EARLY S.D.A. PERIODICALS

Facsimile Reproductions of

The PRESENT TRUTH

and

The ADVENT REVIEW

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HISTORICAL SETTING of These Documents

THE initial literature of any religious movement is of inestimable service in understanding and evaluating the pioneering phase of its work. For this reason this rare collection of the first periodicals issued by Sabbathkeeping Adventists is here reproduced in facsimile form. This collection comprises:

The Present Truth—Eleven numbers, issued in 1849 and 1850, edited and published by James White.

The Advent Review—Five regular numbers, issued in the summer and fall of 1850, edited by James White and issued by a publishing committee of five.

The Advent Review Extra—Written by Hiram Edson in September, 1850.

The Advent Review—A condensed 48-page reprint of leading articles selected from the first four numbers of *The Advent Review*.

The issuance of this collection of initial periodicals continues the well-received plan of facsimile reproductions of the earliest literature of those least-known transition years following 1844.

This was the formative period, when two permanent religious groups were developing out of the great Second Advent Movement of the forties of the nineteenth century. The first group held to the integrity of the great Seventh Month Movement, with its terminus of the 2300 year-days of Daniel 8:14 on October 22, 1844. This smaller body accepted the advancing light on the Sabbath, the sanctuary, and the Spirit of prophecy, and ultimately became known as Seventh-day Adventists. The other, and at first larger, group rejected these three fundamentals, denied the October 22, 1844, termination of the 2300 years and the validity of the positions that they had held just prior to that date.

The Sabbatarian group began to crystallize and unify their positions through the important Sabbath Conferences of 1848 and 1849. James White, upon the urge of Ellen G. White, began to publish the "little paper" *The Present Truth,* devoted at first

largely to the Sabbath message. Then followed *The Advent Review* in an attempt to show the second, or nominal, Adventist body that Sabbatarian Adventists were now carrying forward the torch of prophetic truth once held aloft by the entire body of Adventists prior to and immediately following the Great Disappointment. These were designed to show, by rehearsing the 1844 positions, just who had departed from the earlier advent platform. Four leading brethren in association with James White—Hiram Edson, David Arnold, George Holt, and Samuel Rhodes—were responsible for this publication.

In order to widen its circulation, a 48-page special issue of the leading articles in the first four numbers of *The Advent Review* was printed and distributed more extensively. There will be duplication in the case of this special issue, but it is reproduced in its entirety in order to provide the complete record. The Hiram Edson Extra, also issued in 1850, and appearing between regular numbers 4 and 5 of *The Advent Review,* was more of a personal presentation, devoted largely to Edson's individual view.

The purpose of these facsimile reproductions, here brought out under one cover, is to make available to all Seventh-day Adventist workers and students these key documents in their complete, original form, which, because of small initial printings, and the passage of years, have become almost extinct.

The careful reader will observe that, on some points referred to in these publications, views were presented which were replaced by more accurate positions as the work advanced and the light became clearer. In this time of revived interest in the beginnings of the advent movement, and the present wholesome emphasis on the original sources as the basis of all sound investigation, it is highly appropriate that these documents be reissued in this way.

ONE expression appears often which serves as a key to these frequently misunderstood years—"the shut door." Considerable misunderstanding and confusion has sometimes arisen over a relatively simple problem. Adventists came up to 1844 expecting that the Lord would then appear and probation close for all mankind. For a brief period following October 22, those who did not at once repudiate their former faith still held that probation had closed and that there was no more mercy for sinners. Two opposite

means of emergence from this mistaken position soon developed and divided the advent body into two groups.

The Sabbatarian Adventists, as they came to be, were for a time known as the "Sabbath and shut-door" brethren, while the First-Day Adventists were called the "open-door" Adventists. This latter group gave up their former positions by denying that the 2300-year period had as yet expired. They abandoned their belief that in 1844 prophecy had been fulfilled in any sense. They therefore held that the door of salvation was still wide open to the world at large; and they were constrained to continue the preaching of a modified message, now largely divested of its former prophetic basis.

On the other hand, the Sabbatarian Adventists held that the 2300-year period had indeed ended, and that they had rightly sounded the "midnight cry" typified in the parable of the ten virgins. Confident in the integrity of their past experience, they saw themselves in the light of the parable as in the time when "the door was shut"; they believed that to those who had willfully rejected the advent message and had now become embittered, hostile, and adamant, the door had closed. For these they had no burden. Then came the unfolding sanctuary light, and they began to realize that their disappointment was to be accounted for in a misunderstanding of the *nature* of the event to take place in 1844.

They soon came to realize that Christ was now ministering in heaven above in the *second* phase of His High Priestly ministry—that He had shut the door of the first apartment and had opened the door to the second or most holy place, and they were to announce this grand transition to all who would hear. The door was still open to those who had not willfully rejected the judgment-hour message, children who had not then reached the age of accountability, and those in the churches who were still honest in heart. It was much like the initial relationship of the disciples toward the Jews as a whole. The burden was now for honest, individual hearts. Note especially *Present Truth,* December, 1849 (vol. 1, no. 6), p. 45, last full paragraph of col. 2; *Present Truth,* May, 1850 (vol. 1, no. 10), p. 79, bottom of col. 1 and top of col. 2; and Edson's *Advent Review* Extra, September, 1850, p. 3, bottom of col. 1.

Therefore, the term "shut door" came to mean to them this new relationship of Christ and His ministry for all whose names

were "borne in upon His breastplate" into the most holy place of the heavenly sanctuary. It came to supersede the earlier restricted concept. Gradually this fuller light of the final phase of Christ's ministry in the second apartment of the heavenly sanctuary, which contains the ark and the ten commandments with their enshrined Sabbath, burst upon their sight with all its implications and obligations. They came to sense their new commission for the world, as embodied in the third angel's message of Revelation 14.

Thus it is seen that the term "shut door," used by our spiritual forefathers for a brief decade following the Great Disappointment in the autumn of 1844, stood first of all for loyalty to the positions of the "midnight cry" movement through which they had just passed, and for loyalty to the integrity of the date October 22, 1844, as the true and demonstrated close of the 2300 years.

It came to stand progressively for the acceptance of the Sabbath, the Spirit of prophecy and its guidance, and the sanctuary truth that explained the nature of the Disappointment and of the actual event of 1844. In time it also came to stand for Christ's new relationship to both world and church, and consequently to His new relationship to the final phase of ministry in the heavenly sanctuary. Thus a transition was effected in the meaning of the term "shut door."

This transition period, which occupied several years following the Disappointment, was similar to the experience of the early disciples after the crucifixion of Christ, during which their work was confined to the Jews to whom they had originally given their message, until the full vision of their world mission to all peoples broke upon their minds and they entered upon their larger task.

The periodicals here reproduced were issued in the latter part of this transition hour. They do not constitute the full history of this vital period, but they are important source documents. The careful perusal of these rare publications reveals to the student of this movement of prophecy the stature and integrity of the men who, under God, were determined to maintain their confidence in God's leadership of the past and to advance in the unfolding light shining with increasing luster upon their pathway.

COMMITTEE ON PUBLICATIONS.

Washington, D.C.
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THE PRESENT TRUTH.

PUBLISHED SEMI-MONTHLY—BY JAMES WHITE.

Vol.1. MIDDLETOWN, CONN, JULY, 1849. No. 1.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkens snd fetters the miud, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk iu darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and he established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

The Weekly Sabbath Instituted at Creation, and not at Sinai.

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

Here GOD instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, aud no other day of the week is holy, sanctified time.

GOD has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which GOD had created and made." He rested, and set the example for man. He blessed aud set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

Jews, or Christians; but the whole human race. The Sabbath was made for man, for the whole race of man. Adam, Noah, and Abraham were men, therefore the Sabbath was made for them, as well as for Moses, and the Jews. We are men, and the Sabbath is made for us.

GOD has given the following reason in the decalogue, why man should keep his holy Sabbath—"FOR in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord BLESSED the seventh day and HALLOWED it." Ex. xx: 11.

Here our minds are directed back more than twenty-five hundred years, to the creation and holy rest in Eden, for the origin of the Sabbath. This plain fact every candid mind must see. GOD did not bless and hallow the Sabbath day at Sinai—no, no. This he had done in Eden twenty-five hundred years before.

"And GOD blessed the seventh day, and sanctified it: Gen. ii: 3.

The Sabbath was marked and guarded with miracles by Jehovah and kept by Israel in the wilderness of Sin, thirty days before they came to Sinai.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: to-morrow is the rest of the Holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning."

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

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath. So the people rested on the seventh day." See Ex. xvi: 22—30.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. Here GOD gives them bread from heaven, and reminds them of the Sabbath. From the wilderness of Sin they journeyed to Rephidim, and from Rephidim they came to the desert of Sinai, on the fifteenth day of the third month.

Mark this. GOD gives them manna, reminds them of his Sabbath, and guards it with miracles thirty days before they saw Mount Sinai, and thirty-two days before GOD spake from the smoking mount, the ten commandments.

We frequently hear the assertion, that the Sabbath is not mentioned in the Bible, till after the law was given from Mount Sinai; therefore, the seventh day Sabbath is the Sabbath of the old Jews, and is abolished. Not long since a second advent preacher made this false statement to me. Another person repeated this statement to me not two weeks since. Now, I hope all who are laboring under this mistaken view will look again. Please read the history of the journey of Israel from Egypt to Mount Sinai, found in Exodus.

The Lord said to Moses, thirty-two days before he gave the law of commandments, "How long refuse ye to keep MY COMMANDMENTS and MY LAWS? See, for that the Lord hath given you the Sabbath." The Sabbath is not mentioned here as a new institution, but an old one, that they had not kept while in bondage to the Egyptians. GOD brought Israel out of the house of bondage to prove them, and see if they would keep his commandments. They had been from Egypt but thirty days when GOD reminded them of his Sabbath.

"And thou shalt remember all the way which the Lord thy GOD led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments, or no." Deut viii: 2. They could not keep his Sabbath in Egypt. They could not keep it; neither can we keep it when bound by sectarian creeds. Therefore GOD has brought us out of the churches to prove us, to try us, to know what is in our hearts, whether we will keep his commandments.

The Sabbath a perpetual Weekly Memorial.

"Verily my Sabbaths ye shall keep; for it is a sign between me an you throughout your generations; that ye may know that I am the Lord that doth SANCTIFY you." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a PERPETUAL covenant."

It is a sign between me and the children of Israel FOREVER: FOR in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. xxxi.: 13—17.

The Sabbath then is a sign, or seal between GOD and his people forever. It is a perpetual covenant between them. Will some one show us the end of a perpetual covenant, given for a sign forever? The only reason here given why the Sabbath is a perpetual sign, is, "for in six days the Lord made heaven and earth, and on the seventh he rested." This shows that the Sabbath was given for a weekly memorial. The passover was given for a memorial to Israel to remind them of their deliverance from bondage, and that they shonld not forget GOD, who passed over their houses in slaying their first-born, and with strength of hand brought them out of Egypt.

The communion of the body and blood of Christ was given for a memorial to the Church, that we may not forget the sufferings and death of the Lamb of GOD.

So the Sabbath was given to man for a a weekly memorial, that on the seventh day he might dismiss all servile labor and care, and look back to the creation and holy rest, and thus call to mind, worship and adore the great Jehovah. If man had kept the weekly rest, he would never have forgotten GOD, who made heaven and earth. "The wicked shall be turned into hell, and all the nations that forget GOD." Ps. ix: 17.

This view gives the Sabbath its just weight of importance. How wise and wonderful the plan of Jehovah, laid ont in the beginning. Man was to labour six days, and on the seventh day rest from servile labour and care. He was to look to the heavens, the earth, the sea, and all things, even himself—the noblest of creation, and thus call to mind the Living God.

The two Laws.

There is a clear distinction between the law of Moses, and the law of God in the Holy Scriptures.

The law of Moses, was a law of carnal ceremonies, written by the HAND of Moses in a BOOK.

The law of God, is the ten commandments, written by the FINGER of GOD on TWO TABLES OF STONE.

One is called the BOOK of the COVENANT, the other, the TABLES of the COVENANT.

The law of Moses, was a law of shadows, which were abolished when the new, second, and better covenant came. Its "carnal rites," "burnt offerings and sacrifices," "meats and drinks, and divers washings," were all "nailed to the cross" when the Lamb of God shed his most precious blood.

The law of God is a law of realities, bodies, never to be abolished.

Those who confound these two laws in one, cannot see, and feel the force of the commandments of God, and are in great danger of settling down on the modern view, that the seventh day Sabbath is abolished. I will here introduce the two classes of texts which distinctly show the two laws, praying the Lord to guide the candid reader to a thorongh examination of this subject.

The Law of Moses.

"And it came to pass, when Moses had made an end of writing the words of this law in a BOOK, until they were finished, that Moses commanded the Levites which bare the ark of the covenant of the Lord, saying, take this BOOK of the law, and put it in the SIDE of the ark of the covenant of the Lord your God." Deut. xxxi: 24—26. See verses 9—11.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a BOOK of the law of the Lord, given by the HAND of Moses." (See marg.) 2 Chorn. xxxiv: 14.

"And he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord." See 2 Chron. xxxiv: 30.

"And he read in their ears all the words of the BOOK of the COVENANT which was found in the house of the Lord." 2 Kings xxiii: 2.

"And the king commanded all the people, saying, keep the passover unto the Lord your God, as it is written in the BOOK of this COVENANT." 2 Kings xxiii: 21.

"And they spake unto Ezra the scribe, to bring the BOOK of the law of Moses, which the Lord had commanded to Isreal." See Neh. viii: 1–3.

"Then said I, lo, I come (in the volume of the BOOK it is written of me,) to do thy will, O God." Heb. x: 7; Gal. iii: 10.

"Have ye not read in the BOOK of Moses." Mark xii: 26.

The Law of God, or the ten Commandments.

"And the Lord said unto Moses, come np to me into the mount, and be there: and I will give thee TABLES OF STONE, and a law, and commandments which I HAVE WRITTEN; that thou mayest teach them." Ex. xxiv: 12.

"And he gave unto Moses, when he had made an end of communing with him upon

mount Sinai, two tables of testimony, tables of stone written with the FINGER OF GOD." Ex. xxxi: 18.

"And the tables were the work of God, and the writing was the WRITING OF GOD, graven upon the tables." See Ex. xxii: 15–16.

"And he wrote upon the tables the words of the COVENANT, THE TEN COMMANDMENTS." See Ex. xxxiv: 28, 29.

"And he declared unto you HIS COVENANT, which he commanded yon to perform, EVEN TEN COMMANDMENTS; and he wrote them npon two tables of stone." Deut. iv: 13.

"And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, EVEN THE TABLES OF THE COVENANT." See Dent. ix: 9–11 ; v: 22.

Here we see two laws, and two covenants; one written by the hand of Moses in a book, the other written with the finger of God on two tables of stone.

The ark of the covenant—a small chest, fonr feet six inches and eleven sixteenths long, and two feet, eight inches and thirteen sixteenths wide, and high, was made purposely to contain the covenant of commandments. See Ex. xxv: 10–16; Deut. x: 5; Kings viii: 9; Heb. ix: 4. The place for the ark in the tabernacle and temple, was the most holy within the second vail. Here in the holiest place on earth God placed his covenant, his law, his testimonies, even the ten commandments. St. John in holy vision, in the isle, Patmos, A. D. 96, saw the true sanctnary which the "Lord pitched, and not man," of which Christ is a minister or priest, in the third heavens, and has written—

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

The typical sanctuary, pitched by man on earth in which was placed the ark of the testimony, was destroyed A. D. 70, 26 years before John had his revelation; therefore he could see no other Temple of God, and ark but those in the third heavens. John while in prophetic vision, looked down the stream of time to the great anti-typical tenth day of the seventh month atonement, (the only time for Jesus to open the "temple of the tabernacle of the testimony in heaven;" Rev. xv: 5–8, and pass within the second vail, and cleanse the sanctuary,) and saw the Most Holy of the Heavenly Sanctuary opened, and in it he saw the ark of the ten commandments. Yes, reader, God's covenant of commandments is an everlasting covenant, perpetuated and preserved in the Heaven of Heavens. A change of dispensations has not broken, nor altered it.

" If they break my statntes, and keep not my commandments; Then will I visit their transgressions." "My covenant will I NOT BREAK NOR ALTER THE THING THAT IS GONE OUT OF MY LIPS." See Ps. lxxxix: 31–34. God first spake the ten commandments from Sinai, then with his holy finger wrote them on tables of stone. The Pope has altered the Sabbath commandment from the seventh, to the first day of the week. God has not done it. He said he would not "break, nor alter" his covenant.

Read what God has said on this important snbject by Isa. xxiv: 1–6. " Behold, the Lord maketh the earth empty, and maketh it waste. And it shall be, as with the people, so with the priest." "The land shall be ntterly emptied, and ntterly spoiled: for the Lord hath spoke this word." "The earth also is defiled nnder the inhabitants thereof; BECAUSE they have transgressed the LAWS, changed the ORDINANCE, broken the EVERLASTING COVENANT. Therefore hath the curse devonred the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are BURNED, and few men left." All this is to come upon the inhabitants of the earth, (with the exception of the "few men," who keep the whole law,) for changing the ordinanee, (the Sabbath, from the seventh to the first day of the week,) and breaking the law of God. If men conld see, and feel the awful importance of keeping God's holy law, they would tremble at the word of the Lord.

The ten commandments are the foundation of the whole Bible. They are God's moral, royal law, given to man to live by, and by it he will be judged. In our conrts of justice, men are tried by the same laws that are given them to live by. Then we cannot avoid the conclusion, that we are to meet the ten commandments in the day of judgement, at the bar of God.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James ii: 12. This law is called the royal law vs. 8th, for it came forth from the King Eternal. James has qnoted two of the commandments from the decalogue in vs. 11th, which shows that the royal law of liberty by which man is to be judged, is the ten commandments. Reader, how will you feel

before the great white throne, when judged by the law of God, if you break the fourth commandment—the Sabbath law.

The two Laws in the New Testament.

This is a very important subject. By not having a correct view of this subject many have stumbled, and have been kept from the Sabbath truth. It is my object to show that the word law, in the New Testament, does not apply to one and the same law; bnt sometimes it applies to the ceremonial law of Moses, and sometimes to the moral law of God, the ten commandments.

If the word law so often used by St. Paul, refers to only one law, then certainly, the apostle has often contradicted himself. Here I will give two texts from his epistles, which speak of the law, that the reader may plainly see the contradiction, if but one law is meant.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v: 4.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii: 13.

Has the Apostle contradicted what he wrote to the Galatians, in his letter to the Romans two years after? This, no believer in the Bible will admit. When we apply the word law as we should there is no contradiction. The language of the text, and its connection will determine the application.

When Paul speaks of the law in Rom. ii: 12–22, he refers to the moral law of commandments. This fact he settles in verses 21, 22, by quoting three commandments from the decalogue.

When he speaks of the law in Gal. v: 4, he refers to the ceremonial law of Moses. This is clear, and established by the fact that Paul is speaking of circumcision, and eating with the Gentiles, and does not refer to the moral law.

St. Paul's letter to the Romans was written A. D. 60. Read what he says to them of the law, 27 years after the law of Moses was abolished and dead.

"Wherefore the law IS HOLY, and the commandment holy, and JUST, and GOOD." Rom. vii: 12. "For we know that the law is spiritual:" verse 14th. "For I DELIGHT in the law of God after the inward man;" verse 22d.

"I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God;" verse 25th.

No one will say that Paul calls the law of Moses "spiritual," "holy, just and good," and that he delighted in it, and SERVED it 27 years after it was dead; therefore he is speaking of another law, the ten commandments. This plain fact is made still more evident, if possible, by the 7th verse, where the Apostle quotes the last commandment in the decalogue. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, THOU SHALT NOT COVET."

We are often refered to Rome. vii: 6, for proof that the law of God is dead. But it proves no such thing. Please read this verse with the marginal reading, and you will see that it is the christian that is dead to the law, and not the law that is dead.

"But now we are delivered from the law, (the sentence of the law,) being dead to that wherein we were held." The law of God is the instrument to convict the sinner of sin, and slay him, as it did Paul, that he might be justified, and made alive through faith in Jesus Christ. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Rom. vii: 9. Here, "the letter (or law) killeth, but the spirit giveth life." 2 Cor. iii: 6.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii: 31. Any unprejudiced mind may see the two laws in the New Testament, by carefully searching for the truth. One is called a yoke of BONDAGE; Gal. v: 1; the other is called a royal law of LIBERTY; James i: 25; ii: 8. One was a law of "carnal ceremonies;" Heb. ix: 10; the other was the Apostle's delight, holy, just, good, and spiritual. Here I will add the testimony of Jesus in his sermon on the Mount. Mat. v: 17–33.

"Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil." How many are thinking that Jesus abolished, and destroyed the law of commandments, the very thing he has told them not to think. He came to fulfil the law. The way to fulfill the law is to keep it. This Jesus did, in keeping his Father's commandments. See John xv: 10.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled."

This text proves that all ten of the commandments, in the moral law are to continue in full force, not one relaxed, or taken away, while heaven and earth remain. The next verse shows that Jesus was speaking of the ten commandments.

"Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven; but whosoever shall practise and teach them, shall be highly esteemed in the reign of heaven." (See Campbell's translation.)

The first four commandments, on the first table of stone show man his duty to his God. They are the great commandments in the law, as they are laws relating to man's duty to God.

The last six, on the second table, show man his duty to his fellow man. They are the least commandments in the law as they are laws relating to man's duty to his fellow man.

Jesus here quotes three of these least commandments from the second table of stone, which establishes the fact, without a shadow of a doubt, that he is speaking of the ten commandments. See verses 21st, 27th and 33d.

Men may teach for a few days that the moral law is abolished, or that the fourth commandment is changed, or RELAXED, but how their false assertions, and sophistry withers before the plain testimony of the Son of God who has said, "Till heaven and earth pass, ONE JOT or ONE TITTLE shall in NO WISE pass from the law." And how they will wither and fall in the day of slaughter, and in the judgement.

Reader, be not deceived by those who are trampling under their feet the holy law of God. Do not, I beg of you, let them turn you from the plain teachings of the Saviour, and his holy Apostles, in relation to the law of God. Are you violating the fourth, the Sabbath commandment in that law? If you are, do it no longer. It is one of the great commandments. If those who break the least, will be of no esteem in the reign of heaven, how and where will you appear, if you violate one of the greatest commandments?

Dear Brethren and Sisters—

I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you. I know you must be rooted, and built up in the present truth, or you will not be able to stand "in the battle in the day of the Lord;" Eze. xiii: 5.

The time has come when we must be whole hearted in the truth. Every thing is to be shaken that can be; therefore those whose feet are not planted on the rock, will be shaken all to pieces. Those only will be able to stand in the day of slaughter, who shall be found keeping the commandments of God, and the faith of Jesus. It is no small thing to be a Christiau. We must be pure in life and conversation here in time, if we would enter the Holy City.

