pratt. We feel assured that the seed sown will spring up, and bear fruit. May the Lord lead those dear souls into the present truth. We were very cordially received at Busti, and held our meetings as previously arranged. We spoke to them five times. We believe the Lord will do a great work for the brethren there, who are looking for Israel's King, if they will only believe.—Thank God, the prejudice is giving away there. We passed on from thence to Nile, stopping at Ellington and Napoli, each one evening, and although it stormed quite hard, we had a good and attentive congregation in each place.

At Nile we found Bro. Gidding's family rejoicing in the Lord. Truly he can say, "The Lord has led me by a way I knew not." We had the privilege of speaking twice on the Sabbath, in the seventh-day Baptist Church, to attentive congregations. Quite an interest was manifested by our seventh-day Baptist Brethren. We moved forward from this place to Ulysses, accompanied by Bro. T. I. Giddings, stopping only at Seio, where we had the privilege of speaking to a few on the present truth, in relation to our Great High Priest. We found the brethren in Ulysses standing upon God's word. We continued with them nearly one week, and had a free time in expounding the scriptures to them. The brethren see the necessity of acting out the truth they profess. We there formed a very interesting acquaintance with Eld. H. F. Babcock, pastor of the seventh-day Baptist Church in that place. Toward the close of our meeting he seemed very much interested in the present truth. O, may the Lord lead him into all truth.

The ears of the people seem to be open to hear in the vicinity of all these places, and would hear with interest if there was any one to speak to them. The sheep are hunting the shepherds, and, surely, the shepherds should be awake. And thus it is every where. People are anxious to hear. Brethren, are we keeping pace with the message? O, let not the things of earth lead us to wound the cause of God. The burden of the message will soon be given, and then victory will be ours.—But I grieve to see some of my brethren living as though the Lord would not come for a great while. Time is short. The 144,000 will soon be sealed, and then the indignation and wrath of God will be poured out. But who shall stand in that day? Would to God we could realize where we are.

"Lift up your heads, ye soldiers, bold,
Redemption's drawing nigh;
We soon shall hear the trumpet sound,
That shakes the earth and sky."

Rochester, March 10th, 1853. J. N. LOUGHBOROUGH.

From Bro. Evans.

DEAR BRO. WHITE:—I have just returned from a tour, searching out the scattered and starving flock in company with Bro. C. W. Sperry. We had interesting meetings in North Hudson, N. Y. Some four came decidedly into the Sabbath, one a preacher. Thence to Lewis, at Bro. Merrifield's, (Hap-

tists) evening of the 23d. They said that the church afforded no food, and decidedly declared that they had kept the last Pope's Sabbath, and should now keep the true Sabbath.

We had an interesting meeting at Bro. Motz's, Plattsburgh, commenced evening 25th, had six meetings; a deep, searching, weeping time. Six came out decided to keep the Sabbath, and rejoiced in the Sanctuary light and third angel's message.—28th we lectured at Bro Miles Clay's. He and his wife acknowledged the Sabbath, hope they will walk in its light.—March 1st at Bro. Day's, Chataaugay, held eleven meetings which were strengthening and encouraging to the brethren, while we presented the third angel's message, and particularly the sayings of Christ, &c. Some five or six I hope will walk in the light they acknowledge, and keep the Sabbath with the seventh-day brethren, these who have been hunted like the soul of David by Saul, by them who break, and teach others to, the commandments.

How strikingly the Sabbath marks the line between the righteous and wicked. While the brethren and sisters would bow, weep and pray, the wicked would strike the seats, roar and laugh; while some would rejoice in the light, others would mock and rage. I never, till of late, felt so sensibly the discerning between him that fears God and him that fears him not, the contest between light and the powers of darkness. While an awful development of a rapid increase of indifference to what may be truth is so prevalent, yet, some poor, mourning children are scattered in various places and conditions, weeping and sighing over the wretched state of the popular churches; looking to some source for a morsel to prevent death. O how comforted, yeo how rejoiced many were for the present truth, and that again, the family altar that has been years prostrate, is reared up, and their little circle bow in humble devotion, and mingle tears and earnest petitions for help from the heavenly Sanctuary. One instance I would mention. After closing the fourth meeting in one place, about ten o'clock at night, the congregation would not leave the house till midnight, getting us by the hand, and begging of us not to leave them (as we were thinking of) the next morning. My Lord feed the starving flock of slaughter whose possessors slay them!