The keeping of the fourth commandment is all-important present truth; bnt this alone, will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be fouud ready to enter the saint's rest, at the appearing of Christ, must live wholly, WHOLLY for Jesus now.

This little sheet is free for all. Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense. I would publish in pamphlet form, but it would be a number of weeks before I could get out a pamphlet containing all I wish to write. I shall send out 1000 copies of this sheet; then arrange the matter of this and the following Nos, and have 1000 more of each No. printed to stitch together in pamphlet form, to distribute as they are called for.

Will some brother or sister in each place where this sheet is received, send me in plain writing the names and Post-Office address of all who are seeking present truth. Write soon. My Post-Office address is Middletown, Conn.

In hope,

JAMES WHITE.

Scriptures usually quoted to prove the abolition of the Sabbath, examined.

The principal portions of Scripture quoted to sustain the no-Sabbath doctrine, are all from the epistles of the Apostle Paul. It is my object to prove to the reader, that these Scriptures do not mean what they are said to mean; and that they do not present the least evidence for the abolition of the weekly Sabbath.

We will first take a view of some of the trials of the early Church, and the Apostle's labours with them in their trials. A portion of the Christian Church were converts from the circumcision, or Jews, and a

portion from the uncircumcision, or Gentiles. The converts from the Jewish Church were still inclined to hold on to, and practice many of the ceremonies and customs of the Jewish religion, in which they had been educated; while the Gentile Christians were free from these customs, as they had not been educated in them.

Peter did not see that the Gospel was for the Gentiles, until God gave him a vision upon the house top, and sent him to preach to them at the house of Cornelius. He would not eat with the Gentiles, or keep company with them, until he was shown that God was "no respecter of persons." Acts x. 1–45.

Certain men came down from Judea, and taught the brethren that they must be circumcised in order to be saved. "Paul and Barnabus had no small dissention and disputation with them, and went up to Jerusalem unto the Apostles and elders about this question." There they were met by certain of the sect of the Pharisees, which believed, who said "that it was needful to circumcise them, and to command them to keep the law of Moses." After they had discussed this question, they came to the followiug conclusion which they wrote and sent to the brethren which were of the Gentiles in Antioch, and Syria, and Cilicia."

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well." Acts xv: 28, 29.

With these facts before the mind, turn to Paul's epistle to the Galatians, where it is said that the Apostle has taught the abolition of the Sabbath. The apostle says, "O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith." Gal. iii. 1, 2.

It is very evident who had bewitched them. From what the Apostles says in the first and second chapters, it is clear that the Church in Galatia had been led from the truth of the Gospel by Judaizing teachers, who had commanded them to be circumcised, and to keep the law of Moses. Paul speaks in his second chapter, of the conference at Jerusalem with the Apostles and elders on this question, recorded in the Acts, xvi: 1–29. He then states that he withstood Peter to the face "because he was to be blamed," for eating with the Gentile Christians in the absence of those of the circumcision, and then when they were present refusing to eat with the Gentiles. "Bnt when I saw that they walked not uprightly according to the truth of the Gospel, I said unto Peter before them all. If thou being a Jew, livest after the manner of the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews." Gal. ii: 14.

I have been thus particular that the reader may clearly see, and understand the Apostle's subject, in his epistle to the Galatians.

They had left the simplicity of faith in Jesus, and were turning back to the deeds of the law of Moses, which had been dead 25 years.

Paul speaks of circumcision, of their observing days, and months, and times, and years, and eating with the Gentiles; all of which related wholly to the ceremonial laws of Moses, and had no reference to the moral law of God, the ten commandments.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. v: 4.

This text is frequently quoted by the no-Sabbath teachers to show that those who are keeping the seventh day Sabbath have fallen from grace. Now if we fall from grace for keeping the fourth commandment in the decalogue, do they not fall from grace for keeping the first, third, fifth, seventh, or eighth commandment in the same law? If we fall from grace by keeping the Sabbath commandment, we cannot be restored again to grace until we break it. And by the same rule those who are keeping the third, fifth, and eighth commandments, must dishonour their parents, swear, and steal, before they can be restored by divine grace."

I leave the reader to decide as to the justness of this startling conclusion. My desire is to hold up to view, the no-Sabbath, no commandment system in its true, hideous, and crooked form, that the reader may not be devoured by it. If we fall from grace by teaching the Sabbath, then St. Paul, and all the Apostles fell from grace, by teaching the commandments.

"Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise.") Eph. iv: 1, 2.

This is the first commandment of the decalogue which has a promise annexed to it, and the first on the second table of stone. There is not a man, or woman in the world, who believes that the Apostle fell from grace for urging upon the Ephesians the claims of the fifth commandment in the moral law.

Neither is there a man or woman, who really believes that we have fallen from grace, (for the sin of Sabbath-keeping as some would have it,) for keeping and teaching the fourth commandment. Those who give this impression do not really believe any such thing, bnt they seem willing to give this wrong impression, in order to hide the Sabbath truth.

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persnaded in his own mind.

He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. xiv: 5, 6.

If we would understand the Apostle's subject and argument, we must read the whole chapter.

The Christians at Rome were labouring nnder trials, similar to those in other Churches. Some of them were holding on to the Jewish customs of eating, and feast-days, and others were opposed to these customs. Paul's greatest trial with them, was their judging one another, and making these things a test of Christian fellowship.

"Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth; for God hath received him." Rom. xiv: 3. He is here teaching them a lesson of Christian forbearance in those things which were not a test of fellowship. He would have every man fully persuaded, and established, as to his own duty in regard to eating, and feast-days; then act conscientiously before God. Such a course was acceptable to God, therefore it was wrong to judge one another.

The Apostle was "all things to all men," that "by all means" he might "save some." He even had Timotheus circumcised, because of the Jews. See Acts xvi: 1–3. This Jewish custom was not to be observed by the Christian Church, still, Paul would have his fellow labourer, (whose father was a Greek) circumcised, that they might better find access to the Jews.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God IS SOMETHING." See Whiting's translation. Cor. vii: 19.

The keeping of the commandments of God, is no where spoken of in the New Testament as a thing of little importance, as circumcision, eating, and feast-days are; but it is always made a test of Christian fellowship, and Eternal Salvation.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii: 4. "If thou wilt enter into life keep the commandments." Mat. xix: 17. "For this is the love of God, that we keep his commandments." 1 John v: 3.

There is no evidence that St. Paul has reference to any of the commandments of God in his fourteenth chapter to the Romans. His subject is eating, and feast-days which some of the Church regarded, and others did not. The word eateth is mentioned in this chapter eleven times, eat three, meat four, drink twice, but the Sabbath (which the no-Sabbath teachers understand to be the subject of this chapter,) is not once mentioned. Those who have relied on this chapter as proof of the abolition of the Sabbath, have guessed at Paul's meaning, but if they will carefully examine the whole chapter, with a desire to get the truth, they will see that they have guessed wrongly. If we read only the fifth and sixth verses of this chapter, without an understanding of the Apostle's subject, we may infer that the Sabbath is meant. But an understanding of his snbject, his trials, and his labour with his brethren at Rome, destroys all grounds for even an inference, that he refers to the seventh-day Sabbath.

Now let the reader bear this in mind, that Rom. xiv: 5, 6, is one of the four, or five texts which support the whole no-commandment, no Sabbath argument. I have shown that the ne-Sabbath system has no foundation in this portion of Scripture; and by the help of the Spirit of truth, I will show that it has no foundation in the Scriptures of truth.

It is time for us to be fully awake to the whole truth in relation to the Sabbath; and not be deceived by those who are making void tha law of God. O, that God would wake up the "little flock," and show them all, His Sabbath.

To be Continued.

THE PRESENT TRUTH.

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"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

Scripture usually quoted to prove the abolition of the Sabbath, examined.

Concluded.

Col. ii: 14—17, is also quoted to prove that the seventh-day Sabbath is abolished.

"Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

The hand-writing of ordinances that was nailed to the cross at the crucifixion of the Messiah, was the typical, ceremonial law of Moses, which was written by the hand of Moses in a book.

The crucifixion was the dividing line between the two dispensations. "In the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. ix: 27.

The first covenant which had "ordinances of divine service, and a worldly sanctuary," was a shadow of the second, and better covenant. The law was the shadow, and the Gospel is the body, that cast the shadow; and as all shadows reach to their body, and no farther, it is very clear that the sacrifices and oblations, new-moons, feast days, and Sabbaths of the Jewish law ceased, when the precious body and blood of the Lamb of God was sacrificed on the cross. This is what Paul calls "nailing it to his cross."

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days: Which are a shadow of things to come; but the body is of Christ."

If we compare this text with Rom. xiv: 3—6, we shall see that both refer to the same subject. Some regarded the Jewish Sabbaths, new-moons, and feast days, after they were abolished and nailed to the cross, and others did not. Paul would not have the Colossians judged by Judaizing teachers, in respect to those things that had ceased, according to the testimony of the Prophet.

"I will also cause all her mirth to cease, her feast days, her new-moons, and her Sabbaths, and all her solemn feasts." Hosea ii: 11.

Now we will turn to Lev. xxiii: 24—38. Here are four Jewish sabbaths. One on the first day of the seventh month, one on the tenth, one on the fifteenth, and one on the twenty-third day.

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations," "BESIDES THE SABBATHS OF THE LORD." Lev. xxiii: 37, 38.

The Sabbaths of the Lord our God, come every seventh day; but some of the Jewish convocation sabbaths were nine days apart, others not but four days between them. Here is a clear difference made between the two kinds of sabbaths. The Sabbath of the Lord, so called by way of distinction is not classed with the other sabbaths. The Jews were to observe their convocation sabbaths at their appointed time, "BESIDES THE SABBATHS OF THE LORD."

The Sabbath of the Lord our God was instituted at the creation, before the fall, when the earth and man were holy, and Eden bloomed on earth. The convocation sabbaths of the Jews were given at Mount Sinai, more than twenty-five hundred years after, and were a portion of the hand-writing of ordinances of the law of Moses, which was nailed to the cross, at the death of the Messiah.

The fact that some were teaching these Jewish customs to the Christian Church, and judging them in respect to them, drew the Apostle out to write as he has to the Galatians, Romans, and Colossians, upon this subject.

Now where is the proof that the Apostle refers to the weekly Sabbath in Col. ii: 14—17? If there is any, let it be produced. I have no fears however in stating that there is no good evidence to be given, to prove that he refers to the Sabbath of the Lord our God; but there are many reasons (some of which I will give,) to show that he has no reference to it.

1st. That which was blotted out, and nailed to the cross, was the hand-writing of ordinances given by the HAND of Moses; but the Sabbath commandment was written with the FINGER of God. Moses

wrote his law in a BOOK; but God wrote his ten laws, on TABLES OF STONE. It was the HAND-WRITING in the book of the covenant, that was blotted out at the death of Christ, and not that which was written on the two tables of the covenant with the finger of God. One was a faulty covenant imposed on the Jews until the time of reformation, or first advent of Jesus; the other is God's perpetual, everlasting covenant.

In order that we might be impressed with the perpetuity of the royal law, God engraved it on tables of stone. The idea of blotting out what Moses wrote in a book, is perfectly natural; but what idea can we have of blotting out what Jehovah has engraved, with his finger on tables of stone! The Apostle has taught us that it was the HAND-WRITING of ordinances that was blotted out, and nailed to the cross; therefore, he had no reference to the Sabbath law; for that, God has engraven in stones with his FINGER.

2d. The Sabbath never was "against us;" but was made for the good of mankind in all ages. It was "made for man;" because he needed a day of rest from this world's labour, and care: he also needed the Sabbath-day to spend in the worship of God.

The Holy Sabbath never was in man's way, only as God put it in his way for him to keep; therefore he has not "taken it out of our way."

The law of Moses was imperfect. It could not "make the comers thereunto perfect;" therefore the first covenant which was faulty, "that was against us, which was contrary to us," and which was in the way, was taken out of the way, and nailed to the cross; and gave place to the new, and better covenant, of which Jesus Christ is a Priest.

God's everlasting covenant of commandments is a perfect law, by which we are to be judged; therefore God cannot give a better one, to take its place. See James i: 25; ii: 8—12.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii: 12.

A law that is "holy," "just," and "good," and "spiritual," never is against, or contrary to man, or in his way but it is just what his wants require; therefore the Apostle has no reference to the Sabbath, or any of the commandments in God's holy, royal law of liberty.

3d. Paul does not speak of "*the* Sabbath-day" which is associated with the other nine moral laws; but, the sabbath-days, which are associated with "meat," "drink," and "new-moons" in the ceremonial laws of Moses. Some object to this because the word days connected with sabbath is supplied by the translator. Here I will given a few lines from the pen of J. B. Cook, in his excellent "Testimony" published 1846, which read as follows—

"Col. ii: 16, does not speak of *the* Sabbath; but sabbaths—called in our version incorrectly sabbath-*days*, (days being supplied by the translator."

Some may still object to the word sabbaths, as J. B. Cook has changed his views on the Sabbath.

Then we will take Macknight's translation. He translates it Sabbaths; and if this does not satisfy the reader; then we will take Whiting's translation of the New Testament, recently published in Boston by Joshua V. Himes.

Whiting's translation reads "sabbaths;" which makes the text simple and plain.

4th. All that the Apostle has mentioned; such as new-moons, and sabbaths, were shadows, which ceased when they reached their body, at the introduction of the new covenant.

"Which are a shadow of things to come; but the body is of Christ." Col. ii: 16.

But the Sabbath of the Lord our God is not a shadow; for it is to be perpetuated to all Eternity. See Isa. lxvi: 22, 23.

All flesh never have worshiped God on the Sabbath since Isaiah wrote this prophecy, neither will they till the righteous are all gathered into the New Earth; then the Sabbath will be observed as long as the immortal saints, and the New Heavens and Earth remain.

Mark this. The Sabbath was instituted in Eden, before the fall, when man was holy, and the earth was holy; and will be as much in its proper place after the restitution, as it was before the fall. It is not an ordinance given to restore fallen man to God; for it was given when man could talk face to face with God and Angels, in the Holy Garden.

All shadows cease when they reach the bodies which cast them. Follow the shadow of a tree to its body, and there the shadow ends. But the weekly Sabbath will never end; therefore it is not a shadow; but a body, as well as the other nine commandments. The ten commandments are of the same nature; and if one is a shadow, they are all shadows. How can we make

swearing, stealing, and killing, shadows? This we cannot do. Neither is there a man that can show that the Sabbath is a shadow.

I know that the old tradition is imprinted deeply in many minds that the seventh-day Sabbath is a type of the seventh thonsand years. But where is the Scripture to prove it? It is not to be fonnd.

But if any choose to hold on to this tradition, let them remember that all types, or shadows reach to their bodies; and admitting that the seventh thousand years is the body, and the seventh-day Sabbath the shadow; they are driven to the irresistible conclusion, that the seventh-day Sabbath was to continue the same until the seventh millenium.

The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the body and shadow, which is not in accordance with the system of types in the Bible, or with good sense.

Finally, the fact that the early Christians were tronbled by those who were teaching them that they mnst observe the law of Moses in order to be saved, shows what Paul's subject was, and that he did not refer to the Sabbath; but to the shadows of Moses law, which began to reach their body when the new covenant was introduced by the death of Messiah.

2 Cor. iii: 7–13, is also quoted to prove the abolition of the Sabbath; but it does not prove any such thing. I think all Bible readers will admit that the Apostle is here contrasting the ministration of the Jewish covenant with the ministration of the Gospel covenant.

God's law "written and engraven in stones" was to remain unchanged, as long as heaven and earth remain; but the MINISTRATION of it by the outward ceremonies of the law of Moses, was "done away," or "abolished" to give place to the better ministration of the same law by the Holy Ghost. The glory of the first covenant, represented by the glory of Moses' face, was to pass away, and to be swallowed up by the exceeding glory of the ministration of the Spirit.

The light of the moon is glorious, but when the sun rises in all its glory, the light of the moon is done away.

We may as well say there is no light, when the light of the moou is done away by the exceeding light of the sun, as to say there is no law, because the ministration of it under the first covenant is done away by the exceeding glory of the ministration of the Spirit.

Those who are resting on their mistaken views of these texts which I have examined, for the abolition of the Sabbath, are on a sandy foundation. Unless they haste to get off from it, and have their feet planted on the commandments of God, "the over flowing scourge" that is soon to "pass through," will sweep them away in ruin.

Evidence for the first day Sabbath examined.

Those who teach that the Sabbath has been changed from the seventh to the first day, have but three or four texts to quote to sustain their first-day Sabbath position.

I design to show briefly, that Rev. i: 10; Cor. xvi: 2, and Acts xx: 7, do not prove what they are said to prove.

"I was in the Spirit on the Lord's day," Rev. i: 10. The first day of the week is no where in Scripture called the Lord's day; but the seventh is. "Bnt the seventh day is the sabbath of the LORD thy God." Ex. xx: 10. God by Isaiah, calls the Sabbath "MY HOLY DAY." Isa. lviii: 13. Therefore the beloved disciple was in holy vision on the seventh day.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Cor. xvi: 2.

In order for this text to prove what it is said to prove, it should read thus. Upon the first day of the week, when ye meet together for worship, let every one take with him, as God hath prospered him, to put into the contribution box. But I do not wish to alter the text, for the sake of following the Pope. Take the text as it reads, and no such thing as meeting together for worship is mentioned in it. St. Paul preached on the Sabbath, not only in the Jews' Synagogues; bnt by the "river side." See Acts xvi: 13. He preached at Corinth 78 Sabbaths in succession. The Apostle would not have the Sabbath desecrated by the clink of mammon's box; therefore he chose the first labouring day in the week for the Church in Corinth, and the Churches in Galatia, to "LAY BY THEM," at their homes, for the poor saints at Jerusalem.

Acts xx: 7, is the only place in Scripture in which the first day of the week is connected with public worship. But the object of that meeting was not to keep the first day as a Sabbath, for they met in the evening to break bread. Paul preached to them on the Sabbath, which closed at 6

o'clock P. M., then in the evening, which commenced the first day, the disciples came together to celebrate the Lord's supper, and Paul preached all night. We follow this example of the disciples, and break bread in the evening of the first day just after the close of the Sabbath.

Jesus did not spend the first day of the week in meeting with his disciples. On the day of his resurrection he walked to Emmaus, and did not meet with them until evening. After eight days, which would reach to Monday night, Jesus appeared to his disciples in like manner. Our Master and Pattern has not, by precept or example taught that the first day of the week should be observed as a holy day or Sabbath, any more than the other five working days; neither have the Apostles. The change from the seventh to the first day, was effected by the power of the little horn, who thought "to change times and laws." Dan. vii: 25.

Here I will give some extracts from "Sabbath tract" No. 4, published by the "New York Sabbath tract society," which gives the history of the change.

Early in the seventh century, in the time of *Pope Gregory I*, the subject to the Sabbath attracted considerable attention. There was one class of persons who declared, "that it was not lawful to do any manner of work upon the Saturday, or the old Sabbath; another that no man ought to bathe himself on the Lord's day, or their new Sabbath."* Against both of these doctrines Pope *Gregory* wrote a letter to the Roman citizens. *Baronius*, in his Councils, says. "This year (603) at Rome, St. Gregory, the Pope, corrected that error which some preached, by Jewish superstition, or the Grecian custom, that it was a duty to worship on the Sabbath, as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist."

According to *Lucius*, *Pope Urban II.*, in the eleventh century, dedicated the Sabbath of the Virgin Mary, with a mass.† *Binius* says, "*Pope Innocent I.* constituted a fast on the Sabbath day, which seems to be the first constitution of that fast; but dedicating the Sabbath to the Virgin Mary was by *Urban II.* in the latter part of the eleventh century."‡

The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to *Heylyn*, there were Christian societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. *Binius*, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day [Sunday] in Scotland, as late as A. D. 1203. "This year," he says, "a conncil was held in Scotland concerning the introduction of the Lord's day, which council was held in 1203, in the time of *Pope Innocent III.*,"

* Dr. Peter Heylyn's Hist. Sab. part 2, p. 135.
† Eccl. Hist. p. 29. ‡ Bampfield's Enq. p. 101.

and quotes as his authority *Roger Hoveden*, *Matth*, *Paris*, and *Lucius' Eccl. Hist.* He says, "By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday."

Binius says that in A. D. 1201, *Eustachius*, Abbot of Flay, came to England, and therein preached from city to city, and from place to place. He prohibited using markets on Dominical days; for he said that this command underwritten concerning the observation of the Dominical day, came from heaven. The history of this singular epistle, entitled, *A holy command of the Dominical day*, the pious Abbot stated to be this: "It came from Heaven to Jerusalem, and was found on St. Simon's tomb in Golgotha. And the Lord commanded this epistle, which for three days and three nights men looked upon, and falling to the earth, prayed for God's mercy. And after the third hour, the patriarch stood up; and *Akarias* the archbishop stretched out his mitre, and they took the holy epistle of God and found it thus written."

[We will give some extracts from this epistle, partly as a matter of curiosity, and partly to show the credulity of our ancestors, and by what means they were awed into what was to them a new religious observation]

"I, the Lord, who commanded you that ye should observe the Dominical day, and ye have not kept it, and ye have not repented of your sins, as I said by my gospel, heaven and earth shall pass away, but my word shall not pass away; I have caused repentance unto life to be preached unto you, and ye have not believed; I sent pagans against you, who shed your blood, yet ye believe not: and because ye kept not the Dominical day, for a few days ye had famine: but I soon gave you plenty, and afterwards ye did worse: I will again, that none from the ninth hour of the Sabbath until the rising of the sun on Monday, do work any thing unless what is good, which if any do, let him amend by repentance; and if ye be not obedient to this command, Amen, I say unto you, and I swear unto you by my seat, and throne, and cherubim, who keep my holy seat, because I will not change any thing by another epistle; but I will open the heavens, and for rain I will rain upon you stones, and logs of wood, and hot water by night, and none may be able to prevent, but that I may destroy all wicked men. This I say unto you, ye shall die the death, because of the Dominical holy day, and other festivals of my saints which ye have not kept. I will send unto you beasts having the heads of lions, the hair of women, and tails of camels; and they shall be so hunger-starved that they s hall devoure your flesh, and yc shall desire to flee to the sepulchres of the dead and hide you for fear of the beasts; and I will take away the light of the sun from your eyes; and I will send upon you darkness, that without seeing, ye may kill one another; and I will take away my face from you, and will not show you mercy; for I will burn your bodies and hearts of all who keep not the Dominical holy day. Hear my voice, lest ye perish in the land because of the Dominical holy day. Now know ye, that ye are safe by the prayers of my most holy mother Mary, and of my holy angels who daily pray for you.

Provided with this new command from heaven, "*Eustachius* preached in various parts of England against the transgression of the Dominical day, and other festivals; and gave the people absolution upon condition that they hereafter

reverence the Dominical day, and the festivals of the saints." The time appointed as holy, was from the ninth hour on the Sabbath until Monday morning at sunrise. And the people vowed to God, that hereafter they would neither buy nor sell any thing but food on Sunday.

"Then," says *Binius*, "the enemy of man envying the admonitions of this holy man, put it into the heart of the king and nobility of England, to command that all who should keep the aforesaid traditions, and chiefly all who had cast down the markets for things vendible upon the Dominical day, should be brought to the king's court to make satisfaction about observing the Dominical day." Binius relates many miraculous things that occurred on the Sabbath to those that labored after the ninth hour—i. e. after three o'clock in the afternoon of the seventh day, or Saturday. He says, upon a certain Sabbath, after the ninth hour, a carpenter, for making a woodeu pin, was struck with the palsy; and a woman, for knitting on the Sabbath, after the ninth hour, was also struck with the palsy. A man baked bread, and when he broke it to eat, blood came out. Another grinding corn, blood came in a great stream instead of meal, while the wheel of his mill stood still against a vehement impulse of water. Heated ovens refused to bake bread, if heated after the ninth hour of the Sabbath; and dough left unbaked, out of respect to Eustachius's new doctrine, was found on Monday morning well baked without the aid of fire. These fables were industriously propagated throughout the kingdom; "yet the people," says Binius, "fearing kingly and human power, more than divine, returned as a dog to his own vomit, to keep markets of saleable things upon the Dominical day."

Mr Bampfield says,* "The king and princes of England, in 1203, would not agree to change the Sabbath, and keep the first day, by this authority. This was in the time of *King John*, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned."

The parliament of England met on Sundays until the time of *Richard II.*, who adjourned it from that to the following day.

In A. D. 1203, "A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath: and there came also a legate from the Pope, with a sword and purple hat, indulgencies and privileges to the young king. It was also there decreed, that Saturday, from the twelfth hour at noon, should be holy."† The *Magdeburgenses* say, this Council was about the observation of the Dominical day *newly brought in*, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.‡

The first law of England made for the keeping of Sunday, was in the time of *Edward VI*, about 1470. "Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law. This provided also, that it should be lawful for husbandmen, laborers, fishermen, and all others in harvest, or any other time of the year when necessity should require, to labor, ride, fish, or do any other kind of work, at their own free will and pleasure, upon any of the said days."‖

By such means as these, the observation of the first day was gradually but forcibly urged upon the people, wherever they owned allegiance to the Pope as head of the church, and in England and Scotland, as late as the thirteenth century, and the Sabbath was as gradually brought into contempt and disuse.

* Enq. p. 111. † Bœthus, B. 13, of Scotland, p. 788. Bamp. Enq. 114. ‡ Ibid. ‖ Bamp. p. 118.

The Sabbath.

As the Sabbath was made for man; for the whole race of mankind; and as man has needed all its blessings ever since it was first instituted in Eden; it is reasonable to conclude that God designed that it should be observed as strictly in one dispensation, as in another. I cannot see any reasons why the Jew should keep it any more strictly, than the Christian.

I design to show that there is a perfect harmony in all the Scripture testimony of both Testaments, in relation to the observance of the Holy Sabbath. The fourth commandment in the decalogue is the great Sabbath law. It is the standard to which all other Scripture testimony relating to the Sabbath should be bronght, and carefully compared.

"Remember the sabbath-day to keep it holy. Six days shalt thou labor, and do all THY work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates." Ex. xx: 8–10.

The great God appointed six days for man to labor, and do ALL HIS work necessary for a livelihood; but the seventh day he designed for man to rest from this world's toil and labor, and engage in the service of his Creator. Such acts of mercy and necessity, as alleviating the distressed, either man or beast; healing the sick, and eating when hungry on the Sabbath, are no where in the Bible forbidden by God; and are no violation of the Sabbath law in the decalogne.

I know that some say that we cannot keep the Sabbath, as it is given in the Old Testament; but this is like most of the false assertions made by those who oppose the true Sabbath. I am not ready to admit that God has given us a law, that we cannot keep. I dare not charge him with such injustice. The commandments of our holy and just God, are not grievous, but joyous to those who keep them. Those who followed Jesus from Galilee, saw his body put in Joseph's new tomb, then returned "and rested on the Sabbath according to the COMMANDMENT." See Luke xxiii: 54–56. They could keep the

Sabbath according to the law of God, after the ceremonial law was abolished, and so can we.

Jesus stripped off the traditions with which the blind Jew had covered the Sabbath, and left it naked, resting on its own Eternal basis, the fourth commandment. The Lord of the Sabbath-day kept his Father's commandments; therefore, he and his disciples kept the Sabbath according to the fourth commandment. Mark this. Jesus and his disciples even kept the law of Moses until the crucifixion; so all must see the folly of those who teach that they departed from the letter of the Sabbath law!

"The Scribes and the Pharisees sit in Moses' seat: All, therefore, whatsoever they bid you observe, that OBSERVE and DO: but do not ye after their works: for they say and do not. Matt. xxiii: 2, 3.

Jesus taught his disciples to observe and do, even the law of Moses. His last meeting with them, before he nailed it to his cross, was to keep the passover. How absurd then, is the view which some are teaching, that Jesus and his disciples departed from the letter of the Sabbath law, written on stones with the finger of Jehovah!!

The wicked Pharisees charged the disciples with departing from the letter of the Sabbath law, when they plucked the ears of corn, and ate to satisfy present hunger; but Jesus proved to them on the ground, that it was a false charge. He refered them to what David did when he was hungry; also to the Priests in the Temple who were blameless. The law of Moses required the Priests to offer sacrifices on the Sabbath.

"And on the Sabbath-day two lambs of the first year without spot, and two tenth-deals of flour for a meat-offering, mingled with oil, and the drink offering thereof: This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering." Num. xxviii: 9, 10.

The Priests then had to labor on the Sabbath; but it was no violation of the Sabbath law; for it was not that kind of labor prohibited in the fourth commandment. The law that came by Moses, did not compel the Priests to violate the law written by the finger of God. "Six days shalt thou labor and do all THY work." Man was to attend to his own work during the six days; then rest from HIS work on the seventh, and labor for God, who never designed that we should become stationary, and inactive on his Sabbath. The words "labor," and "work," in the fourth commandment, must be thus explained, to clear the Priests in the Temple.

Eating on the Sabbath when hungry, is no where forbidden in the Bible. Jesus and his disciples were on their way to the synagogue, when the disciples plucked and ate the corn; and it was as lawful to eat that, when hungry on the Sabbath, as any food. According to the law of Moses they had a right to pluck the ears of corn with their hands, and eat.

"When thou comest into the standing-corn of thy neighbor, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle nnto thy neighbor's stand-corn." Deut. xxiii: 25.

Jesus never admitted that he, or his disciples departed from the letter of the Sabbath law. No, never; but always proved to his accusers, that what they did on the Sabbath was lawful, or in strict accordance with the Sabbath law. On this ground, and no other, were they GUILTLESS. "But if ye had known what this meaneth, I will have MERCY, and not sacrifice, ye would not have condemned the guiltless." Mat. xii: 7.

If they had known that acts of mercy and necessity, such as eating when hungry, and healing the sick on the Sabbath, were lawful, they would never have falsely charged the holy followers of Jesus with Sabbath-breaking.

Now who are ready to take their stand with the wicked Pharisee, and charge the disciples, and their holy Master, who said he had kept his Father's commandments, with departing from the letter of the fourth commandment? The very thought of such a thing seems awful! Rather let my right hand wither, and my tongue cleave to the roof of my mouth, than to write, and speak, such a sentiment to the precious, waiting flock.

"And they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is LAWFUL to do well on the Sabbath-days." Matt. xii: 10–12.

The word lawful, signifies agreeably to law. In this text it means agreeably to the Sabbath law. Mark this: Jesus did not give them a new Sabbath law, nor intimate that the Sabbath law was to be RELAXED, or changed; but he exposed their hy-

pocracy, in charging him with Sabbath-breaking, for healing the sick, when at the same time they would relieve a dumb beast on the Sabbath. "How much then is a man better than a sheep?" He also tanght them that such acts of mercy as to lift a sheep out of a pit, and healing the sick on the Sabbath, was doing well, and according to the Sabbath law. "Wherefore it is LAWFUL to do WELL on the sabbath-days."

"And Jesns answering, spake unto the lawyers and pharisees, saying, Is it LAWFUL to heal on the Sabbath-days? And they held their peace. And he took him, and healed him, and let him go: And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him ont on the Sabbath-day? AND THEY COULD NOT ANSWER HIM AGAIN TO THESE THINGS." Luke xiv: 3–6.

Here again Jesus refered the lawyers and Pharisees to the Sabbath law, and with it he closed their mouths, so that they could not answer him. If he had intimated that the Sabbath law was to be relaxed, and he had a right to depart from its letter, they would have railed on him; but instead of this, he appealed to the letter of the law, and their manner of observing it, and proved to them that what he had done was LAWFUL.

When Jesus healed the daughter of Abraham, the ruler of the synagogue was filled with indignation, and said unto the people, "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" Luke xiii: 11–17.

This reply from the Saviour silenced the ruler of the synagogue, and put all his adversaries to shame; "and all the people rejoiced for all the glorious things that were done by him." They were all convinced that it was LAWFUL and right for Jesus to heal on the Sabbath, or they would not have REJOICED.

We are sometimes referred to the case of the impotent man who was healed, and took up his bed and walked on the Sabbath, at the command of Jesns. It is said that he carried a burden; therefore he, and his Master, who said to him, "Rise, take up thy bed and walk," broke the Sabbath. It is true that God by Jeremiah, forbid the Jews carrying burdens in or out of the gates of Jerusalem on the Sabbath. He also promised them if they would diligently hearken nnto him, and bring no burden through the gates of the city on the Sabbath-day; but hallow the Sabbath-day, to do no work therein, that their city should remain FOREVER. Jer. xvii: 19–25. Jeremiah has not shown us so definitely what kind of burdens are forbidden as Nehemiah.

"In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and loading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals." Neh. xiii: 15.

Here Nehemiah has shown ns that it is burdens of merchandise, that were brought into Jerusalem on the Sabbath, that God has forbidden to be borne on the Sabbath. Now let the reader compare carrying burdens of merchrndise to market to sell for worldly gain, with the healed impotent man with his bed, praising God, and the difference will be seen. One was laborious, and for worldly gain: the other was for the glory of God. One was a violation of the fourth commandment; but the other was an act of mercy, which manifested the mighty power of God. It was doing well on the Sabbath; therefore it was lawful. I fear I shall weary those who understand the Sabbath question, with this lengthy article. My object in being so particular, is to spread out the whole truth before those who have not carefully investigated this glorious, harmonious subject.

I will notice two more objections to the true Sabbath, and leave this subject for the present. One objection is, that the Jews were forbidden by God to kindle fires on the Sabbath: and if we keep it as strictly as they did, we cannot kindle a fire on the Sabbath. If we look at this objection in its trne light, the difficulty will all vanish. This direction concerning kindling fires on the Sabbath, was given to Israel in the wilderness, when God was feeding them with manna from heaven. They were a strong, healthy people in a mild climate. Their clothes were miraculously preserved, and their food was given them from heaven. God told them to cook their manna on the sixth day; therefore they had no use for a fire on the Sabbath. If they had kindled fires to cook their manna, or to wash their clothes on the Sabbath, it would have been a plain violation of the fourth command-

ment, as it was the work which God designed for the six days. We are differently situated. Our constitutions and climate are such, that we need the heat of a fire a portion of the year to keep us suitably warm. We kindle a fire on the Sabbath a portion of the year, as an act of mercy, and necessity, the same as we would water an ox or a horse, or lift a sheep out of a pit; therefore it is lawful and right. But it is as wrong to kindle fires now, in the mild portion of the year, to cook our food on the Sabbath, which may be cooked on the sixth day, as it was for the Jews. The sixth day is the preparation day, and if we neglect any of the work of this day, and do it on the seventh, we desecrate the Holy Sabbath. The Sabbath law forbids our doing on the seventh day, that which can be done on the sixth; but acts of mercy and necessity, which cannot be done on the sixth day are lawful on the Sabbath. A reasonable, and Scriptural observance of the Sabbath law will not freeze us, nor starve us; for the law is "HOLY," "JUST," and "GOOD."

The other objection to the true Sabbath which I will here mention, is the case of the man that was stoned to death for gathering sticks on the Sabbath. We are not told what kind of sticks he gathered, nor to what use he intended them; but the best inference is, that he gathered them for fuel to make a fire to bake and seethe their manna. God said to them by Moses, "To-morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe."

As they were to do all their cooking on the sixth day, this man in gathering fuel on the Sabbath was certainly doing the work of the sixth day, on the seventh, and was violating the fourth commandment.

"Abide ye every man in his place, let no man go out of his place on the seventh day." Ex. xvi: 29.

It was a violation of the express orders of Jehovah, for them to go out into the field to gather manna, or fuel on the Sabbath. It was doing on the seventh day the work of the sixth, and was a bold transgression of the Sabbath law, written with the finger of God. It was as wrong for them to gather sticks for fuel on the Sabbath, as it would be for us to chop and draw wood on God's holy day. If we should do this, all the world would unite in saying that we had broken the fourth commandment. Some will almost stone us now, for doing such things on the first day of the week, the Pope's Sabbath.

The children of Israel while in the wilderness were not to go out of their places on the Sabbath to gather manna, or do any other work which should have been done on the sixth day; but after this they did go out of their places on the Sabbath; not to do servile work, but to worship God. The Jews had what they called a Sabbath-day's journey, and certainly they had to go out of their places, or dwelling to walk about one mile.

The wages or penalty of transgressing the law of God was, and still is, Eternal Death. "For the wages of sin is DEATH." Rom. vi: 23. And "sin is the transgression of the law." 1 John iii: 4.

During the ministration of the law of God by Moses, the wilful transgressor was immediately stoned to death: but under the ministration of God's law by Jesus Christ, it is long-suffering and tender mercy. In this better dispensation, God for Jesus' sake spares the life of the transgressor that he may turn and keep the law of God, and find pardon through Jesus Christ, and live. During the time of the first covenant, which was faulty, stern justice cut the transgressor down; but since Jesus has been our only sacrifice and Priest, MERCY, the excellency and glory of the better covenant, has interposed, and given the transgressor of the holy law of God a chance to repent of his sin, and find a full and free pardon of all his sins, through the precious blood of Jesus.

The Gospel never required that a man should be stoned to death for stealing, or swearing. No, never; still this does not prove that there is no law for stealing and swearing. "Where no law is there is no transgression." Rom. iv: 15. If there is no law for keeping the Sabbath, stealing, and swearing, because the Gospel does not require that the transgressor should be stoned, then men may steal, swear, and desecrate the Holy Sabbath, and be pure in the sight of God; for "WHERE NO LAW IS, THERE IS NO TRANSGRESSION." The full, and final penalty of the law of God is not done away—no, no. This, and also the law, the transgressor will meet in the judgment. Those who were stoned to death under the first covenant will also meet the final penalty there. Dear reader, be not deceived by those who oppose the true Sabbath. Their poor objections will all vanish, when held up to the light of Bible truth. Be not turned away from this harmonious present truth by their fables.

THE PRESENT TRUTH.

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"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

The Sabbath taught, and enforced in the New Testament.

But pray ye that your flight be not in the winter, neither on the Sabbath-day. Matt. xxiv: 20.

Jesus thus recognizes the Sabbath, more than thirty years after the Jewish sabbaths were abolished. Those who teach the no-Sabbath heresy, have labored hard to explain away the important fact, that Jesus establishes the perpetuity of the Sabbath, this side of the crucifixion, as far as the destruction of Jerusalem; but this plain fact is so well fastened "by a nail in the right place," driven by the Lord of the Sabbath, that with all their efforts, it will not remain explained away. It does not read, the Sabbath-day of the Jews, nor their Sabbath-day; but THE SABBATH-DAY, by way of distinction, stands out in bold relief upon the sacred page. The Scriptures of both Testaments, give the Sabbath of the Lord our God this mark of eminence. Those who oppose the true Sabbath, tell us that "the Jews were so tenacious about the strict observance of *their* Sabbath, that they would have prevented the disciples fleeing on that day, had they made an attempt to do so; hence for their own salvation, Christ taught them to pray that their flight might not be on that day." All such sophistry as this does not touch the main point. Jesus did recognize the Sabbath of the Lord our God, many years after the crucifixion. Unbelief cannot hide this important fact, from those who are honestly searching for the Sabbath truth.

"And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Luke xxiii: 56.

When Jesus was nailed to the cross, the hand-writing of ordinances was abolished. Let all remember that St. Paul has forever established this point in Col. ii: 14.

At the third hour of the day, or 9 o'clock, A. M. Jesus was nailed to his cross, and at that very hour, whatever was to be abolished at the crucifixion, then died. From the sixth to the ninth hour, or 3 o'clock, P. M. darkness was over all the earth. At this hour, Jesus gave up the ghost, which gave the holy women three hours to see his body laid in the sepulchre, return and prepare the spices, and ointments, and be ready to commence the Sabbath at 6 o'clock, P. M.

The fact that they rested the Sabbath-day, accordiug to the fourth commandment, after the crucifixion, shows that no change took place in relation to it, at the crucifixion. The modern view that Jesus relaxed the Sabbath, and taught his disciples by precept and example that it was to be relaxed, charges the followers of Jesus with ignorance and folly, in being so strict about the commandment. But we choose to follow Jesus, and the example of his holy followers, and keep the Sabbath according to the commandment; rather than to follow men who have back-slidden from present truth, and are laboring to tear down what they once labored to build up. We think it much safer to follow the sure Word, and the example of those who personally learned of Jesus, than uninspired men of this day, who are continually sliding from one position to another.

The great Apostle to the GENTILES preached on the Sabbath, and had no other regular preaching day. We have no record of his meeting with the disciples on the first day of the week but once, (Acts xx: 7,) and that was to break bread, in the evening. It was not the evening following the first day, that they met together to break bread; for Paul "continued his speech until midnight," then healed Eutychus, and then went up and broke bread, which all will agree would be on the second day of the week.

They met together in the evening following the seventh day, and Paul continued his speech until break of day; then spent the day-time of the first day of the week, which is now the Pope's Sabbath, in walking to Assos, and sailing with his brethren to Mitylene. There is not, therefore, the least shade of evidence that Paul, or any of the Apostles, had any regular preaching day, but the Sabbath of the Lord our God.

"And Paul, as his MANNER was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii: 2. He preached every Sabbath, for a year and six months at Corinth, to the Jews, and to the GREEKS. See Acts xviii: 4–11.

"And when the Jews were gone out of the synagogue, the GENTILES besought that these words might be preached to THEM the next Sabbath. And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii: 42–44.

Those who take the ground that Paul did not keep the Sabbath, say that he preached on that day, because the Jews were assembled in their synagogues on the Sabbath; but we find the Apostle preaching elsewhere, besides the synagogues, on the seventh day.

"And on the Sabbath we went out of the city by a RIVER SIDE, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts xvi: 13.

St. Paul preached to the Jews and the Greeks, and at the request of the Gentiles, and by a RIVER SIDE. He preached every Sabbath at Corinth, for a year and six months; for this was his MANNER; therefore the assertion is nntrue that he preached on the seventh day, merely because the Jews assembled in their synagogues on that day.

The no-Sabbath advocates make Paul one of the most inconsistent men, that ever undertook to preach the Gospel; for they say he taught the abolition of the Sabbath to the Galatians, Romans, and Colossians; and at the same time was preaching to Jews and Gentiles, not only in the synagogues, but elsewhere on every Sabbath-day!

The Jews never accused Paul with departing from the letter of the Sabbath law. This is strong evidence that he strictly kept it. We all know that if the Apostle had taught its abolition, the Jews would have accused him with Sabbath-breaking; for they sought for accusations to bring against him. Thus we see the Holy Sabbath taught in the New, as well as in the Old Testament.

Wherever the commandments of God are taught, and enforced in the New Testament, the Sabbath is taught and enforced, for the simple reason that the Sabbath law is one of the ten commandments. God has given but ten commandments. They are his everlasting covenant, written with his finger in stones. The commandments of God, in the New Testament, as well as in the Old, mean nothing more nor less, than Jehovah's ten immutable laws.

Jesus gave but one commandment to the Church. "A new commandment I give unto you, That ye love one another. John xiii: 34. This is MY commandment, That ye love one another, AS I HAVE LOVED YOU." John xv: 12. This new commandment is the law of Christ. "Bear ye one another's burdens, and so fulfil the LAW OF CHRIST." Gal. vi: 2.

Seme teach that nine of the commandments are "embodied in the law of Christ, and enforced; but the Sabbath law is left out. But where is the Scripture testimony that proves any such thing? It is not in the Bible. This is one of the smooth fables of the last days, suited to itching ears. The commandments of God are one thing, and the one law of Christ is entirely another separate thing. Jesus kept, and taught his Father's commandments, so did his Apostles; but they never called them the law of Christ, or any part of the new commandment given by Jesus.

There was no necessity for enforcing the Sabbath law, as it was not violated in the days of the Apostles, as the other nine commandments were. The only natural reason why the Apostles did not rebuke the sin of Sabbath-breaking, is, that the sin did not exist in the early Church. The Sabbath was their regular preaching day, and Paul, John, and James taught that the keeping of the commandments of God was a test of Christian fellowship, and Eternal salvation.

When Christ and his Apostles speak of the commandments, they certainly mean all ten of them. This is plain enough for any child, that wishes to believe God's truth, but unbelief can always find a handle to take hold of when it wants one. God has not revealed himself to man in such a way that he cannot doubt; if he had there would never have been an infidel in the wolrd. If the second advent of Jesus had been so revealed that none could doubt, then this would be a world of Adventists; but this glorious truth is so plainly revealed, that all will be without excuse in the judgment, yet few believe. Just so with the Sabbath truth which shines out as clear as the noon-day sun, yet few will believe it. All who read the Bibles, know that all ten of the commandments of God are taught, and enforced in the New Testament as a

whole; and this is enough to condemn them at the bar of God, if they violate the fourth. Because the fourth is not separately enforced in the New Testament, those who wish to violate it for some worldly object, pride, or the fear of man, will not be guiltless. God will not be trifled with. His word will not return unto him void.

Jehovah said of Jesus: "This is my beloved Son: hear him." Mark ix: 7. If all would hear Jesus, and teach as he taught, they would not make such work with the law of God as they now do. Here we will listen, and learn of the meek and lowly Jesus.

"Think not that I am come to destroy the law." What law? Ans. "Whosoever therefore shall break one of these least COMMANDMENTS," etc. See Matt. v. 17–19. Jesus then quotes the sixth, seventh, and third commandments from the decalogue, in the 21st, 27th, and 33d verses of this same chapter, which forever settles the fact that the law, not to be destroyed at his first advent, was the ten commandments. To abolish a law is to destroy it. We know that Jesus did destroy, or abolish the hand-writing of ordinances in Moses' law; but we have this plain, and positive declaration that he did not come to destroy the law of commandments, at his first advent. This is worth more to me, than all the assertions of men to the contrary. I am bound to "hear," and believe Jesus.

"For verily I say unto you, 'TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE shall in NO WISE pass from the law."