ELON EVERTS.

New Haven, Vt., March 8th, 1853.

THE REVIEW AND HERALD.
ROCHESTER, THURSDAY, MARCH 17, 1853.

THE SANCTUARY.

The *Harbinger* of March 5th has some inquiries relating to the Sanctuary by J. B. Frisbie, and answers by O. R. L. Crozier. "My views," says C., "have been somewhat changed on the subject of the 'sanctuary' since 1845, when I wrote the article on the law of Moses, from which Sabbatarian Adventists quote so often." We have quoted from C's article, for no other reason than this, it contained precious truth, which we wished to spread before the flock of Christ. And God has blessed it to the good of many. One man backsliding from the truth, does not affect that truth, any more than to renounce the religion of Christ, destroys Christianity.

But C. says: "The above named persons appear to me insincere in quoting from that article, (1) because they know that it was written for the express purpose of explaining and proving the doctrine of the 'shut door,' which they now, I understand, disclaim."

On the above we will first remark, that as C. has informed the readers of the *Harbinger* that we disclaim the doctrine of the *shut door*, that paper should no longer reproachfully call us "*shut-door Sabbatarians*." But we say that C's article on the law of Moses, no more goes to prove a shut door than it does an open door. It is in harmony with the Bible doctrine which we hold, that at the termination of the 2300 days, in 1844, there was a change in the work of our High Priest—a door was then opened into the Most Holy, while another was shut.

C. continues: "I think we have no means of knowing the precise time when the antitype of the ancient 10th day of the 7th month service did or will begin: but we have evidence that it will not close the 'door of mercy' against all the previously impenitent."

As to the "door of mercy" of which C. speaks, we read of no such door, only in the writings of uninspired men. But the truth that C. wished to state here, for truth it is, is this, that there would be those who might come to God through the mediation of Jesus Christ, and find pardon of their sins, after the work of the antitype of the tenth day of the seventh month services should commence. This, to us who believe that this is the period of the antitypical tenth day service, is an important truth. While the great work of saving men closed with the 2300 days, a few are now coming to Christ, who find salvation. The "precise time" for the antitype of the ancient tenth day services to cleanse the sanctuary is given: "Unto 2300 days; then shall the sanctuary be cleansed." Amen.

The following paragraph from C. states important facts, and such facts as his brethren generally reject. Notice them with care.

"I think the terms 'the most holy place' and 'heaven itself,' as they occur in Heb. ix, are not convertible. The contrast, you will see in ver. 24, is between 'the holy places made with hands' and 'heaven itself.' In my opinion, we fail

to see much of the instruction contained in the type, if we confound the services of the 'holy place' with those of 'the most holy place.' They had distinct apartments in the sanctuary, services were performed at different times, and under different circumstances. These differences are recognized in the New Testament exposition."

Speaking of the services of the most holy place, or the antitype of the service of the ancient tenth day of the seventh month, C. says: "According to the best light I can obtain from the Scriptures, I conclude that that service will occupy the next age." He speaks of the distinction between the services of the *holy place* and the *most holy place*, and states that the service of the most holy will occupy "the next age." If it occupies the next age, there can be no room in that age for another distinct service. Therefore we are led to conclude that his position is, that Christ performs the services of the *holy place* in the heavenly Sanctuary, in this age, and the services of the *most holy place* in the next age, in a Sanctuary yet to be built with hands!! Will such a position satisfy the readers of the *Harbinger*? If this is not his position, we do not understand him, and shall be glad to be corrected. If they are his views, we acknowledge that they have undergone a sad change since 1845.

Speaking of the Sabbath, C. says: "How often have I heard Sabbatarians say, 'We can't keep it: we do the best we can; yet we can't keep it according to the Bible.' The reason is, it was never designed for Christians to keep," &c.

We venture to say that no Sabbath-keeper ever made this statement, unless on the point of giving it up, as C. and some others did a few years since. We never heard such a remark from the mouth of any Sabbath-keeper. But why cannot the Christian rest on the Sabbath day according to the commandment, as well as the Jew? Do tell us why. *He can*. Will any dare say that God gave the Jew a Sabbath that he could not keep? Such make the Great Law-giver a tyrant. The Jew could keep the Sabbath, and so may the Christian. Amen.

To Correspondents.

U. BUCKLIN—We send the Chart as ordered.

WM. A. RAYMOND—We know nothing of any view that Christ had been in the "holiest of all" half of his time in 1849; and much regret that anyone should spread such an idea. Such things are calculated to have a bad influence on the cause. "Now the just shall live by faith." We are in the waiting, watching time. Let God's servants "preach the Word," and may his people keep the word of his patience, Amen.

J. H. WAGGONER—We have sent Tracts to Daraboo, as you ordered, only we did not send as many of some kinds, because we have but few on hand.

JACOB SHIPMAN—We sent you a Chart as ordered, the 11th.

N. W. ROCKWELL—We sent you a Chart, is it received?

E. A. POOLE—Please send your manuscript.

☞ We are informed by Bro. A. S. Hutchings and Alonzo Lee, that the character and course of J. T. Chase of Derby Line, Vt., is such, that he should not be the Agent for the *Review* in that place. Alonzo Lee is appointed in his place.

☞ Some one has written from Claremont, N. H., on business, enclosing \$2, but as there is no name signed, we shall have to wait till the person writes again, before attending to the order.

☞ The lengthy article on the return of the Jews in our last, should have been credited to the *Midnight Cry* of 1843.

☞ We shall erase from our books the names of some of the many we have never heard from. Those who want the Paper can write.

☞ PROVIDENCE permitting, I will meet with the brethren in Orangeport, Sabbath March 19th.

J. N. LOUGHBOROUGH.

Letters received since March 3d.

U. Smith, H. Flower, 2, N. A. Hollis, S. W. Rhodes, J. B. Smith, W. Bryant, S. Treat, O. Davis, A. Tuttle, G. T. Smith, J. M. Stephenson, J. Bates, 3, R. Draper, D. W. Johnson, D. Hewett, E. Smith, H. C. Mason, J. Lindsey, W. Phelps, W. Colburn, P. Conklin, J. H. Waggoner, U. Bucklin, Wm. A. Raymond, J. B. Sweet, J. Kemp, L. A. Lookwood, M. G. Kellogg, A. H. Robinson, O. Hewett, B. Clark, H. S. Boyd, H. S. Case, E. A. Cooper, M. Leadbeater, E. R. Kelsey, T. I. Giddings.

Receipts.

R. Moran, A. S. Coburn, J. Sanice, L. Leach, J. Shipman, D. W. Cartwright, H. Hopkins, D. Baldwin, D. Barnes, M. Bush, L. A. Colby, J. W. Learned, C. McConnell, J. Day, S. Chase, Wm. Crandall, A. Cartwright, E. A. Poole, E. M. Travis, H. Penfield, L. Stowell, M. Roberts, G. Cobb, for M. Morse, P. R. Chamberlain, for R. Haskins, S. W. Flanders, C. Chase, each, \$1.
L. B. Caswell, E. Goodwin, W. E. Landon, I. D. Cramer, M. Gatos, E. Jackman, W. E. Arnold, each \$2.
Ira Abbey, a Friend, each, \$5; C. M. #3. A. Hall, J. Kibbe, Asa Hall, C. Bushnell, a Friend, M. Ralph, each 50 cents. T. M. Steward, C. M. Coburn, each 60 cents; W. Holcomb, 75 cents; E. Place, 65 cents; B. Madill, C. Lyman, each 25 cents. W. L. Saxby, \$1.68; J. North, \$1.50.

For Tracts,

Lebbeus Drew, \$10; Robert Harmon, \$5; Ira Abbey, \$3; E. P. Butler, \$2.20; L. Paine, E. R. Seaman, each \$1; J. North, 40 cents; B. G. Jones, 70 cents.