If the Sabbath was relaxed, and passed from the law at the first advent, then certainly, heaven and earth then passed away! Such a view, no donbt would suit spiritualists; but not those who are still waiting for Christ to come, and make all things new. Jesus has here forever settled the question to the satisfaction of all candid minds, that will carefully investigate this snbject, that the ten commandments are all to remain in full force, not one changed, or relaxed, until heaven and earth pass away at the close of time.

Those that understandingly reject the Sabbath, with such testimony as this from Jesus, whom they are commanded to "hear," before them, would not be ready to love, and observe God's sanctified day, if the Almighty should speak from heaven, and tell them to keep it, and shake the old earth as he did Mount Sinai.

"For whosoever shall keep the whole law, and yet offend in one, [*point* here is a supplied word,] he is guilty of all. "For he that said, do not commit adultery, said also, do not kill." James ii: 10, 11. James here quotes two laws from the decalogue, which proves that he was speaking of the law of commandments.

The ten commandments are principles of goodness, justice, and holiness. Their essence is love. The first four, teach us love to God, and the last six, love to our neighbor; "therefore love is the fulfilling of the law." Rom. xiii: 10. "For this is the love of God that ye keep his commandments:" 1 John v: 3. "If ye fulfill the royal law according to the Scriptures, (the decalogue, Ex. xx: 3–17,) Thou shalt love thy neighbor as thyself." James ii: 8.

The Apostle James has enforced the Sabbath, and guarded the waiting brethren scattered abroad, against the view that we are at liberty to take the Sabbath from the royal law, by showing us that if we offend in one commandment we are guilty of all. The language is positive and plain, and all may see the truth if they wish to.

"Brethren, I write no new commandment unto you; but an old commandment which ye had from the BEGINNING: The OLD commandment is the WORD WHICH YE HAVE HEARD FROM THE BEGINNING." 1 John ii: 7.

The only commandment which came from the beginning is the Sabbath. The word from the beginning is this; "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii: 3.

"Again, a new commandment I write unto yon," etc. See verse 8th. Here John makes the distinction between the old commandment from the beginning, which is the Sabbath, and the new commandment, given by Jesus to the Church, to love one another.

"I rejoiced greatly, that I found of thy children walking in truth as we have received a commandment from the Father." 2 John 4. This commandment from the Father, which we had from the beginning, must of necessity be the Sabbath, for the reasen that none of the Father's commandments except the Sabbath were given at the beginning.

"He that saith, I know him, and keepeth not his commandments, is a LIAR, and the truth is not in him." 1 John ii: 4. As the commandments of God mean the ten,

which he wrote with his own finger on stones, and nothing more, nor less than the ten; and as Christ positively declared that not one jot or one tittle, should pass from this law of commandments while heaven and earth remain: and as the Apostles of our Lord Jesus Christ have taught and enforced the commandments of the Eternal Jehovah, and have not written one text, no, not one word, in all their epistles from which we can reasonably infer that the Sabbath law is relaxed and destroyed, we are abundantly furnished with proof positive, that the Sabbath is taught and enforced in the New Testament.

If the Sabbath-breaker should be asked in the judgment, what excuse he had to make for breaking the Sabbath, he would not dare, while standing before the great white throne, to say that he broke it because the fourth commandment was not separately enforced in the New Testament. Such an excuse may ease the conscience now, for a few days; but the time is not far distant, when those who are teaching men that they may break the fourth commandment, and be guiltless, will see and feel the force of this tremendous truth, that Christ and his holy Apostles when enforcing, and making the strict observance of the commandments, a test of Christian fellowship, and Eternal Salvation, mean the COMMANDMENTS OF GOD, and not NINE of them.

From Tract No. 6. of the American Sabbath Tract Society.

Twenty Reasons for Keeping Holy in each Week the Seventh Day instead of the First Day.

1. Because the Seventh day was blessed and sanctified for a Sabbath, by God, immediately after the creation of the world, as a perpetual memorial of that wonderful work, and of His own resting from it; and because there is now as much need for man to remember God's creative work, and to enjoy a weekly rest, as ever there was.

2. Because there is evidence that the Seventh Day was observed from Adam to Moses. Gen. xxvi: 3-6; xxix: 27, 28.

3. Because the Seventh Day is a necessary part of the fourth commandment, given at Mount Sinai, graven on stone by the finger of God, and incorporated with the other nine precepts of the Decalogue, which are admitted to be moral in their nature, and perpetually binding. "Remember the Sabbath Day to keep it holy." "The Seventh Day is the Sabbath of the Lord thy God" "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the *Seventh Day*; *wherefore* the Lord blessed the Sabbath Day and hallowed it."

4. Because the Old Testament abounds with declarations of God's blessing upon those who keep holy the Seventh Day, and of his vengeance upon those who profane it.

5. Because our Lord Jesus Christ enforced the claims of the law to the fullest extent, saying in regard to the code to which the Seventh Day belonged, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" and because He always kept holy the Seventh Day, in this doubtless "leaving us an example that we should follow in His steps"

6. Because the holy women who had attended Jesus Christ at his death and burial, are expressly said to have "rested the *Sabbath Day according to the commandment*," (Luke xxiii: 56;) and because, though the narrative proceeds immediately to record the appearance of Jesus Christ, on the morning of the *first day of the week*, neither there nor elsewhere is one word said about a change of the Sabbath, or about the sabbatic observance of the First Day of the Week.

7. Because the Apostles of our Lord constantly kept the Seventh Day, of which there is abundant evidence in the Acts of the Apostles, and it is declared of Paul, that, "*as his manner was*," he went into the synagogue frequently on the Sabbath Day. (Compare Luke iv: 16, with Acts xvii: 2; see also Acts xiii: 14, 42, 44, and xvi: 13.)

8. Because Jesus Christ, foretelling the destruction of Jerusalem, warned his disciples to pray that their flight might not happen "on the Sabbath Day;" and as that event was to take place almost forty years after the resurrection of our Lord, it appears that the same Sabbath was to be then observed by his disciples.

9. Because there is no other day of the week called by the name of "Sabbath," in all the Holy Scriptures, but the Seventh Day alone; and because, when "the Frst Day of the Week" is mentioned in the New Testament, it is always clearly distinguished from "the Sabbath."

10. Because not one of those passages which speak of the "First Day of the Week," records an event or transaction peculiar to the Sabbath.

11. Because when God had so carefully committed his Law to writing, had repeated his precepts throughout the prophetic books, and had left so many testimonies and examples of the Seventh Day Sabbath on His sacred records, it is most unreasonable to suppose that He would have repealed or changed one single article thereof, without recording it among the words of our Lord Jesus or His Apostles, in the writings of the New Testament.

12. Because the observance of the Moral Law, (without any exception from it,) is constantly enjoined, in the writings of the Apostles; and one of them says that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," quoting at the same time the sixth and seventh commandments. (See Rom. xiii: 9; Gal. v: 14; Eph. vi: 2, 3; and James ii: 8-11.)

13. Because the religious observance of the *Seventh Day* of the Week *as the Sabbath*, was constantly practised by the primitive Christians, for three or four hundred years at least; and because, though it gradually fell into disuse, the neglect of the Sabbath was caused only by those corruptions of Christianity, which at length grew up into the grossest idolatry; so that the second commandment was in fact, and the fourth was in effect, abolished by an ignorant, superstitious, and tyranical priesthood.

14. Because it was only through the superstitions observance of the anniversaries of saints and martyrs, and a multitude of other fasts and feasts, with which the simplicity of revealed religion

was encumbered and overwhelmed, that the sabbatic observance of the Seventh Day went out of use; and not (in fact) by any real or pretended command of Christ or His Apostles, nor at first by the express authority of any Pope or Council; for it was kept *as a strict fast*, for ages after it lost every other token of a holy day.

15. Because the leaders of the Reformation never claimed for the First Day the name of the Sabbath, and never enforced the observance of that day by any other authority than that of the Church.

16. Because it is obviously absurd—(*and it is an objection often made by irreligious people*)—that the observance of the First Day of the Week as the Sabbath, should be grounded on a divine precept which commands the observance, not of the *First*, but of the *Seventh* Day.

17. Because, if the fundamental principle of Protestantism be right and true, that "the Bible alone is the religion of Protestants," then the Seventh Day must be the true and only *Sabbath of Protestants*; for, unless that day of the week be kept, they have no *scriptural* Sabbath at all.

18. Because the pertinacious observance of the First Day of the Week, in the stead of the Seventh, has actually given occasion of great scandal to the Protestant faith; it has caused the Papists to declare that Protestants admit the *authority of human tradition* in matters of religion; and it has led to intolerance and persecution.

19. Because the observance of the First Day, and neglect of the Seventh, having been adopted partly in contempt of the Jews, has always laid a burden upon them, and presented an obstacle to their receiving Christianity, which ought to be removed.

20. Because the observance of the Seventh Day obeys God, honors the Protestant Principle, rebukes Papacy, removes stumbling-blocks, and secnres for us the presence and blessing of "the Lord of the Sabbath."

Dear Brethren and Sisters—

The Lord has shown me that it is my duty to relate to you, what he has revealed to me relating to the present truth, our present tried, scattered and tempted state, and our duty in view of the coming judgments of God.

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandmeuts. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844. Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second vail, where he now stands by the Ark; and where the faith of Israel now reaches.

I saw that Jesus had shut the door in the Holy Place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it: (See Rev. iii: 7, 8:) and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second vail; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now.

I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut; and to close the door of the Most Holy Place, which he opened in 1844, where the Ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah.

Satan is now using every device in this sealing time, to keep the minds of God's people from the present, sealing truth; and to cause them to waver. I saw a covering that God was drawing over his people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.

Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. I saw that the mysterious knocking in N. Y. and other places, was the power of Satan; and that such things wonld be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.

I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders, and false reformations would increase, and spread. The reformations that were shown me, were not reformations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people; but if their hearts could be seen, they would appear as black as ever.

My accompanying angel bade me look for the travel of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past.

At the commencement of the Holy Sabbath, (Jan. 5,) we engaged in prayer with Bro. Belden's family at Rocky Hill, Ct., and the Holy Ghost fell upon us. I was taken off in Vision to the Most Holy Place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction: and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place—laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the Voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "these are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice—"we

have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail alond. I saw they had drunk of the deep waters, and fouled the residne with their feet—trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting. Then my attending angel directed me to the City again, where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, snd while healing power came down, and the sick was healed, the Spirit fell npon me, and I was taken off in vision. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried—"MY BLOOD, FATHER, MY BLOOD, MY BLOOD, MY BLOOD." Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice—"HOLD! HOLD! HOLD! HOLD! until the servants of God are sealed in their foreheads." I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.—Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

I have seen the tender love that God has for his people, and that it is very great. I saw an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever attended them would fly qnickly upward to carry the tidings, and the angels in the City would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the City would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the City, and the angels in the city would touch their golden harps and sing with a loud voice—Alleluia! and the heavenly arches would ring with lovely songs. I will here state, that there is perfect order and harmony in the holy City.

All the angels that are commissioned to visit the earth, hold a golden card which they present to the angels at the gates of the City, as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave his life for me, and be changed into his glorious image. Oh! for language to express the glory of the bright world to come. I thirst for the living streams that make glad the City of our God.

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the City to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes, they were noble, majestic and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was—"we have lived in strict obedience to the commandments of God and have not

fallen by disobedience, like those on the earth. Then I saw two trees, one looked much like the tree of life in the City. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me—"none in this place have tasted of the forbidden tree; but if they should eat they would fall." Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters, and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said "it is not; but the City is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said—"you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God."

Dec. 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven" (in giving the signs recorded by Matt., Mark and Luke,) he meant heaven, and when he said "earth" he meant earth. The powers of heaven, are the Sun, Moon and Stars: they rule in the heavens. The powers of earth are those who bear rule on the earth. The powers of heaven will be shaken at the voice of God. Then the Sun, Moon, and Stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come in order. War, and rumors of war,—sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake the Sun, Moon and Stars, and this earth also. I saw that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations.

E. G. WHITE.

There remains on hand more than two hundred copies of No. 1, 2, and 3, after sending to all those whose names are on my list. These papers should go out immediately to those who wish to read on the subject of the Sabbath. Will those brethren, who have not sent in a full list of the names of all those in their vicinity, who are seeking for truth, send as soon as they receive this No. I expect to go from Connecticut the first of September.

Conferences.

Bro. Bates requests me to give notice, that there will be a conference of believers in Granville, Vt., to commence September 7th, at 2 o'clock, P. M. and continue over the Sabbath, and first day.

Also, that there will be a conference in North Paris, Me., to commence September 14th, at 2 o'clock, P. M. and continue over the Sabbath, and first day. Bro. Bates, "Lord will," will attend both of these meetings.

Some of the brethren from Connecticut, and elsewhere, may be expected at these conferences.

It is hoped that the scattered brethren in Vt. and Me. will attend these meetings. It is time for us to see the true position for the saints at this time, and to be awake to the present truth.

Correction.

In No. 1, page 6, first column, I stated that Jesus quoted three of the least commandments from the second table of stone, in Mat. v: 21st, 27th, and 33d. This is not correct. Jesus refered to the sixth, and seventh commandments on the second table, in verses 21st, and 27th, and to the third commandment on the first table, in verse 33d. The fact that Jesus refers to both tables of the decalogue, makes it still stronger that the whole law is to remain the same, till heaven and earth pass away.

THE PRESENT TRUTH.

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"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14.

Repairing the Breach in the Law of God.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, etc. Isa. lviii: 12, 13. Those who turn away their feet from treading down the Sabbath, and keep it holy, and make it a delight, have the promise of being called repairers of the breach. If we repair a breach by teaching, and observing the Sabbath according to the fourth commandment, then it necessarily follows, that the breach has been caused by those who have been trampling down this commandment. Therefore the breach that has been made, and is now being repaired, is in the law of God

God's everlasting covenant of commandments was not to be "DIMINISHED," "broken nor altered." Deut. iv: 2; Ps. lxxxix: 34. Jesus said, "For VERILY I say unto you, Till heaven and earth pass, one jot or one tittle shall in NO WISE pass from the law." Mat. v: 18. The proof is plain and positive, that the law of God engraven in stones was to remain the same to the close of time: yet we see almost the whole professed Christian world, every week, trampling down the fourth immutable law in God's everlasting covenant, thus making a brench in his holy law.

But the time has come for the Sabbath to be proclaimed more fully, and the breach repaired. The fifty-eighth chapter of Isaiah commences thus—"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." The Prophet then describes the fasts of the present day, which are by no means acceptable to God, and then shows us what a trne and acceptable fast is.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to LET THE OPPRESSED GO FREE, and that ye break every yoke." Verse 6th. The falling judgments of Almighty God will not be averted by such a fast as was holden August 3d, while on this nation rests the cruel, and damning sin of slavery. Let them break the yoke that binds the poor slave, and undo his unjust and heavy burden, and thus let the oppressed go free, and then they have begun to fast in God's appointed way. The wrath of God will not be turned away from this favored land of light, stained with sins of the deepest dye, by a few cold and formal prayers, from those who have rejected his truth, and are desecrating the holy Sabbath every week. It seems plain that Isaiah looked down in prophetic vision to this very time, when the breach in the law, first made by the little horn, (see Dan. vii: 25,) is being repaired.

Ezekiel speaks of the same breach. "Ye have not gone up into the gaps, (margin breaches,) neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Ezek. xiii: 5. The day of the Lord has but one place, and that is just before us. This prophecy has not been fulfilled in past time; for its fulfilment is closely connected with the day of the Lord, which is future.

This breach must be built up, that the Israel of God may be able to stand in the great and terrible day of slaughter, that is fast rolling on; therefore, the work of repairing the breach in the commandments of God belongs just before, and preparatory to, the day of destruction by the seven last plagues.

God has a place for every thing, and every thing is in its place. So we see that the mighty work of repairing the breach in the law of God, by teaching and observing the Sabbath, which has been so long trodden down, belongs exactly here, just before the four Angels let loose the four winds, that the Israel of God may keep the whole law, and be sealed with the seal of the living God, which will enable them to

"stand in the battle in the day of the Lord."

"And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side: and they went in and stood before the brazen altar." Ezek. ix: 2.

The five Angels* with slaughter-weapons, have charge of the work of slaughter, in the day of Lord.

The one clothed with linen, is the sealing Angel, or the Angel that has oversight of the sealing work. "And the Lord said unto him, Go through Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and SMITE: LET NOT YOUR EYE SPARE, NEITHER PITY: SLAY UTTERLY OLD AND YOUNG," etc. Ezek. ix: 4–6.

The man with the ink-horn first goes through, and marks a mark on the foreheads of the sighing saints. This mark seals them, and they are safe in the time of slaughter. "BUT COME NOT NEAR ANY MAN UPON WHOM IS THE MARK, verse 6th. The work of slaughter immediately follows, and none but the marked, or sealed ones stand in the battle of the Lord. So we see that the repairing of the breach in the law of God, and the sealing, are one and the same work, just before the day of the Lord, "cruel both with wrath and fierce anger."

"Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps," etc. Eze. xiii: 3–5.

The prophets that have not gone up into the gaps, represent advent preachers who have rejected the Sabbath, and have refnsed to work for God, in repairing the breach. Their being like the cunning foxes of the deserts donbtless represents the artful positions which some of them have taken to hunt and destroy souls, in persuading them to give up the Sabbath, and in keeping others from embracing it.

These men have not been agreed among themselves, while carrying on this work of spiritual destruction and death. There has been, at least, four different positions taken by some of them, as they have opposed the true one.

The first position that was taken in opposition to the true Sabbath, when the subject was first spread before the second advent people, was that it was changed from the seventh day to the first, at the time of the first advent.

This position was so very weak and unscriptural, that it did not accomplish much; therefore it was thought necessary to sweep away the whole law of God, in order to get rid of the Sabbath.

This second position against the Sabbath, that the ten commandments were abolished at the first advent, and are dead, has done an awful work of slaughter among the precious flock. Though there is not one text, nor one line in all the Bible to sustain such a view, and much plain Scripture testimony against it; yet many seem determined to cling fast to it.

"It is time for thee, Lord, to work: for they have made VOID THY LAW." Ps. cxix: 126.

The third position that has been taken by some of these men who have opposed the Sabbath, was that the first day of the week was the seventh-day Sabbath. This view was introduced into the "Bible Advocate," published at Hartford, Conn., in 1847. The whole argument that sustained it was drawn from this one text, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. xii: 40.

It was argued that Monday was the resurrection day; because three days and three nights from Friday, the day of our Lord's burial, would reach to Monday. But three days and three nights, from the time that Jesus was put in Joseph's new tomb, would reach to Monday night; and if the Son of man was to remain in the tomb just three days and three nights, then he arose in the evening, instead of the morning, and all four of the Evangelists were wrong in recording that the resurrection took place in the morning. This view which has been so recently discovered, that Monday is the first day of the week, and Sunday the seventh, and that all the world have made a mistake, of just one day, in numbering the days of the week, has but one text to sustain it, and a fulfilment of this one text, as to time, has never yet been shown. According to this view, those

*Angels are sometimes called men in the Scriptures, see Gen. xviii: 1, 2, and 16, 17; xix: 1; Dan. ix: 21; Acts i: 10.

who have been keeping Sunday in commemoration of the day of the resurrection, should have kept Monday; and in keeping Sunday for the first day of the week, they have been observing the seventh-day Sabbath, and did not know it. A singular mistake indeed, to be hid from the world so long, and be found out in 1847!

But if Jesus rose from the dead on Monday, then the resurrection was on the fourth day, which does not agree with the testimony of Jesus, and St. Paul.

"Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead THE THIRD DAY." Luke xxiv: 46. See also Matt. xvi: 21; xx: 19; Mark ix: 31; x: 34; Luke ix: 22; xviii: 33.

"For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again THE THIRD DAY, according to the Scriptures." Cor. xv: 3, 4.

Jesus was crucified on Friday, which was the first day; Sabbath he rested in the tomb, which was the second, and Sunday, the first day of the week, he rose from the dead which was THE THIRD DAY. This is plain enough for all who want to see the truth; but those who wish to cavil, and pervert the Word, have a chance.

The fourth position that has been taken against the Sabbath truth, is that the fourth commandment is relaxed, and we are at liberty to keep the Sabbath, or to desecrate it, just as we choose, only be sure and not make it a test. This last position has deceived precious souls, as they have been led to believe, "by good words, and fair speeches," that Jesus did really relax the Sabbath law. But there is not one text in the New Testament that proves any such thing, and there is much plain and direct testimony from Jesus and his Apostles, that all of the commandments of God are in full force.

Those who have embraced the true Sabbath, and have been teaching it, have been united in it. They have but one position to take on the Sabbath question; while those who have been opposing it, have in their turn advocated as many as four different views; and some of them have been as much opposed to each other, as to the true position. Truth is a unit, while error has a variety of heads and horns. This was so in 1842, and '43, when Daniel's vision of the twenty-three hundred days was proclaimed.

Some of those men who then opposed the advent truth, took the ground that the twenty-three hundred days of Dan. viii: 14 were literal days; others that they were only eleven hundred and fifty literal days. Then Mr. Bush came out in opposition to all. He stated that the twenty-three hundred days were prophetic, and that we were correct on time; but erred in the event. Those who had the true position were united, therefore, triumphed.

These men that have opposed the Sabbath, have pursued a course similar to that which was taken in opposing the second advent. But the Sabbath truth is so plain and simple, that a child may understand it; and those who receive and obey it, are united in it, and in the strength of Israel's God they will overcome, and triumph; Amen.

These shepherds that have opposed the truth, have not only refused to work for God in repairing the breach in the law; but they have done their best to hinder others. They would not go up into the breach themselves, and many of those who would go, they have hindered. In this way they have stood in the way of God's work, and the blood of souls will be found on their garments. What fearfulness will surprise these men, when the wrath of Almighty God is poured out, and they find out too late, that they are without a shelter; and what an awful thing to come up to the judgment, with their garments all stained over with the blood of precious souls, whom they have spiritually slaughtered.

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of YOUR SLAUGHTER and of YOUR DISPERSIONS are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have NO WAY to flee, nor the principal of the flock to escape." Jer. xxv: 34, 35.

This is when "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth;" and when the "slain of the Lord shall be from one end of the earth, even unto the other end of the earth;" and when "they shall NOT BE LAMENTED, NEITHER GATHERED, NOR BURIED."

Evil has begun to go forth from nation to nation, and the signs are fast gathering all around us, that the great and dreadful

day of wrath and slaughter, will soon burst upon the world.

The thirty-fourth chapter of Ezekiel is a prophetic description of the cruel work of these shephrds, in scattering the flock since 1844, by opposing the present truth; and of the deliverance of those who overcome.

"Thns saith the Lord God unto the shepherds; Wo be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" Eze. xxxiv: 2.

The flock here represents God's people who were called out of the sectarian churches, and were one united flock in 1844, and have since been scattered.

"And ye my flock, the flock of my pasture, are MEN and I am your God."—Verse 31st.

God has promised to gather the feeble scattered flock. Those honest souls that have been thrust by these shepherds, till they are scattered abroad, will be gathered home.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment." Verse 16th.

The scattering has been from the true position; and the gathering will be to the present true position.

The saints are to be gathered into the nnity of the faith, where they will no longer be "tossed to and fro," by the "cunning craftiness of men." (These shepherds.) See Eph. iv: 11–16. They will all be united on the great sealing truth, which is the Sabbath of the Lord our God.

"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?

And as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet." Verses 18th and 19th.

The present truth relating to the Sabbath, and our advent experience, or as John has it in Rev. xiv: 12; xii: 17, "the commandments of God, and the faith, or testimony of Jesus Christ," is to us the living bread and water of heaven. It is our spiritual meat and drink. This meat in due season, the shepherds have trodden down, and fouled it with their feet. They have called the holy Sabbath, a yoke of bondage, and the Sabbath of the old Jews, and have represented those that observe it, as having fallen from grace, and being under the bondage of the law of Moses. We have also been called fanatics, because we would follow the Lord, and the Bible, and keep the Sabbath according to the commandment. Our holy experience, wrought in us by the power of the Holy Ghost, as we followed the sure Word in 1843, and '44, has been called by them the work of Man, Mesmerism, or of the Devil. In this way these shepherds, who have not gone up into the gap, have trodden down the good pasture, and fouled the deep waters; but God's people eat that which they have trodden with their feet.

The scattering time since 1844, has truly been "a dark and cloudy day." The weary and torn flock have been grieved, driven, and scattered upon the mountains; but the gathering time has come, and the sheep are beginning to hear the cheering voice of the true Shepherd, in the commandments of God, and the testimony of Jesus, as they are being more fully proclaimed. The message will go, the sheep will be gathered into the present truth, and the breach restored. All the powers of earth and hell combined, cannot stop the work of God. Then let the message fly, for time is short.

God has wonderfully honored his ten commandments. The power and glory of God that attended the ark of the covenant, parted the waters of the river Jordan, and rolled them back; so that they stood upon an heap, in the days of Joshua, while all Isreal passed over on dry ground. The priests took up the ark, and the people moved on after it; and when the soles of the priests feet that bore the ark were dipped in the brim of the water, Jordan parted. The feet of the priests that bear the ark of the covenant, stood firm on dry ground in the midst of the river, while the people hasted and passed over. Then when the priests that bore the ark came up out of Jordan, and stood upon the bank of the river, down came the waters of Jordan, and flowed over all his banks as before.

The walls of Jerico fell down before the ark of God. Seven priests went before the ark, blowing their simple trumpets of rams horns, as they compassed the city each day, for six day in succession. Then on the seventh day, the ark of the Lord went round the city seven times in like manner; "and when the priests blew with the trumpets, Joshua said unto the people

Shout;" and down came the walls of Jericho, before the ark of the covenant.

When Israel kept the ten commandments they prevailed, and subdued their enemies; but when they broke any of them, they were smitten, and compelled to flee before them.

Hophni and Phinehas, the sons of Eli, broke the seventh commandment, and made the Lord's people to transgress. Therefore when Israel went out against the Philistines to battle, they were smitten before the Philistines, and there fell of them "about four thousand men," and the ark of God was taken.

When the messenger told Eli that the ark of God was taken, he fell from his seat backward, "and his neck brake, and he died." He was not so much effected in hearing of the slaughter of four thousand of the men of Israel, and of the death of his two sons; but when the messenger "made mention of the ark of God, he fell from his seat;" for he knew that the glory had departed from Israel.

The Philistines put the ark into the house of Dagon, their god, and in the morning, "behold Dagon was fallen upon his face to the earth before the ark of the Lord." They set him in his place again; and the next morning they found Dagon on his face, with his head, and the palms of his hands cut off.

The ark was in the country of the Philistines seven months, and during this time "the hand of the Lord was against them with a very great destruction;" and they were exceeding anxious to get rid of the ark of God, and have it go back to Israel, where it belonged. They made a new cart, and laid the ark upon it, and took two milch-kine that had never been yoked, and tied them to the cart, and shut up their calves at home.

"And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left." 1 Sam. vi: 12. The cart came into the field of Joshua; and the Levites took it down, and set it on the great stone of Abel. Here, fifty thousand and seventy of the men of Beth-shemesh were slain, because they looked into the ark.

It was the power and glory that attended the law of God that parted Jordan, and gave the children of Israel victory and power, as they entered the land of promise; and it will be the glory and power of the commandments, that will enable the saints of the Most High "to stand in the battle in the day of the Lord" and take the kingdom.

Then they were engraven in stones; but now they are to be sealed in the hearts, and minds (foreheads) of the saints of the Most High, by the Holy Spirit of promise.

There is as much power in the commandments of God now, as ever there was; and when the whole law of God is observed by all his people, and the breach fully repaired, then "the house of Israel will stand in the battle in the day of the Lord,"

When Israel transgressed one of the commandments, they were driven before their enemies, and if we violate the fourth, we shall fall in the day of slaughter. Therefore our present work is to vindicate the Sabbath of the Lord our God, and thus repair the breach that has been made in the commandments.

It is said that we make too much of the Sabbath, and neglect the other nine commandments.

We believe that we must keep the whole law, and as the Apostle James said, "if we offend in one, we are guilty of all." If we continue to violate any one of the ten commandments, we shall surely fall in the day of the Lord.

Nine of them are universally admitted by the churches to be binding, and are professedly kept; while the fourth is utterly neglected, and trodden down by them. The reason why we have more to say on the Sabbath commandment than the other nine, is because this is the very one that is trodden down.

Suppose a garden is enclosed by ten lengths of fence, and one of them is broken down. No one would say, the owner was wrong if he should give his whole attention to the broken down length until it was repaired. Neither are we wrong in vindicating the Sabbath truth, until the breach in the Law of God is repaired.

From Sabbath Tract No. 7, published by the American Sabbath Tract Society, No. 9, Spruce-street, New-York.

Plain Questions.

1. Did God, after he had finished the work of creation, "bless and sanctify" *the seventh day of the week*; or simply the *seventh part of time*, without reference to any *particular day* of the seven?

2. Did He not sanctify *the very day in which he rested* from his work? Was not that *the last day* of the seven? Did He sanctify any other?

3. WHY did He "bless and sanctify" *the* seventh day? Was it not because he *rested* on that day? Will this reason apply to *any other day* of

the seven? Did he not *work* on EVERY other day? (See Gen. ii: 2, 3)

4. Is not God's example of resting on the seventh day enjoined upon us for imitation? (Ex. xx: 8—11.) Do we *imitate him*, when we rest upon some other day than the one in which He rested?

5. Is it the special *appointment of God* which renders a day holy, or is it *our own act*? Is the day holy because we *count* it so, or because God has made it so?

6. When God enjoins us to count the Sabbath, "the holy of the Lord," (Isa. lviii: 13,) is it not equivalent to telling us that He himself has *previously* constituted it a holy day by blessing and sanctifying it? Is it any thing more than requiring us to reckon the day to possess that dignity which He *has already* conferred upon it?

* * * *

8. If God's blessing did not rest upon one particularly specified day, could he challenge to himself any propriety in one day more than in another? Yet in the Sabbath day he claims a special propriety; "My *holy day*." (Isa. lviii: 13.)

9. Are we not commanded to refrain from labor in *that very day* which God once "blessed and sanctified," and thereby made holy time? "In IT thou shalt not do any work," &c. Do we obey this command when we work all of that day, and make it the busiest day of all the seven?

10. If it be downright disobedience to set about our work on the seventh day, when God says, "in *it* thou shalt NOT do any work," can we think to make amends for this act of disobedience by ceasing from work on another day? Even the performance of a required duty will not make amends for another one neglected. How much less, then, the performance of something which is not required! "Who had required this at your hand?"

11. Has God ever *taken away* the blessing which he once put upon the seventh day, and made that day a common or secular day?

12. Does not the *reason* of the blessing (See Quest 3,) possess all the cogency now that it ever did? Has it lost force by the lapse of time? And while the reason of an institution remains, does not the institution itself remain?

13. Was the reason of the blessing which God originally put upon the seventh day, founded upon any need that men then had of a Redeemer? Was it therefore to receive its accomplishment and fulfillment by the actnal coming of the Redeemer? In what possible sense can it be said, that Jesus Christ fnlfilled and made an end of this reason?

14. Has God ever said of the first day of the week, In *it* thou shalt not do any work? Has Christ ever said so? Have the apostles?

15. Is there any scriptural proof that Christ, or his apostles, or the Christian churches in the days of the apostles, *refrained from labor* on the first day of the week?

16. As there is no transgression where there is no law, (Rom. iv: 15; 1 John 3: 4,) what sin is committed by working on the first day of the week?

17. Does not the Sabbatic Institution RESULT from the blessing and sanctifying *of a particular day*? Is not this *the very thing in which it consists*? How then is the institution *separable* from the day thus "blessed and sanctified?" How can it be separated from that upon which its very existence depends?

18. If the very life and soul of the institution consist in the blessing which was once put upon a particular day, is it not idle to talk of the *transfer* of the institution to another day? If another day has been sanctified and blessed, then it is an *entirely new* institution, and not a transfer of the old.

19. Does not the law of the Sabbath require the weekly commemoration of *that* rest which God entered into after he had finished the work of creation? By what principle of law or logic, then, can that law be made to *require* the commemoration of the work of redemption?

20. If it be necessary that the work of redemption be commemorated weekly by a positive institution, must not the obligation so to commemorate it arise from some law which directly and specifically requires it? But when, instead of this, the attempt is made to derive the obligation from the Sabbath law, is it not a tacit acknowledgment that there is no law requiring the weekly commemoration of the work of redemption?

21. Does the Scripture ever apply the name *Sabbath*, to the first day of the week? Even in the *New* Testament, where the term is used, is not the reference always to the *seventh* day?

22. If Luke, who wrote the Acts of the Apostles full thirty years after the death of Christ, under the inspiration of the Holy Spirit, still calls the seventh day of the week the Sabbath, can it be wrong in us to do so? (See Acts xiii: 14, 42, 44; xvi: 13; xvii: 1, 2; xviii: 4.) If this be the *inspired* application of the term so many years after all the ceremonial institutions were nailed to the cross, is it not our duty to make the same use of the term now?

23. Is it not a manifest perversion of the scriptural use of terms, to take away the sacred name from the seventh day of the week, and give it to the first day?

24 When the first day of the week is so generally called the Sabbath, are not the common people thereby led to suppose that the Bible calls it so? Are they not thus grossly deceived?

25. If the name *Sabbath* were no longer applied to this day, and it should simply be called first day of the week, as in the Bible, is it not probable that it would soon lose its sacredness in the eyes of the people?

26. Is it possible, then, that God has not given the day a name sufficiently sacred to secure for it a religious regard, nor even guarded it with a law sufficient to prevent its desecration?

27. *What then?* HAS GOD LEFT HIS WORK FOR MAN TO MEND! IS IT NOT SAFE TO LEAVE THE DAY AS GOD HAS LEFT IT! "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" (Isa. xi: 13.)

28. Are you very sure that by the Lord's day, (Rev i: 10,) is meant the first day of the week? Have you any *Scripture* proof of it? Have you any other proof of it than the testimony of those who are called the early Fathers?

* * * *

34. Thongh the observance of the first day of the week as a religious festival be in itself innocent, so long as it is not made a pretext for dispensing with an express law of God, (Matt. xv: 6,) yet do you find it any where in the word of God *commanded* as a *duty*?

35. Do you believe that a Sabbath, in the trne and proper sense of the term; namely, a day of rest from all ordinary labor, is necessary and indispensable to the well-being of mankind? If so, do you honestly suppose that God would set it aside, and have its place supplied by nothing more than a religious festival?

36. Is it not wicked to uphold a course which makes the commandment of God of none effect? (Matt. xv: 1–9; Mark vii: 1–13.

Reader! carefully ponder the foregoing questions, together with the Scripture references.

* * Do not trifle with the Holy Spirit of God, by forcibly wresting his word from its obvious meaning. Let conscience be unfettered; and act, as fully realizing that "THOU, GOD, SEEST ME."

DIALOGUE,

Between a Minister of the Gospel and a Sabbatarian.

Sabbatarian. Did Jehovah ever sanctify one day above another?

Minister. He did.

S. And what day was that?

M. The seventh.

S. When?

M. When he finished his creative work.

S. Where?

M. In Eden.

S. On whom was it obligatory?

M. On our first parents, and all their posterity.

S. Did he ever unsanctify that day?

M. No.

S. Did he ever sanctify the first, or any other day than the seventh, as a day of rest?

M. Not that I know of.

S. Then do not those who neglect the seventh day, take away something from the word of God? And do not those who keep the first day add to that word? Read the threatnings of the Lord against such:—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Dear Brethren and Sisters—

In this time of trial, we need to be encouraged, and comforted by each other. The temptations of Satan are greater now, than ever before; for he knows that his time is short, and that very soon, every case will be decided, either for Life, or for Death. It is no time to sink down beneath discouragement, and trial now; but we must bear up under all our afflictions, and trust wholly in the mighty God of Jacob.

The Lord has shown me that his grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through his grace come off victorious.

If we overcome our trials, and get victory over the temptations of Satan, then we endure the time of our faith, which is much more precious than gold, and are stronger, and better prepared to meet the next. But if we sink down, and give way to the temptations of Satan, we shall grow weaker, and get no reward for the trial, and shall not be so well prepared to meet the next. In this way we shall grow weaker, and weaker, until we are led captive by Satan at his will. We must have on the whole armour of God, and be ready at any moment, for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with him in prayer. He will not turn us away empty; but will give us grace and strength to overcome, and to break the power of the enemy. O, that all could see these things in their true light, and endure hardness as good soldiers of Jesus. Then would Israel move forward, strong in God, and in the power of his might.

God has shown me that he gave his people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. Those who receive it thus, must have another draught; for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy and impure in heart. I saw that this bitter cup can be sweetened by patience, endurance and prayer, and that it will have its designed effect upon the hearts of those who thus received it, and God will be honored and glorified. It is no small thing to be a Christian, and be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have got the standard of piety altogether too low, and come far short of Bible holiness. Some engage in vain, and unbecoming conversation; and others give way to the risings of self. We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

We must be partakers of Christ's sufferings here, if we would share in his glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God, and advance his precious, suffering cause, we shall dishonor God, and the holy cause we profess

We have but a little space of time left to work for God. Nothing should be too dear to sacrifice, for the salvation of the

scattered and torn flock of Jesus Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever.

O, let us live wholly for the Lord, and show by a well ordered life, and godly conversation that we have been with Jesus, and are his meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is still in his Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before he leaves the Sanctuary. When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the Most Holy Place of the Heavenly Sanctuary.

The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an Angel say, "speed the swift messengers, speed the swift messengers; for the case of every soul will soon be decided, either for Life, or for Death."

I saw that those who had the means, were required to help speed those messengers, that God had called to labor in his cause, and as they went from place to place, they would be safe from the prevailing pestilence. But if any went that were not sent of God, they would be in danger of being cut down by the pestilence; therefore all should earnestly seek for duty, and be sure and move by the direction of the Holy Spirit.

What we have seen and heard of the pestilence, is but the beginning of what we shall see and hear. Soon the dead and dying will be all around us. I saw that some will be so hardened, as to even make sport of the judgements of God. Then the slain of the Lord will be from one end of the earth, to the other; they will not be lamented, gathered, nor buried; but their ill savor will come up from the face of the whole earth. Those only who have the seal of the living God, will be sheltered from the storm of wrath, that will soon fall on the heads of those who have rejected the truth.

In Hope, E. G. WHITE.

Dear Brother White—

Your first and second numbers of "The Present Truth," are received, and we are thankful to our Heavenly Father for the light of the truth.

I would say for your encouragement, that the little band here have received the trnth on the Sabbath, without an exception. And we thank the Lord for ever inclining Bro. Bates' mind to come to Jackson. O, sound the alarm, and let the message fly! I think it is the last one to the remnant. We herein send you ten dollars for the spread of the truth. If you need it all, use it; if not, let Bro. Bates have a part of it to travel with.

Bro. White—I do believe that your paper is doing the Lord's work, and I wish no alteration in it, by mere human wisdom. Yet I would just suggest the propriety, if your means will admit of it, of having your sheet enlarged sufficient to insert extracts of the letters you may receive from the brethren who have or may receive the message, for no doubt you will have many such. I have two reasons for the above suggestion. First, it will be comforting those who have received it, to hear of others. Second, it may induce some to examine the subject, that would not otherwise, but do as the Lord shall direct.

Give our love to Sister White, and Bro. Bates. Tell him we are all strong in the Lord, rejoicing in the truth. How thankful I am that this blessed truth has not divided us. O, praise the Lord!

Yours, in Hope,
J. C. BOWLES.

Jackson, Mich. Aug. 18th, 1849.

The letter from Bro Bowles will be read with interest, especially by those who were interestd in Bro. Bates' tour to the West. I did not intend to publish letters from the Brethren, but it does seem to me that such cheering news as Bro. Bowles' letter contains, should be published.

My Post-Office address, until further notice is given, will be Topsham, Me., where I hope to hear from the Brethren.

THE PRESENT TRUTH.

PUBLISHED, SEMI-MONTHLY, BY JAMES WHITE.

Vol. I.] OSWEGO, N. Y. DECEMBER, 1849. [No. 5.

"*The secret of the Lord is with them that fear him; and he will shew them his covenant.*"—Ps. xxv, 14.

REMARKS ON 2 COR. iii, 6—18.

The subject of this chapter is the contrast of the *ministration* of the old covenant under Moses, with the *ministration* of the new covenant under Christ.

If we would correctly understand the Apostle, we must first observe, that there is an essential difference between a covenant, or law, and the *ministration* of a law. The former is the constitution necessary for the government of the people; the latter is the *ministry*, or the ordained powers to carry its laws into execution.

After God had delivered his people from the tyranny and bondage of the Egyptians, he declared unto them his "Royal law," which he engraved in tables of stone. This was called HIS COVENANT, which he commanded them to perform—Deut. iv, 13. This covenant was a primary constitution of righteous principles for all to strictly observe.

The ministration of this covenant, under Moses, was the ecclesiastical powers, with all their offices and services connected, and their statutes and judgements to enforce the execution of "his covenant," and their penalties for disobedience, and also their justification and pardon through the atonements, called "carnal ordinances"—Heb. ix, 10, as was written by the hand of Moses in a book, called "the book of the covenant"—Deut. xxxi, 9–11, 24–26.

The law of God being first presented to the people written in tables of stone, and not in the mind and heart, therefore, they soon forgot and broke it; hence the new covenant—Jer. xxxi. 31–34; Heb. viii. 7–43, was promised and "established upon better promises." Paul says, "For if that first covenant had been faultless, then should no place have been sought for the second." The fault is not in the covenant itself; but in the manner in which it was presented, viz. upon tables of stone, and deposited in the ark, and not in the mind and heart. And because it was not written upon the heart, "they broke my covenant," verse 32, and "continued not in it." But in "the time of reformation," when "Christ being come an high priest of good things to come," his covenant was established upon a better foundation, and better promises, viz. "I will PUT MY LAWS into their MINDS, and WRITE them in THEIR HEARTS."

Thus the new covenant is the same laws as the old; the difference is only in the new, and better ministration of it, or the manner in which it is presented to the people, being written by the Spirit of God upon the mind, and the heart. The ministration of the ten commandments under Christ's ministry is called "the ministration of the Spirit;" for the Spirit of Christ searcheth all things, and knoweth what is in the heart.

The dispensation under Moses was called the "ministration of death," and the "ministration of condemnation;" for by the law (through its ministration) was the knowledge of sin, condemnation and the penalty, death. And they all were under the condemnation, or "curse," until "the appearing of our Saviour Jesus Christ, who hath ABOLISHED DEATH, and hath brought LIFE and IMMORTALITY to light through the gospel."—2 Tim. i, 10.

Christ died for the redemption of the transgressors under the first covenant, that the called might receive the promise of eternal inheritance.—See Heb. ix. 15.

It is evident that no man was justified in the sight of God by the works of the law, (the ministration of Moses,)—See Gal. ii, 16, iii, 11—Acts xiii, 29.—"For it is not possible that the blood of bulls and of goats should take away sins." Those sacrifices could never make "the comers thereto perfect."—See Heb. x, 1–4.

Thus the ministration of the covenant under Moses could truly be called "the ministration of DEATH," and of "CONDEMNATION;" for while it condemned, it could not take away sin; nether give the redemption—LIFE and IMMORTALITY. "But the Spirit giveth life; and the Lord is that Spirit." Through the death and resurrection of Christ, and faith in the blood of the atonement, is this life given.

Verses 7–11 speak of the "ministration of death" and of "condemnation," which "was passing away," (Whiting's translation,) and the ministration of the Spirit which was a far more glorious dispensation than that of Moses, and which followed and "remaineth."

It was not the covenant "engraven in stones," neither the "glory" that was "abolished;" but it was the ministration of death, that is, the ministration of Moses, that was passing away.

The "vail," verses 13–16, is the ministration of Moses; for while the services of Moses were "read," and continued, "their minds were blinded," and they could not see, nor understand, nor believe that Jesus Christ was the end of all the typical services. But when they look at the blood of Jesus for the atonement—"the Lamb of God that taketh away sin," then faith is revealed by the Spirit and the "vail" is "taken away."

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." That is, if they have the Spirit of Christ dwelling in them, they are free from the yoke of bondage—Gal. v, 1, and they are free from the condemnation which they were under, while under the law of Moses; and while they are beholding the glory of the Lord, they are changed from glory to glory, by the Spirit of the Lord.

Thus the difference of the two ministrations. One is a "ministration of condemnation," and of "the letter," that is, of the hand-writing of Moses; the other is a ministration of LIFE, or JUSTIFICATION by the Spirit of Christ.

OTIS NICHOLS.

Beloved Brethren, scattered abroad—

God is reviving his people, and building up his cause in Western New-York.—During the scattering time we have passed through many heart-rending trials, while we have seen the precious flock scattered, torn and driven; but, thank God, the time has come for the flock to be gathered into the "unity of the faith." Divisions are being thoroughly healed, and strong union, and fervant Christian love increase among us. The "commandments of God, and the testimony of Jesus Christ" are to us the present truth—the meat in due season. The little flock here in this region are established on the Sabbath, and our past advent experience. Our number is constantly increasing. Honest souls are seeking for the truth, and are taking their stand with us. The brethren have seen the importance of leaving their useless habits;—therefore they have put away snuff and tobacco, as useless, filthy and unclean. Our general meetings have been rising in interest and power for some time past; but very recently they have been exceedingly interesting and powerful.

Our general meeting, holden at the house of Bro. Harris, in Centreport, Nov. 17 and 18, was one of the best I ever attended.—Here we met some of our beloved brethren from the east—Brethren Ralph and Belden from Connecticut, and Brother and Sister White from Maine. They came to us "in the fulness of the blessing of the gospel of Christ," strong in the present truth. It was a melting, confessing, refreshing season.—The meeting was closed on first day, in the forenoon, and almost all the brethren left.

About ten days before the Centreport Conference, I was deeply impressed with a sense of duty to make one more effort to rescue our beloved Bro. Rhodes, whose case has laid with weight on my mind for some time past.

Impressed with the shortness of time, and the necessity of doing what we have to do quickly, I judged it duty to start at once. After I had journeyed fourteen miles, I could not feel free to go any further; for it seemed to me that the time had not come, I therefore returned home.

Here I would say for the information of the brethren abroad, that Bro. Rhodes was one of the most faithful, and self-sacrifising lecturers on the Second Advent, that ever labored in this region, and that most of those who now stand on present truth, received their first light on the advent through him. He spent a handsome property in the cause, in distributing publications, helping others out into the field to lecture, and in bearing his own expenses from place to place, to sound the advent message, until his means were entirely exhausted. The passing of the time, the scattering of the flock, and the cool treatment which he received from some who professed to be looking for the Lord, was too much for him to endure, and he sunk down in discouragement, and sadness of heart. At this time he keenly felt the force of the words of the prophet—

"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!

"Oh! that I had in the wilderness a lodging-place of way-faring men, that I

might leave my people and go from them." —Jer. ix, 1, 2.

With tenderest feelings for the torn flock, he left them, and retired to the wilderness; for he feared that some of them might lean on him, and be lost. Most of the time for three years he has been in the wilderness, about thirty miles from any settlement. He has sustained himself principally by fishing and hunting.

Bro. Rhodes has ever lived in the hearts of the remnant in this region; but for the past year there has been an increasing interest in his behalf. We have often felt drawn out in prayer to God that he would bring him out of the wilderness; and twice within the past year, in company with other brethren, I have been about 180 miles to see him, and we have tried to persuade him to come among the brethren; but without success.

At the close of the Centreport Conference, I introduced Bro. Rhodes' case to Bro. Ralph. When I first saw Bro. Ralph I had an impression that we had a work to do in connection; and he has since told me that he had the same impression. We both felt deeply Bro. Rhodes' case, and in the evening some half dozen of us had a season of prayer over the subject. Bro. Ralph asked the Lord, in secret, to pour out his Spirit upon us if it was his will that we should go after Bro. Rhodes. The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if he had sent his servant so far to go with me to hunt up Bro. Rhodes, that moment Bro. Ralph broke out in a new tongue, unknown to us all. Then came the interpretation—"Yes to go with thee." I then saw the reason why the Lord did not want me to go after Bro. Rhodes when I started ten days before; for it was his will that Bro. Ralph should go with me.

Here I would say that some of the brethren, especially Brother and Sister White, had previous to this, had little or no faith in the interest we felt for Bro. Rhodes. Sister White had cautioned Bro. Ralph to be sure to get a clear duty from the Lord. She told him that she thought that my feelings for Bro. Rhodes were mere sympathy.

The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to our going after Bro. Rhodes, up to the time that the Spirit took her off in vision.

"While in vision the Angel pointed to the earth, where I saw Bro. Rhodes in thick darkness; but he still bore the image of Jesus. I saw that it was the will of God that Brn. Edson and Ralph should go after him. Then I was shown Bro. Rhodes' past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his month, which found its way to the hearts of the people. Some rejoiced, while others, who were in darkness, were tronbled. I saw that he had proclaimed the advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great. Then some professed Adventists wounded his heart, and I saw him overwhelmed with discouragement, and grief, as he left the little flock, and retired to the wilderness.

I saw that Jesus was pleading his blood for Bro. Rhodes, and that the Angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. The Angel pointed me to the snare of Satan that bound him; and I saw that he thought that there was no hope, no mercy for him; and it would be of no use for him to try. I saw that Brn. Edson and Ralph should make him believe there was hope, and merey for him, and tear him away, then he would eome among the flock; and that Angels would attend them on their journey. I heard an Angel say—"Can ye not see the worth of the soul? Pull him out of the fire." I saw that in Bro. Rhodes' month there had been no guile in speaking against the present truth, relating to the Sabbath, and Shut Door. I also saw that the Lord had laid Bro. Rhodes' case heavily on Bro. Edson." E. G. WHITE.

About eight days before our last Conference at the house of Bro. Harris in Centreport, I dreamed of attending the meeting, and as I came into the room where the brethren were, most of them appeared cheerful and happy. I was anxious to make my way through the room into another. I thought some of the brethren were disposed to draw my attention away from going into the other room by talking to me; but I made my way along, and got hold of the door. At this point, a number stood in the way, and Sister White stood

next to the door, and for some time prevented me from opening it. I held on to the door, waiting patiently for Sister White to move out of the way. At length she moved, and I opened the door, and passed into the room. Here I saw a number bowed down to the floor. I dreamed that one of them rose up, and put his arms around my neck, and said. "Oh! Bro. Edson, I am in the dark. I am in the dark!" I awoke and behold it was a dream.

As a general thing, I have placed but little confidence in dreams, and seldom tell one; but my mind was deeply impressed that I should see a fulfilment of this dream, in part, at the Centreport meeting. It is now clear to me that what took place at the Centreport meeting in relation to Bro. Rhodes' case, was a fulfilment of most of the above dream.

Monday Nov. 19, we started on our journey, in full faith that God had taken Bro. Rhode's case into his own hands, and that he would come with us; for when God works, something is accomplished. As we journeyed on, we felt the presence of God and his attending angels. We did not have to go into the wilderness; for Bro. Rhodes had come out a few days previous, and we found him at work in a field, on a rise of ground on the east side of Black River.

We told him that we had come in the name of the Lord to get him to go with us and see the brethren, and go with us into the Kingdom. God displayed his convincing power, and Bro. Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost.

Bro. Rhodes finally consented to come with us, and went about arranging his business in order to leave. While he was doing this, Bro. Ralph and myself took a walk down to the river, and spent some time viewing it and its banks. When Bro. Rhodes came back the next day, he said to us, "I thought, by this time, that you had concluded to go withont me, and let me stay here." We told him no; he need not think any such thing. He turned from us and said, "It is too much, I cannot stand it:" and started for the woods. I feared that he was going away from us not to return again, so I started and ran after him, and found him on his face, asking the Lord what all this meant, why his children should feel so much for him.

I wish here to relate a dream which I dreamed about two years since, of which the above seems to be a fulfilment.

I dreamed of going after Bro. Rhodes. I thought he was in a field at work, and as I went where he was, I had to ascend a rise of ground. After having some conversation with him, it appeared, by some means, that he was absent from me. I dreamed of going with some person down by the bank of the river, and was some time there, viewing the river and its banks. Again I thought I saw Bro. Rhodes, and he was making his way off from me down a descent of ground. I feared it was to hide away from me, so I ran after him and found him. I dreamed of talking with him, and as near as I can remember, he was disconsolate. He said he had no hope of entering the Kingdom, and it was of no use for him to try. Here I awoke.

Two or three nights before we saw Bro. Rhodes, he dreamed that two men came to him who were on their way to the Kingdom. Something asked him if he did not want to go with them to the Kingdom, which was just before them? He said he did, and turned partly round to see the men. But something seemed to say that he could not go with these two men. The thought of not being permitted to go with them caused him great distress. The men still waited for him, and he awoke.

Friday, Nov. 23, we returned as far as Bro. Arnold's, of Volney, and our dear Bro. Rhodes with us. Sabbath morning we came to this place, in company with Brother and Sister Arnold, where many of the brethren in this region were assembled. They were all rejoiced to see Bro. Rhodes. Tears of joy and tenderness flowed freely as they greeted each other. We had a sweet, heavenly sitting together during the meeting, and Bro. Rhodes' faith and hope are fast increasing. He stands firm in all the present truth; and we heartily bid him God speed, as he goes to search out and feed the precious, scattered flock of Jesus. HIRAM EDSON.

Oswego, N. Y. Nov. 26, 1849.

THE SABBATH.

My object in this article is to show that Christ was crucified, and laid in Joseph's new tomb the day before the weekly Sabbath, and that he rose from the dead the day after the Sabbath.

Jesus was nailed to the cross at the third hour of the day, which was nine o'clock A. M.—See Mark xv, 25. At the ninth hour of the day, or three o'clock P. M.

Jesus said "IT IS FINISHED," and bowed his head, and gave up the ghost.—See John xix, 30; Mat. xxvii, 45–50; Mark xv, 33–37: Luke xxiii, 44–46.

This gave three hours for Josepth to take the body of Jesus from the cross and lay it in the sepulchre; and for the women to return and prepare spices and ointments before the Sabbath commenced. "And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment."—Luke xxiii, 56.

EVEN and EVENING do not always mean the same thing. This I will show. Evening, according to the first division of time, was the night, or first half of the twenty-four-hour day.—See Gen. i, 5–31. Even was the last hours of the day, just before evening commenced. The paschal lamb was sacrificed at even, and no one will take the ground that all Israel killed their passover lamb in the night or evening. "And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it (margin) between the two evenings."—Ex. xii, 6.

"Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening, and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day."—See Advent Herald, Oct. 9, 1844, page 76.

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover AT EVEN, at the going down of the sun."—Deut. xvi, 6: See also Lev. xxiii, 5. When the sun passes the meridian, at noon, it begins to go down, and at three o'clock, or at even, when all Israel killed their lamb, the sun was about half way down.

The crucifixion for ever settles this point. On the very day of the month, and hour of the day, that the passover lamb was killed, the Lamb of God, while on the cross cried, "It is finished," bowed his head and died.

Jesus kept the passover with his disciples one day before its appointed time. "Now before the feast of the passover," etc.—Read John xiii, 1, 2. All may see that Jesus could not be the antitype of the slain lamb, and keep the passover at the same time.

Again Jesus was crucified on the day of the preparation for the passover feast.—See John xix, 31, and 42. The preparation of the fourteenth day was to put away leaven, kill the lamb, etc. so that on the very hour that Jesus cried, "It is finished," all Israel killed their lamb. From that time, which was three o'clock P. M. until evening, or the commencement of the fifteenth day, was called even.

The tenth day atouement was celebrated from the even of the ninth day of the seventh month, to the even of the tenth day.—See Lev. xxiii, 27–32.

If even here means evening, then they commenced their day of atonement at the beginning of the ninth day, which would make it the ninth day atonement, and not the tenth. Begin it at even, at the close of the ninth day, and all is plain.

Again, the fifteenth day of the first month was the first day of the seven days' feast of unleavened bread. This is positive and plain, from Lev. xxiii, 6, and Num. xxviii, 17. The Jews were to celebrate the feast from the even of the fourteenth day, until the even of the one-and-twentieth day.—See Ex. xii, 18. Now if even means evening in this case, then the feast commenced at the beginning of the fourteenth day, twenty-one hours before the lamb was slain, and the fourteenth day was the first day of the feast, instead of the fifteenth, according to Leviticus xxiii, 6, and Num. xxviii, 17.

The preparation was a memorial which commemorated the slaying of that lamb in Egypt, whose blood was put on the two side-posts, and on the upper door-post of the houses of Israel, that when the Lord passed through Egypt, to slay the first-born of the Egyptians, he might see the blood on the houses of Israel, and pass over them.—See Ex. xii, 7–13, and 21–27.

The feast of unleavened bread commemorated the hasty departure of Israel from Egypt, with "their dough before it was leavened;" so that they had to bake "unleavened cakes of the dough which they brought forth out of Egypt," for their breakfast the next morning.—See Ex. xii, 31–39; xiii, 6–8 and 14.

Thus the time of the preparation, and the beginning of the feast of unleavened bread are clearly shown. On the fourteenth day, at three o'clock P. M. the lamb was slain, and from that time to the beginning of the fifteenth day they were preparing the lamb, and putting away leaven out of their houses. This was the preparation,

and the space of time that it occupied was called even.

The fifteenth day, which was the first feast day, commenced with the EVENING which immediately followed the preparation, or EVEN of the fourteenth day.

"In the fourteenth day of the first month T EVEN is the Lord's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord, etc.—Lev. xxiii, 5, 6,

It was at even, the time of the preparation, and not evening, that Joseph of Arimathea took the body of Jesus from the cross, and laid it in his new tomb. The holy women, then had three hours to prepare spices and ointments, before the evening of the Holy Sabbath commenced; which they kept according to the fourth commandment.

The Sabbath that followed the crucifixion was called "an high day"—John xix. 31; because the first feast day came on the Holy Sabbath, that year. It was as likely to come on the seventh day, as on any day of the week. This view plainly proves that the crucifixion was on the sixth day of the week; therefore the next day was the Sabbath of the Lord our God.

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.—Luke xxiv, 1.

The three last hours of the sixth day of the week, was not sufficient time for the women to prepare, and use the spices and ointment; so after they had bought and prepared them they put them aside, and rested on the Sabbath; and then early in the morning they came to the sepulchre to apply them to the body of Jesus; but he was not there, he had arisen. The modern view, which has blinded and ensnared some, that Monday is the first day of the week, when compared with Scripture testimony, teaches that twenty-seven honrs from Friday at three P. M. to Saturday at six P. M. was not time enough to prepare, and apply the spices and ointment; therefore the women had to wait until Monday morning. This view is perfectly unnatural, blind and inconsistent, while the one which I have here presented, is natural and plain.

Jesus rose from the dead on the third day. This he preached to the two disciples, as they walked in company to Emmaus.

"Then opened he their understanding, that they might understand the Scriptures. And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke xxiv, 45, 46.

Jesus' sufferings on the cross were from nine o'clock A. M. to three o'clock P. M. Friday, the day that Jesus did "suffer" on the cross, was the first day, the Holy Sabbath was the second day, and the first day of the week was the THIRD DAY; and Jesus rose from the dead.—See Cor. xv, 3, 4; Matt. xvi, 21; xx, 19; Mark ix, 31; x, 34; Luke ix, 22; xviii, 33.

Some have concluded that Christ rose on the Sabbath, from the following Scripture. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to the sepulchre."—Matt. xxviii, 1.

Here, I will give Whiting's translation. "After the Sabbath, as the first day of the week was dawning," etc. Campbell translates it as follows: "Sabbath being over, and the first day of the week beginning to dawn," etc. This makes it all clear.

That I have shown that the crucifixion was the day before the Holy Sabbath, and, that the resurrection was the day following it, I hope is plain to all who may read this article.

There is, however, one lone text that is brought to prove that the position I have here taken is incorrect—

"For as Jonas was three days and three nights in the whale's belly, so shall the Sou of Man be three days and three nights in the heart of the earth."—Matt. xii, 40.

The text must be explained so as to harmonize with the multitude of texts that positively declare the resurrection of Jesus on the third day. If Jesus lay in the tomb three days and three nights, then he arose on the fourth day, and not on the third, according to the Scriptures. Scripture must explain Scripture—then a harmony may be seen throughout the whole.

Jesus never was in the heart of this globe, called earth; heart being the centre, or at least in the earth, beneath its surface. He was laid in Joseph's new tomb, or as Campbell has it, MONUMENT, "*hewn out in the rock.*" Jonas was in the bowels of the whale. In like manner, Jesus never was in the heart of this globe

Then earth in this case must mean the powers of earth, or the power and control of wicked men, and the Devil. For proof that earth does not always mean this literal globe, see the following Scriptures:

"O earth, earth, earth, hear the word of the Lord."—Jer. xxii, 29. Here the people are addressed, and not this globe.—See also Deut. xxxii, 1; Isa. i, 2; and many other texts. On that ever memorable night, that the Lord's supper, and washing the saints' feet were instituted, our Lord and Master was betrayed into the hands of sinners. He, knowing that the time had come for the powers of earth and hell to triumph over him, a short season, passed over the brook Cedron, where he was taken and bound. As they came to take Jesus, he said to them—"When I was daily with you in the temple ye stretched forth no hands against me; but this is YOUR HOUR, and the POWER OF DARKNESS."—Luke xxiii, 53.

Thus, Jesus was in the heart of the earth, or controlled and held by the powers of earth and hell, from the time that he was betrayed into the hands of sinners, until he arose from the dead, in triumph and victory. Jesus was as much in the heart of the earth when before Pilate, and on the cross, as he was while in Joseph's tomb. With this view, all the Scripture testimony will harmonize.

To some this may look like spiritualism; but let such give us a better view; that will harmonize all the Scripture testimony, and we will take it.

North Paris, Maine, Oct. 16, 1849.

DEAR BRETHREN AND SISTERS:—I would say to the praise of God, that the Conference recently held in this place, resulted in much good. The brethren from a distance seemed to "come in the fulness of the blessing of the Gospel of Christ." The meeting was one of deep and solemn interest from its commencement. Although the brethren in this region have been much scattered in consequence of erroneous views, still an earnest desire was manifested by nearly all of the scattered flock to assemble together at this meeting. Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever, the painful views by which we have so long been separated, and once more to unite in the great and important truths of God. It was a season of heartfelt confession, and deep humiliation before God; such as we trust will not soon be forgotten. To God be all the praise for ever, Amen.

The scene of trial and scattering through which we have passed. has been of the most painful character; but we trust that God is bringing together his scattered children preparatory to final deliverence. How important it is, beloved brethren, in this, our final struggle with the dragon, that we be found UNITED in "*the commandments of God and the testimony of Jesus Christ.*" Your brother in hope,

JOHN N. ANDREWS.

From Bro. Harvey Childs.

Sutton, Vt. Oct. 22, 1849.

DEAR BRO. WHITE.—We are well, and very much encouraged in view of what is being done by the late publications. A neighbor of mine, who has been a professed Adventist ever since 1843, has embraced the Sabbath. When the Sabbath question came up, he could not endure sound doctrine, and of course opposed it. But when your little paper came to hand we read it, and it was meat to us, and we sent it to him, and it convicted him very much. But he was so entangled with Turnerism that he could not go free. When Bro. Edson's work came, I sent it to him on the Sabbath. He had been at work all the morning; but he came in, and sat down and read it. He came here the next day in distress, and said there was such a mighty blaze of light that shone out, that he trembled in every limb while he read. He told his wife they could go no farther in that course, and they sat down and kept the rest of the day. He has come out and confessed his faith publicly.

A whole family converted.—Eld. Nelson A. Hollis of Peacham, an Advent preacher who has had no Sabbath, for he discovered that the first day of the week was not the Sabbath, has embraced the true Sabbath. When your paper reached him, it anointed his eyes again, and he saw clearly. Five weeks ago last Sabbath, he and his wife, and little son and daughter, all believers in the speedy advent of Christ, commenced keeping the Sabbath in good faith. Bro. Hollis lives about twenty-five miles from us. He was with us last Sabbath, and first day. In the forenoon of first day, he took the fourteenth chapter of Isaiah for the foundation of his remarks. In the afternoon, his subject was the Sabbath. He had never spoken on it publicly before; but was very clear. It disturbed the camp of the enemy, and they cleared, and left us to enjoy a good season.

Bro. J. C. Bowles writes—

Jackson, Mich. Oct. 28, 1849.

Dear Bro. White.—"With you I say, that it is a blessed privilege that we can counsel with those of like precious faith by letter while we are scattered like sheep upon the mountains, in this dark and cloudy day. And O how glad I am that "the foundation of God standeth sure, having this seal, The Lord knoweth them that are his." But those that are the Lord's, must depart from iniquity.

The brethren all stand fast in the Truth, rejoicing in hope, without a discordant note among us. One of our brethren has been some shaken: but thank the Lord, I trust that he is now so firmly rooted and grounded, that he will not be again moved or shaken."

"To the praise of God, I can say that I saw a holy boldness in the brethren, and felt it myself, yesterday, in exhorting one another that I have not seen or felt since 1844. We all decided that there was a time just ahead that the Sabbath truth would take, and that more exertions would be made to proclaim it."

"Last evening, while reading Sister White's vision, I saw that she said that she saw it in the commencement of the time of trouble. With this view, and this hope, we expect to see some of our eastern brethren along here, proclaiming the sealing message."

The article from Bro. Edson, in this number, will be read with deep interest, especially by those who know Bro. Rhodes. Some, however, may start back at the dreams and vision, etc. Here I would say, that the Bible no where teaches that the time has past for such special revelations; and that there is postive testimony that the Church is to be blessed with special revelations "in the last days."

"When the day of Pentecost was fully come," and the disciples "were all with one accord in one place," filled with the Holy Ghost, Peter, standing up with the eleven, quoted the following prophecy:

"And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy," etc.—Acts ii, 17–20. Those that stood by, supposed that the disciples were drunk: but Peter wished to show to them that those exercised were a subject of prophecy, and the work of God. No candid man will dare to take the ground that all that Peter quoted was fulfilled on the day of Pentecost; for certainly, none were asleep, dreaming on that all exciting occasion; neither is there any record of visions; only the gift of tongues. The signs in the heavens were not seen on the day of Pentecost. As those signs were to be just before the "great and notable day of the Lord;" so were the dreams and visions.

Mark this. Dreams and visions are to be in the "LAST DAYS:" and as there can be no days later than the last, it follows that we may expect such revelations until time closes. If there were to be no visions after St. John had his, then the last days ended while John was on the isle Patmos.

The Bible is our lamp, our guide. It is our rule of faith, and practice: still there is no reason why God may not give special revelations to lead the erring to God, and his living word.

See the case of Peter, as God was about to send him to the Gentiles. Cornelius had a vision, and was told to "send men to Joppa, and call for one Simon whose surname is Peter." Before the messengers came where Peter was, he, while in prayer, fell into a trance. Here Peter was shown his errors relating to eating, also that the gospel was for the Gentile, as well as the Jew.

"While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee." On the strength of these visions, Peter went to the house of Cornelius, and preached to the Gentiles, where they were all baptized with the Holy Ghost.

If Peter lived in our day, he would be branded with fanaticism, for his faith in visions, and impressions of the Spirit: and, no doubt, the *doors would be closed against him* if he should wish to give his views of Bible truth.

THE PRESENT TRUTH, NUMBER 1.

This work of twenty-four pages, containing my articles on the Sabbath, is ready for distribution. It has a printed cover containing some valuable extracts. This pamphlet can be had without money or price, by addressing Otis Nichols, Dorchester, Mass. (post-paid.) Brethren, let this work be put immediately into the hands of those who are seeking for the truth. Soon it will be too late. You are invited to help pay the expense of publishing, as the Lord has prospered you.

☞ *All letters relating to the "PRESENT TRUTH," should be directed to* JAMES WHITE, *Oswego, N. Y., care of Luman Carpenter.*

THE PRESENT TRUTH.

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"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv, 14.

THE SHUT DOOR EXPLAINED.

"And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut."—Matt. xxv., 10.

This text is the concluding part of one of the most important parables ever given by the Messiah, while acting in the capacity of a prophet. Its importance will be evident, when we consider the circumstances under which it was given, and the time of the fulfilment of those events it is designed to represent. The time of their fulfilment may be clearly known by the events which precede, and those that immediately follow.

This parable is a part of that memorable and last conversation that Christ had with his disciples, before the night of his betrayal, in which he portrayed to them the destruction of Jerusalem, and the signs and events which should immediately precede his coming, and the end of the world. Let us, therefore, waive every other consideration of minor importance, and candidly, and thoroughly investigate this all-important subject.

The text, according to its natural division, contains five parts:—

1. The buying of oil.
2. Coming of the bridegroom.
3. The going in with him.
4. The marriage.
5. The shut door.

1. The buying of oil is designed to represent a fruitless effort, on the part of the foolish virgins, to obtain that which would produce light upon the subject of the coming of the bridegroom. It also appears that they had previously a stinted share of oil, which for a short time produced a little light, barely enough to lead them to go forth at the first cry to meet the bridegroom. But while they were in the tarrying time, their light became darkness; and when the second cry was made at midnight, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM," they (excited more by fear than love) made an effort to obtain light; but not being ready, could not go in, and "THE DOOR WAS SHUT."

2. Coming of the bridegroom.

The definition of bridegroom is one newly married, or about to be united in marriage to a bride. Now if the term bridegroom, in this parable, applies to Christ, (which all will admit,) then all the scenes represented by this parable are to have their fulfilment in close connection with the marriage, or the giving of the bride to Christ. Here, two questions arise; first, what is represented by the bride, and second, where is she to be given to Christ, or where is the marriage to be solemnized?

First, what does the bride represent? The angel said to St. John, while in holy vision, "Come hither, I WILL SHEW THEE THE BRIDE, THE LAMB'S WIFE."

Here John was shown "that Great City, the Holy JERUSALEM." See Rev. xxi, 9, 10. St. Paul, in his letter to the Galatians, says, "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. From these quotations we learn that the Holy City, the New Jerusalem, which John saw "coming down from God out of heaven, prepared AS A BRIDE ADORNED FOR HER HUSBAND," is what is represented *as* the bride; and its being given to Christ is compared to a marriage. Second, where is the marriage to take place? Said Jesus, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall RETURN FROM THE WEDDING."—Luke xii, 35, 36.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke xix, 12. Daniel also, in the night visions, saw one like unto the Son of man come to the Ancient of days, and he was brought "NEAR BEFORE HIM; and there was given him dominion, and glory, and a kingdom." See Dan. vii, 13, 14. From these passages, it is plain that the receiving of the kingdom (which includes capital, territory and subjects) is what is compared to a mar-

riage, or receiving a bride; and that it takes place near before him, (the Ancient of days,) a little previons to his "RETURN FROM THE WEDDING," in the "far country." If the above is the correct position in reference to the bridegroom, the bride, and the marriage, then it follows of necessity that the coming of the bridegroom is not to the earth; but "near before" the Ancient of days, to receive the bride, or New Jerusalem, the capital of the kingdom, in connection with the territory and subjects, previous to his second advent; and also, that the coming of the bridegroom, and Christ's second appearing, are two distinct and separate events.

3. The going in with him.

There is, evidently at this point in the parable, a change in the position of the bridegroom, and also in the relation he sustains to the church and world. Now, in order that we may arrive at a correct understanding of this important CHANGE, let us examine what inspiration has taught us of the priesthood of Christ in the heavenly sanctuary, which plainly shows this change. St. Paul, in his letter to the Hebrews, written A. D. 64, says, "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. By reading the eighth and ninth chapters of Hebrews, you will readily discover that Paul, in order to lead us to a correct understanding of all things pertaining to Christ, while occupying the position and relation of priest, points us back to the Aaronic priesthood, the worldly sanctuary, with its apartments, furniture and services as figures, or true representations of the heavenly priesthood, sanctuary, furniture and services. O! how little is known of Christ and his work in the heavenly sanctury, through a neglect to compare type with antitype, and shadow with substance; and how ready are such neglectors to brand any one with fanaticism, who presumes to follow inspiration in this matter.

I would here state, that we have the best authority for referring to Moses and the prophets. Christ, after his resurrection, said to his disciples—"These are the words which I spake unto you, while I was yet with you, that ALL THINGS MUST BE FULFILLED WHICH WERE WRITTEN IN THE LAW OF MOSES, and in the prophets, and in the psalms, CONCERNING ME."—Luke xxiv, 44. Also, Paul, while a prisoner at Rome, when they had appointed him a day, and many came to him, into his lodging, expounded and testified to them "the kingdom of God, persuading them CONCERNING JESUS, both out of the LAW OF MOSES, and out of the prophets, from morning till evening."—See Acts xxviii, 23. "Having therefore obtained help of God, I continue unto this day; witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—Acts xxvi, 22.

The prophet Malachi, while describing the burning day, and addressing those to whom the prophet Elijah should be sent, before the coming of the great and dreadful day of the Lord, says, "Remember ye the LAW OF MOSES my servant, which I commanded unto him in Horeb for all Israel," &c.—See Mal. iv, 1—4. From these Scriptures we see that we are not only directed to the law of Moses, but a positive injunction is laid upon us to remember it. Not to keep it; for its ordinances were nailed to the cross; but its types and shadows, as St. Paul has taught, were figures of the true. They were a true representation of the "good things to come" connected with the ministration of Christ in the heavenly sanctuary. Therefore, they are our positive, and only sure guide, contained in the oracles of truth, to lead us to a correct understanding of the work of Christ in "THE TRUE TABERNACLE, WHICH THE LORD PITCHED, and not man."

The Apostle Paul clearly shows that Christ, while fulfilling his priesthood, occupies a sanctuary containing two apartments; the Holy, or first tabernacle, and the Holiest of all, or second tabernacle, within the second vail. In the Holy is the candlestick, the table of shew bread, and the golden altar.—See Heb. ix, 2; Ex. xl, 24–26. In the Holiest of all, is the ark of the covenant, the mercy-seat, and the two cherubims overshadowing the mercy-seat, above which is seen the most excellent glory, or Ancient of days.—See Heb. ix, 3—5: Ex. xxvi, 33, 34.

I am now prepared to explain the third division of the text, viz. "they that were ready went in with him to the marriage." In order to make the matter perfectly plain to your understanding, let us go back, and see in what way they went in, under the typical services,

Under the Mosaic economy, a cycle of one year embraced all the ordinances, and services of the tabernacle, and typified all the services of Christ, while acting in the capacity of a priest. Under the type there was a daily ministration for the sins of the people, for three hundred and sixty-four days, then that ministration ceased. Then on the last day of this cycle of three hundred and sixty-five days, or the tenth day of the seventh month, the high priest, having washed himself in pure water, puts on the holy garments, made expressly for the services of this day. Thus prepared, he passes from the Holy, into the Holiest of all, bearing on the breast-plate of judgement the names of all the tribes of Israel. In this manner, all the true Israel went in with him.

Thus Christ, in the antitype, in the true tabernacle in heaven, closes the antitypical daily ministration in the Holy Place, clothes himself in the holy garments, having on the breast-plate of judgement, on which is inscribed the names of the true Israel of God, who are described by the following words in the text, "they that were ready." Thus arrayed, he is prepared to perform all the services of the antitypical tenth day, and passes into the Holiest of all before the mercy-seat, and is brought near before the Ancient of days. Thus, they that were ready went in with him to the marriage as he went in to receive his bride, "and the DOOR WAS SHUT."

The cleansing of the sanctuary, blotting out the sins of all Israel, and sending them away upon the head of the scape-goat, &c. in the type, were performed by the high priest on the memorable tenth day of the seventh month, all of which were shadows of the services of Christ in the heavenly tabernacle, after his ministration in the Holy Place closes; some of which I may notice hereafter.

4. The marriage.

I think there are but three portions of Scripture in the New Testament that speak of marriage, which refer to Christ. The parable of the king's son, Matt. xxii, 2–14; the parable of the ten virgins, Matt. xxv, 1–12, and Rev. xix, 7–9; in all these it is used as a figure, to represent something that is not real marriage; but that which bears a close resemblance to it. Therefore, the only reasonable conclusion that I can arrive at is, that marriage, when used in reference to Christ, represents the receiving into close connexion, and perpetual union, the Kingdom, or some component part of the Kingdom.

When the prophet says, "thy land shall be married,"—see Isa. lxii, 4—he means that the territory or locality of the Kingdom is to be brought into close connection with the KING OF KINGS AND LORD OF LORDS. When the New Jerusalem is adorned as a bride for her husband, and is given to Christ, and the saints or virgins go in with him, as guests to the marriage, then it is that he receives the capital of his promised and long looked for Kingdom.

And when, as described to John in vision—see Rev. xix, 1–9—God shall have judged her that did corrupt the earth with her fornication, and shall have "avenged the blood of his servants at her hand;" and when the voice as "of a great multitude," and "as the voice of mighty thunderings" shall proclaim "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready;" and when to her is "granted that she should be arrayed in fine linen, clean and white," which "is the righteousness of saints," then the subjects of the Kingdom become the bride; and in joint-heirship with the bridegroom possess "the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven."

5. THE SHUT DOOR.

A door supposes a change of scenery, or a change from one apartment to another. There are several things to which the term door is applied, such as "door of utterance," and "door of faith." "I am the door," said Jesus. But the door mentioned in the text represents not only a change in the position of the bridegroom, (Christ,) but it also shows a change in his relation to the world, from that which he previously held. Here, again, let us examine the services of the typical priesthood, that we may understand the services of Christ in the antitype. After the priests had performed the daily services, ordained especially for the Holy Place, or first apartment, and the memorable tenth day of the seventh month had arrived, then there was an entire change in the services of the sanctuary to be performed on that day

By reading the sixteenth chapter of Leviticus, you will find that the high priest here washes his flesh in water, puts on the holy garments, and enters upon an

entire new work. The offering up of the daily sin-offerings has ceased, and the high priest, on this day, atones for or blots out the sins of Israel, and removes them from the altar, where they have been imputed or laid during the year, through the blood of the victims daily offered. On this day of atonement, or of cleansing the sanctuary, the high priest (as above stated) passes into the Most Holy Place, bearing on the breast-plate of judgement the names of all such as, through obedience to the typical ordinances, have applied for a remission of sins, through the blood of their victims there offered; and THE DOOR of the first apartment IS SHUT. "And there shall be NO MAN in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.—Lev. xvi, 17. On this day of atonement, he is a high priest for those only whose names are inscribed on the breast-plate of judgement. Now just so sure as the Aaronic priesthood was a type of the priesthood of Christ, then the sanctuary, with its apartments and appendages, were figures of the true sanctuary in heaven; and the services and ordinances of the earthly tabernacle were shadows of Christ's ministration, which is the substance. With this view of the subject, it is plain that a time in Christ's ministration must come, (before he puts on the kingly robes, and girds his sword upon his thigh, and comes to execute judgement,) that he will cease to be a priest in the first apartment of the true tabernacle for the sins of the whole world, and put on the holy garments, and, with the true Israel of God inscribed on HIS breast-plate of judgement, go in with them before the mercy-seat, where John saw one having a golden censor offering the prayers of all saints (wise virgins) before the throne; and be a merciful high priest over the household of faith, cleanse the sanctuary and place all the sins of the true Israel upon the scape-goat, which is the devil. Then, he will lay off the priestly garments, and clothe himself with the garments of wrath, and come to gather his elect from the four winds, under heaven, and destroy the wicked, and burn up their city.

Having thus explained the text, I will now examine some ideas suggested in the foregoing expositiou. And first, the time of the fulfilment of the events, contained in the text, may be known by those which precede, and those that follow. Christ, after giving the signs of his coming, and a description of what should take place at his coming, proceeds to give a history of some of the scenes which should be transacted previous to that event. It appears that just before his coming, his wise and faithful servants, seeing the signs fulfilling, and some of the events which were to precede his coming actually transpiring, would raise the soul-thrilling cry—"THE LORD IS COMING," and thus wake up others to an examination of this all-important subject by this "meat in due season." Then this cry would excite those professed servants, who were unfaithful in their Master's cause, and who loved the things of this present world, to raise an opposite cry—"My Lord delayeth his coming." While these opposite cries are being given, THEN commences the fulfilment of the parable of the ten virgins. Here some, by examining the arguments of the faithful servants, and seeing good evidence that the signs were fulfilling, were led thereby to go forth to meet the bridegroom. We here plainly see that the cry of the faithful servants is the cause of their going forth, and that their going forth is the effect produced by this cause; therefore, the fulfilment of the parable could never commence without the cry, "The Lord is coming," being first raised by the faithful servants.

Having shown how this important parable must commence, let us examine the different steps of its progression. First, the virgins go forth to meet the bridegroom; second, they meet with a disappointment; third, they wait or tarry, still believing that his coming is near, yet, by waiting, they become drowsy, and slumber and sleep; fourth, a cry is heard, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM;" fifth, a trimming of lamps, and an effort, on the part of the foolish virgins, to procure oil; and sixth, the scenes described in the text take place. Now has there been a succession of events, within our second advent experience, which bears an exact resemblance to the above named events in the parable? If there has, then we have, at least, some good reasons for believing that the door is shut.

When Bro. Miller, and those who became acquainted with him, and adhered to his expositions of the prophecies, went forth faithfully showing to the world that

according to the best light they could obtain from the prophecies, the prophetic periods and the signs, that Christ would come by the end of the Jewish year 1843, then the faithful servants gave "meat in due season." And while giving this cry, the hireling priest, the infidel, and the drunkard, united in raising the cry, "My Lord delayeth his coming"—"These are fanatics who say he is coming;" and thus they smote their fellow-servants. Here were two events, perfectly fulfilling in all their features, the acts of the faithful and wise servants, giving "meat in due season," and the evil servants, uniting with the drunkard, in opposing the truth, who will reap their reward with hypocrites in bitter weeping, and gnashing of teeth.

While these two cries were going throughout the width and breadth of the land, the specified time came, and the virgins, with the word of God, (their lamps,) went forth fully expecting to meet the bridegroom at that point of time. Now for a disappointment, and tarrying time. Were these the next events that actually transpired in our experience after we went forth in the spring of 1844 to meet the bridegroom? Thousands, thousands can answer this question in the affirmative; and the evil servants have not yet forgotten to reproach and taunt us with this disappointment. Next in this series of events is a cry at midnight, or about the middle of the slumbering and sleeping time, "Behold the bridegroom cometh, go ye out to meet him." This also, was fulfilled in exact order as to time and event. It was calculated that the Jewish year, 1843, would end the twenty-first of March, 1844; and this was the time of the first going forth. The second going forth was on the tenth day of the seventh month, 1844. The tarrying time, or time of slumbering and sleeping, was the space between these two points; and at the centre point, or midnight, the second cry began to be heard, which increased in power and effect as it went throughout the land, waxing louder and louder, until the virgins were fully awake.

Thus we had in our experience, previous to the tenth day of the seventh month, 1844, a perfect fulfilment of all the events in the parable, as stepping stones to the SHUT DOOR; and since that time, the event, (knocking at the shut door,) that was to take place after the shutting of the door, has not failed to fill up the concluding scene in the drama. We are thus brought to a clear and perfect fulfilment of every feature of this important parable, and also to a clear fulfilment of those Scriptures connected with, and relating to the shut door; such as the parable of the great supper, Luke xiv, 16–24; the proclamation of the "mighty angel," "that there should be TIME NO LONGER," Rev. x, 1–8; the flying angel, proclaiming the hour of judgement come, Rev. xiv, 6, 7; and the cleansing of the sanctuary, &c. Therefore, we are brought, by the force of circumstances, and the fulfilment of events, to the irresistible conclusion that, on the tenth day of the seventh month, (Jewish time,) in the autumn of 1844, Christ did close his daily, or continual ministration or mediation in the first apartment of the heavenly sanctuary, and SHUT THE DOOR, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut, (see Rev. iii, 7, 8,) and passed within the second vail, bearing before the Father, on the breast-plate of judgement, all for whom he is now acting as intersessor. If this is the position that Christ now occupies, then there is no intercessor in the first apartment; and in vain do misguided souls knock at that door, saying "Lord, Lord, open unto us." The words of the prophet apply to the fulfilment of this point in the parable.

"They shall go with their flocks and with their herds to seek the Lord; but THEY SHALL NOT FIND HIM—HE HATH WITHDRAWN HIMSELF FROM THEM.

"They have dealt treacherously against the Lord, for they have begotten STRANGE CHILDREN; now shall a month devour them with their portion."—Hosea v, 6, 7.

But, says the objector, does not this leave the present generation, who have passed the line of accountability, since that time without an intercessor or mediator, and leave them destitute of the means of salvation? In reply to this objection, I would remark, that as they were then in a state of INNOCENCY, they were entitled to a record upon the breast-plate of judgement as much as those who had sinned and received pardon; and are therefore subjects of the present intercession of our great high priest.

The professed conversions, through the instrumentality of the different sects, are also urged as positive proof that the door is not shut. I cannot give up the clear fulfilment of prophecy, in our experience, which shows the shut door in the past,

for the opinions, fancies and feelings of men, based upon human sympathy and a superstitious reverence for early imbibed views. God's word is true, though it prove all men liars. As a stream is of the same character as the fountain that sends it forth, (see James iii, 11,) and does not rise higher than the fountain, so these professed converts will not rise to a better state than the low standard of the fallen sects; therefore, they are converted to the religion of the various sects, but not to God, and the high and holy standard of the Bible. The Prophet Hosea saw this time; and for "our learning" and guide has written—"They have dealt treacherously against the Lord; for they have begotten strange children."

DAVID ARNOLD.

Fulton, N. Y. Dec. 16, 1849.

THE PRESENT TRUTH.

OSWEGO, DECEMBER, 1849.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."

WHO HAS LEFT THE SURE WORD?

We are often charged with following our experience, instead of the unerring word of God; but such a charge is unjust and untrue. It is true that we "hold fast" our holy advent experience in the past, which has so perfectly fulfilled prophecy; but in doing so, we do not neglect nor depart from the sure word. The Bible is our chart—our guide. It is our only rule of faith and practice, to which we would closely adhere.

In order to show the fulfilment of Prophecy, we have to refer to history. To show the fulfilment of prophecy relating to the four universal kingdoms of the second and seventh chapters of Daniel, we have to refer to the history of those kingdoms. Deny the history, and the prophecy is of no use. Just so with the prophecies relating to the second advent movement.

If we deny our holy experience in the great leading movements, in the past, such as the proclamation of the time in 1843 and 1844, then we cannot show a fulfilment of those prophecies relating to those movements. Therefore, those who deny their past experience, while following God and his holy word, deny or misapply a portion of the sure word.

It is cruel and unjust to represent us as having abandoned the PRECIOUS BOOK OF BOOKS—the Bible—to follow impressions, fancies, &c. when we have done no such thing, and when these very men that charge us thus leave or misapply a portion of the sure word. Once, the whole advent host believed that the parable of the ten virgins applied exclusively to the advent movement; and that the first going forth, in the parable, was fulfilled in us, as we came up to the first specified time; and that the cry in the parable, "Behold the bridegroom cometh, go ye out to meet him," and the trimming of lamps, &c. were also fulfilled by us, as we gave the seventh month cry. We still believe what the whole host once believed; and with holy confidence and energy published and preached to the world. And strange to tell, many of those who have abandoned the fulfilment of prophecy in our past experience, are ready to brand us with fanaticism, and rank us with Shakers, &c. for believing what they once believed, and for carrying out and showing a consistent fulfilment of the parable, in all its parts, which shows that the door is shut. These men should be the last to oppose our views, and complain of a lack of charity on our part, when they, in such an unsparing manner, rank us with apostates for holding fast and carrying out what they once believed and boldly proclaimed. When we in 1843 sang, "My Bible leads to glory," we sang a true sentiment. It did not stop in 1844, and "lead" us back around another way, no, no; but it led onward by the shut door, through the WAITING TIME, and keeping of "the commandments of God," into the kingdom. Glory to God, "My Bible leads to glory." Amen.

The truth, in answer to the question, "Who has left the sure word," is that we closely adhere to the sure word of God, which plainly marks ont our holy experience, and acknowledge the mighty work of God in calling out the advent people from the world and fallen church; while those who deny this work of God and their own experience have "left" those portions of the "sure word" which relate to the advent movement. While standing on the sure word, and acknowledging our holy experience, wrought in us by the living word of God, set home to our hearts by the mighty power of the Holy Ghost, and while keeping the commandments of God, we are safe—yes, we are safe. Let the storm of persecu-

tion rise, and the fiery darts of the wicked fly all around us; thus armed with holy truth, we are safe. Glory to God, we are on the rock. My spirit grows warm, as I contemplate this glorious theme.

"For He has been with us—still is with us,
And He's promis'd to be with us to the end."

Here I will give some extracts from a letter that I have recently received from Brother Holt, of Connecticut:

"My treasure is not here, I seek for a city that hath foundations, whose builder and maker is God; and my hope is big with immortality. My faith is in the God of Abraham, Isaac and Jacob. Feeling is not faith. Our feelings may be the impulse of the moment, produced by surrounding circumstances, which may make a deep impression on the mind, and afterwards we may see that our feelings were not in accordance with the word of God. When one leaves the Bible, and trusts in his feelings, he places himself in a position to be acted upon by the devil at his pleasure. Many will point us to one who is said to be converted, for positive proof that the door is not shut, thus yielding the word of God for the feelings of an individual. Every feeling, action and thought of man may be tested by the word: if not, how can he be brought into judgement for every thought? How strait the way is. God will have the whole heart."

"Dear Brother and Sister, my heart was glad to hear from you, and others whom I love in the truth. Our hearts are knit together, and I do not forget to make mention of you always in my prayers. We are one in faith, and in spirit, serving the same God, and the same Saviour Jesus Christ, striving together to advance the holy cause of God's eternal truth."

"I have sold all to buy the truth; and after a true estimation, I have found that it takes all that a man has. The truth will stand when heaven and earth passes away, and will be our 'shield and buckler' in the day of wrath."

The following is from the "Advent Shield," No 2, page 267, published January, 1845. It shows the view that was then generally taken by Adventists of the seventh month cry:—

"THE SEVENTH MONTH MOVEMENT.—The late movement in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice, and its history is interesting, not only as a memento of the past, but also as a landmark for the future."

On page 271 is the following:

"ITS FRUITS.—It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent broken-hearted supplications to him for pardon and acceptance."

"Do men gather grapes of thorns, or figs of thistles?

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

A good tree cannot bring forth evil fruit, *neither can a corrupt tree bring forth good fruit.*"

"Hymns for God's Peculiar People that keep the commandments of God, and the faith of Jesus."

This is the title of a small collection of hymns of forty-eight pages now in the press; but will be out in a few weeks. It will contain a choice selection of hymns applicable to our faith and hope at this time. Those who have choice hymns that are appropriate to the present time, will please forward them immediately to my address; and also, send in their orders for the Hymn Book. As but a small edition will be wanted, they will come high. Price, twelve for one dollar—12½ cents single copy.

THE PAPER.—When I commenced the "Present Truth," I did not expect to issue more than two or three numbers; but as the way opened before me, and as the cause of truth seemed to demand something of the kind, I have continued thus far. While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper, which I have since used in travelling to visit the scattered flock.—At the present time I am destitute of means, and am some in debt.

Dear brethren, I know that you are ready and anxious to sustain the cause of truth. Therefore, I state the above to inform you of the present condition of the paper as to means. I hope that all who may esteem it a privilege, and are able, will send in their donations immediately.

POPULAR OBJECTIONS ANSWERED.

It is not uncommon for those upon whose attention the claims of the seventh day are urged, to attempt to escape the force of truth by a variety of objections. This is often done by such as are convinced that the Scriptures require the observance of the seventh day and not the first It is a remarkable feature of these objections, that they are totally unlike and destructive of each other. But as they are often presented and much relied on, we will mention a few of them.

1. "The original Sabbath cannot be observed in different parts of the earth, as the day begins at different points of time." This objection, if it were of any force, would affect the observance of the first, or any other day of the week, equally with the seventh. It is, therefore, an objection to the appointment of any particular day, and of course charges God with folly in giving the commandment. All that can reasonably be inferred from the difference of time, is that the original Sabbath was not observed at exactly the same time in all parts of the world. And since all the nations of the earth agree in the numbering of the days of the week, no practical difficulty could ever arise from this.—The same may be said in regard to "sailing around the world." If it is really an objection, it lies against the appointment of any day. Those, therefore, who acknowledge the wisdom of God, should be slow to make such an objection to his commandment. Those who object to the seventh day because they *can* gain or lose a day by sailing around the world, may consistently with themselves call two nights and an intermediate dark day *one* night. The *truth* does not require that men should thus "put darkness for light," and so "wrap it up." A cause which demands it, ought for this reason to be abandoned.

2. "The seventh day is the Sabbath of the *Jews*." It is not uncommon, in discussions on this subject, to speak contemptuously of the seventh day as the Jewish Sabbath. An enlightened person, however, will look upon this as the fruit of ignorance or malice. The Sabbath was given long before the existence of the Jewish nation, and is in the Scriptures often called *the Sabbath of the Lord*, never the Sabbath of the Jews. It is true, we are told by one of the prophets that the Lord made known to Israel his holy Sabbath; but if this makes a Jewish Sabbath, then the other nine precepts of the decalogue are Jewish, and may with the same propriety be reproached as such. This conclusion would reach still further, make the Scriptures Jewish, and the Saviour of men and his salvation Jewish. Such, therefore, as consider this an objection to the seventh day, to be consistent with themselves, should reject the religion of Jesus altogether. But how does it correspond with the spirit of Christ thus to reproach and speak contemptuously of a people to whom we are so deeply indebted, and of whom, as concerning the flesh, Christ came? "Boast not thyself against the branches; for if God spared not the natural branches, take heed lest he also spare not thee." We ought to labor for their salvation by manifesting towards them the spirit of the Messiah, rather than to increase their prejudices by speaking contemptuously of things they hold dear.

3. "The first day of the week is so generally observed." It is often said, If the first day be not the Sabbath, why do so many observe it? With equal pertinence might we ask, If all the systems of religion which heathen men have lived and died by are false, why have they been suffered so to abound as to swallow up almost every vestige of true religion? Why have the disciples of Mahomet been suffered to exceed in numbers the professors of Christianity? Why is the purest denomination of Protestants permitted to bear such a disproportion to the church of Rome? The reason is obvious; truth is not more easily propagated than error, and pure religion has always been connected with persecution and reproach. If we are to determine between truth and error by the "show of hands," we shall be compelled to adopt the greatest absurdities. The number of those who observe the first day, therefore, can be no evidence for or against its claims.

4. "Whether Christians ought to observe the seventh day or not is a doubtful question; and therefore inquiry on the subject is unprofitable and ought to be avoided." It would be wrong for disputants to cherish an unchristian spirit in the discussion of this question, and it would be equally wrong to neglect honest and thorough inquiry on the subject. To consider both sides of a question involving a religious duty, with moderation and candor, is safe and profitable. The fact that some doubts are connected with it, is the very reason why it should be examined. That which at first seemed doubtful may thus become clear and certain. The noble Bereans were commended for their spirit of inquiry, and in this respect they should be an example for us The assertion that inquiry in regard to things revealed is unprofitable, implies that we ought not to concern ourselves about what is our duty, and is contrary to the exhortations of Scripture to add knowledge to faith and virtue, and to grow in the knowledge of our Lord and Saviour. "Buy the truth, and sell it not," is the advice of the Word of God. We should not, therefore, be hindered from our inquiries by any earthly considerations.

5. When the claims of the original Sabbath are plainly presented, many seem to be convinced of their justness, but, at the same time, think that a general return to the seventh day is impracticable. They alledge that the custom of keeping the first day has been so long and generally maintained—that it is so intimately wrought into the habits, calculations and bnsiness of life—that it has received such explicit sanction from the civil powers, and is so often and ably vindicated by ministers and commentators, that it is in vain to expect a change, and that the cause of Sabbath-keeping is rather retarded than promoted by efforts to promote a change.—The principle of expediency here acknowledged is at war with the Bible, and extremely dangerous. When men can gravely question whether it is better to follow their own customs than to return to the law of God, their ease is critical. God delights not in such. He will dwell only with those who "tremble at his word." Not those who say, "Lord, Lord," but those who "do his will," are accepted of him.—Again, if the views here expressed had been adopted in other cases, what would have become of the various reforms which have already blessed the world? What would have become of the whole subject of Protestantism? There is nothing more impracticable in a Sabbath reform, than in any other reform. In other cases, difficulties which at first seemed insurmountable, have given way to laborious and prayerful effort; so may they in this. At any rate, we ought to "obey God rather than man."

☞ *All letters relating to the "PRESENT TRUTH," should be directed to* **JAMES WHITE,** ***Oswego, N. Y. care of Luman Carpenter.***

THE PRESENT TRUTH.

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JAMES WHITE, *PUBLISHER.* — *"The secret of the Lord is with them that fear him; and he will shew them his covenant."*—Ps. xxv, 14. — R. OLIPHANT, *PRINTER.*

"Seventh-Day Sabbath Abolished," by Eld. Marsh, Editor of the "Advent Harbinger and Bible Advocate,"

REVIEWED.

Before me is the "Harbinger and Advocate" for December 29, 1849, containing an article headed "Seventh-day Sabbath abolished," of which Eld. Marsh says—

"The following article, in substance, was published in our sheet over four years since; and then again about two years ago, in its present form. To our knowledge, it has never been answered, and we confidently say it is unanswerable."

The principal reasons given in this article for the abolition of the weekly Sabbath have been answered, and their fallacy shown in the first three numbers of the "Present Truth;" but as Eld. Marsh has published his article the third time, and "confidently" says "it is unanswerable," I have concluded to give it a review for the benefit of those who have an ear to hear, and an honest heart open to receive the truth on this all-important question. I shall quote from Eld. Marsh's article and have it put in small type that the reader may see that I do not mistate his position:

"*What is the signification of Sabbath?* Rest: and, when connected with day, it denotes a day of rest."

With this I fully agree, and by substituting the word Rest, in the place of Sabbath, the truth is more clearly seen. "The seventh day is the Rest of the Lord thy God." Is it any where historically recorded as a fact, that God rested on the seventh day? It is. "And on the seventh day God ended his work which he had made; and HE RESTED on the seventh day from all his work which he had made.

And God BLESSED the seventh day and SANCTIFIED it; BECAUSE that in it he had RESTED from all his work which God created and made," Gen. ii, 2, 3. That very day of the week in which God rested, "is the Rest of the Lord thy God." Then God blessed, hallowed and set apart HIS Rest-day for the good of man, and there is not one text in all the Bible to show that it was instituted, blessed and sanctified at any other time, or place but in Eden, on the last day of the first week of time. God has given but one reason for the institution of the weekly Sabbath after six days of labor, which is as follows:

"FOR in six days the Lord made heaven and earth, the sea and all that in them is, and RESTED the seventh day; WHEREFORE the Lord blessed the Rest-day, (or Sabbath day,) and hallowed it." Ex. xx, 11.

All who read the Bible may see that the Sabbatic institution, and the fourth commandment are inseparably connected with God's Rest at the close of creation. We may, therefore, appropriate the first, or any other of the six laboring days to the Lord by resting from labor, still it is not THE REST, but a rest; for "THE REST of the Lord thy God" means the Rest that "the Lord thy God" OBSERVED.

"*For whom was the Sabbath instituted?* The natural seed of Abraham, or Jews according to the flesh."

Said Jesus, "The Sabbath was made for man." Mark ii, 27. The word man, when used as it is here by our Saviour, in its broadest sense, means all mankind. Not the Jews only, but MAN, the whole race of man, the same as in the following texts: "Man that is born of a woman is of few days and full of trouble." Job xiv, 1. "Man goeth forth nnto his work and to his labor until evening." Ps. civ, 23. "There hath no temptation taken you but such as is common to man." Cor. x, 13. "Man lieth down and riseth not, till the heavens be no more." Job xiv, 12. No one will say that man in these texts means Jews or Christians, for the whole family of Adam is included. In this sense, "The Sabbath was made for man, and not man for the Sabbath."—Adam, Noah and Abraham were men, and the Sabbath was made for them as well as for Abraham's natural seed. We are men, and the Sabbath was made for ns. I choose to believe Jesus.

"The Lord our God made a covenant with us in Horeb.

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

* * * *

"Keeping the Sabbath was embraced in this covenant with the children of Israel at Horeb. It was "NOT made with their fathers" [the Patriarchs], but "with US, even us, who are all of US HERE ALIVE THIS DAY." Verse 3. This testimony, first negative, "He made it not with our fathers," and then positive, "But with us," is conclusive. It plainly tells us for whom the Sabbath was not, and then for whom it was instituted."

Here Eld. Marsh uses the word Sabbath instead of covenant, which he has no right to do. It is true that it helps his argument, but it perverts the word of God. The word Sabbath is not mentioned in Deut. v, 1—5, yet the readers of the "Harbinger" are told that the "testimony" is "conclusive," and "plainly tells us for whom the Sabbath was not, and then for whom it was instituted." If the text read,—The Lord made not the Sabbath for our fathers, but for us, even us, who are all of us here alive this day—then Eld. Marsh would have some ground for his assertion;

but the text would then prove too much for him, for it would prove that the Sabbath was instituted for those only with whom "the Lord talked face to face in the mount out of the midst of the fire." Those only who were all "alive" that day. By using the words "Sabbath," "instituted" and "for," which are not in the text, as Eld. Marsh has, the text is wrested from its true meaning, and those who do not carefully search for themselves are deceived and led astray.

It is true that God, after he had brought the natural seed of Abraham out of the house of bondage, commanded them to keep the Sabbath.—The reason why God at that time reminded them of his Sabbath, and commanded them, by the mouth of Moses, to keep it, is as follows:

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

While servants in Egypt, Israel could not keep the Sabbath; but they had been from Egypt only thirty days when God reminded them of it, and guarded it by three standing miracles in giving the manna. See Ex. xvi, 19–30. They were then free, and the only given reason why God at that time commanded them to keep his Sabbath was because he had brought them "out thence through a mighty hand, and by a stretched-out arm; [where they could keep it,] therefore the Lord thy God commanded thee to keep the Sabbath-day." Eld. Marsh says that the Sabbath was designed to keep in memory their deliverance from Egypt; but this is a groundless assertion; for there is not the least intimation given that the Sabbath was instituted, sanctified and blessed, in the "wilderness of Sin" or at any other time and place, but in Eden at the close of creation. There were two annual memorials which commemorated the deliverance of Israel from Egypt; the passover and the feast of unleavened bread. Men may as well assert that these annual memorials were designed to commemorate God's rest on the seventh day of the first week of time, as to say that the weekly REST was given to commemorate the deliverance of Israel from Egypt on the fifteenth day of Abib!

The fifteenth day of Abib came but once in the year, therefore that deliverance was commemorated by its annual memorial on that day. God's REST was on the seventh day of the first week of time and its memorial which is the only weekly Sabbath of the Bible, was given, and sanctified to be kept on the last day of every week since God RESTED. "Wherefore the Lord blessed the Rest-day, and hallowed it." Ex. xx, 11.—WHEN? IN EDEN. "And God blessed the seventh day, and sanctified it." Gen. ii, 3.

Eld. Marsh says, "Keeping the Sabbath was embraced in this covenant with the children of Israel at Horeb." It is true that the Sabbath law was one of the ten commandments that were spoken from Mount Sinai; but does this prove that there was no Sabbath before that time? Certainly it does not, for all Israel kept the Sabbath in the wilderness of Sin, thirty days before they saw the Mount from which they were spoken. Here is a nail driven in a sure place.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. See Ex. xvi, 1. There, in the wilderness of Sin, God gave them bread from heaven, and through Moses reminded them of his Sabbath. They then journeyed to Rephidim, and from Rephidim they came to the desert of Sinai on the fifteenth day of the third month.

Mark this. The Lord said to Moses, thirty days before the covenant was made in Horeb—"How long refuse ye to keep my COMMANDMENTS and my LAWS? See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. xvi, 28, 29. This positively proves that God had commandments and laws before he made the covenant in Horeb, and that the Sabbath law was one of them. God said of Abraham, "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: Because that Abraham obeyed my voice, and kept my charge, my COMMANDMENTS, my STATUTES, and my LAWS." Gen. xxvi, 4, 5.

Abraham kept the Sabbath; for we are plainly shown in Ex. xvi, 28, 29, that the Sabbath was one of God's commandments and laws. Because Abraham kept the commandments, (the Sabbath with the rest,) God made to him all these great and precious promises.

A covenant usually signifies the mutual consent of two or more. The covenant that was made in Horeb was a mutual agreement between God and his chosen people. I will first give the requirements and promises of God on the one hand, and men the consent of the people on the other.

"In the third month when the children of Israel" "were come to the desert of Sinai," "Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel,

"Ye have seen what I did nnto the Egyptians, and how I bare yon on eagles' wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a pecnliar treasure unto me above all people; for all the earth is mine.

"And ye shall be unto me a kingdom of priests, and an holy nation. THESE ARE THE WORDS

WHICH THOU SHALT SPEAK UNTO THE CHILDREN OF ISRAEL."

The following is the promise of the people:

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together, and said, ALL THAT THE LORD HATH SPOKEN WE WILL DO. And Moses returned the words of the people unto the Lord. Ex. xix, 1–8.

The Lord then told Moses to sanctify the people and to "Be ready against the third day."—And on the third day, in the morning "there were thunders and lightnings, and a thick cloud" upon Mount Sinai, "because the Lord descended upon it in fire," "and the whole mount quaked greatly." See Ex. xix, 16–18. Then God, by an audible voice, spake the ten commandments. See Ex. xx, 3–17. This is the covenant that God made with his people in Horeb.

"The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day." Deut. v, 3.

This text does not mean (as Eld. Marsh would have it) that the Lord made not the Sabbath for our fathers, &c. neither does it mean that the Lord made not the commandments for our fathers, for two reasons at least. First, the text does not read so, and second, Abraham kept God's COMMANDMENTS, STATUTES and LAWS more than three hundred years before the covenant was made in Horeb, and thirty-two days before God spake the ten commandments, he said to Moses—"How long refuse ye to keep my COMMANDMENTS and my LAWS? See for that the Lord hath given you the Sabbath." Then as we have proof positive that God's commandments, one of which was the Sabbath law, existed before this covenant was made, it necessarily follows that the covenant made in Horeb WAS NOT the institution of the Sabbath, nor any other of the ten commandments; but, it was the mutual agreement between God and his people that they should obey his "voice," (when he should speak the ten commandments,) and that God shonld make them "a peculiar treasure," "a kingdom of priests." The Lord made not that covenant with their fathers, but with those who were all alive that day, and had heard the voice of God from the burning Mount, which they had promised to obey.

Now I think that every candid reader will admit that Deut. v, 1–15 does not "plainly tell us" what Eld. Marsh says it does, and also that it does not afford the least evidence that the seventh day Sabbath is abolished.

Speaking of the design of the Sabbath, Eld. Marsh says—

"It was also designed as a *sign* or memorial to keep in memory the creation of the world in six days by God, and his resting on the seventh."

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

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

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

But Eld. Marsh's view of the Sabbath teaches that this memorial was not to be observed for more than twenty-five hundred years after God created the world in six days and rested on the seventh, and that it was to be observed by the Jews only, to the crucifixion, and that the whole gospel dispensation was to be left without it! A singular memorial indeed, "to keep in memory the creation of the world in six days by God, and his resting on the seventh"! As though the Jews were the only people that needed "to keep in memory" God's creation, and holy Rest!

"Finally, it was a *shadow* of things to come. "Let no man, therefore, judge you in meat, or in drink, or in respect of an *holy day*, or of the new moon, or of the *Sabbath*, ['*days*' is supplied by the translators, we therefore omit it] which are a shadow of things to come, but the body is of Christ. Col. ii, 16, 17."

That we may more clearly nnderstand Col. ii, 16, 17; and other texts of the same class, let us take a view of some of the trials of the early church. A portion of the Christian Church were converts from the circumcision or Jews, and a portion from the uncircumcision or Gentiles. The converts from the Jewish church were inclined to practise many of the ceremonies and customs of the Jewish religion, in which they had been educated, while the Gentile Christians were free from them. Certain men from Judea "taught the brethren" that they must be circumcised in order to be saved, with whom "Paul and Barnabas had no small dissention and disputation," and then went up to Jerusalem "about this question," where

they were met by "certain of the sect of the Pharisees which BELIEVED, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. See Acts xv, 1—6.—This fact, that some were judging the brethren, and were making the observance of the laws of Moses, which were "abolished," a test of salvation, led St. Paul to write the following exhortation:

"Let no man therefore JUDGE YOU in meat or in drink, or in respect of a festival, (see Macknight's translation,) or of the new moon, or of the Sabbath-*days*."

Eld. Marsh says, "*days*, is supplied by the translators, we therefore omit it." Macknight and Whiting both omit "*days*" but they do not leave the word "Sabbath," in the singular as Eld. Marsh has for his readers. They both translate it "Sabbaths," in the plural, which makes the text perfectly clear. Now turn to Lev. xxiii, 24—28, and you will find four sabbaths, that were to be observed on the first, tenth, fifteenth and twenty-second days of the seventh month, which are there associated with such ceremonies of the laws of Moses as "a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings," the same as Paul has associated them with "meat," "drink," "the new-moon" and "a festival."

These were all shadows, pointing to the time of the "ministration of the Spirit," or the "body" which "is OF Christ," which is the new covenant, of which Christ is the minister or priest; and at the crucifixion they were all "nailed to the cross," "abolished," and ceased according to the words of the Prophet.

"I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts." Hosea ii, 11.

"The Sabbath of the Lord our God" is not referred to by St. Paul in Col. ii, 14–16, for the following reasons:

1. It was the "HAND-WRITING of ordinances" written in the book of the law by the HAND OF MOSES that was "blotted out," and not that which was spoken from Mount Sinai, and ENGRAVEN in stone with the FINGER OF GOD. I will here give some texts which show the distinction between the law of Moses, and the law of God.

THE LAW OF MOSES,

was the book of the covenant written by the hand of Moses.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a BOOK of the law of the Lord, given by the hand of Moses." (See margin) 2 Chron. xxxiv, 14.

"And he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord." See 2 Chron. xxxiv, 30; Deut. xxxi, 9–11, 24–26; 2 Kings xxiii, 2, 21: Neh. viii, 1–3.

THE LAW OF GOD

is the ten commandments that were written on two tables of stone by the finger of God, called the tables of the covenant. "And he declared unto you HIS COVENANT, which he commanded you to perform, EVEN TEN COMMANDMENTS; and he wrote them upon TWO TABLES OF STONE." Deut. iv, 13; see also Ex. xxiv, 12; xxxi, 18; xxxii, 15–16; xxxiv, 28, 29; Deut. ix, 9–11; v, 22.

The idea of "blotting out" what Moses wrote in the book of the covenant is perfectly natural; but what idea can we have of "blotting out" what Jehovah had engraven with his finger in the tables of the covenant! The "Royal Law" from the "King Eternal" was thus engraven in stone to impress us with its perpetuity.

2. The Holy Sabbath never was "against us;" for it was "made FOR man," because he needed a day of rest. It never was in man's way, only as God put it in his way for him to observe, and it is just what his natural and spiritual wants require; therefore he has never taken it "out of the way."

The law of Moses was imperfect, and could not make the "comers thereunto perfect," so Christ took it "out of the way,' and nailed it to his cross. But St. Paul, speaking of the law of God, the ten commandments, A. D. 60, more than twenty years after the laws of Moses were dead, says,

"Wherefore the law is HOLY, and the commandment holy, and just and good," "For I know that the law is SPIRITUAL." "I DELIGHT in the LAW OF GOD, after the inward man." See Rom. vii, 12, 14, 22.

3. St. Paul does not speak of "the Sabbath" which is associated with the other nine laws of God, but of sabbath-*days*, or sabbaths, which are associated with "meat," "drink," "new-moons," &c. in the laws of Moses.

4. The Sabbath is not a shadow, for it is to be observed as long as the New Heavens and the New Earth remain.

"For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

"And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23.

"All flesh" never have worshipped God on the Sabbath since Isaiah wrote this prophecy, neither will this prophecy be fulfilled until the righteous are all gathered into the New Earth; then the Sabbath, in its Eden glory, will be observed as long as the immortal saints, and the New Heavens and Earth remain.

Mark this. The Sabbath was instituted before the fall, when man was holy, and Eden bloomed on earth, and it will be in its place after the restitution, the same as before the fall.

All shadows cease when they reach their bodies which cast them. Follow the shadow of a tree to its body, and there the shadow ends. But as the weekly Sabbath will never end, it is not a shadow; but a body of itself, as well as the other nine commandments, for they are all of the same nature. The old tradition is imprinted deeply in most minds that the seventh-day Sabbath is a type of the seventh millenium; but where is the Scripture to prove it? It is not in the Bible. The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the shadow and the body which entirely destroys the figure.

Finally, the fact, that the early church was troubled with those who taught them that they must keep the law of Moses in order to be saved, shows that Col. ii, 16, directly applied to the church in the apostle's day. It is therefore wrong to apply this text to those who are now keeping the Sabbath, for none of us are contending for the sabbaths, new-moons, &c. of Moses' law.

These are the only reasons we have been able to gather from the scriptures, for the observance of the Jewish Sabbath; and if Paul, or any of the New Testament writers, thought it binding on Christians, why have they been entirely silent on a qnestion of this importance, with the exception of such expressions as these:

Let no man judge you in respect to the Sabbath. Col. ii, 16.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. xiv, 5

Those who talk of "the Jewish Sabbath," and "the Christian Sabbath" do not talk the language of the Holy Scriptures; for the only weekly Sabbath of the Bible is "the Sabbath of the LORD thy GOD." It is also called "MY holy day," "the holy of the LORD," (see Isa. lviii, 13.) "THY holy Sabbath," (see Neh. ix, 14,) and "THE Sabbath." The Jews had a number of Sabbaths, and they are spoken of in the following language: "In the first day of the month ye shall have a sabbath," "from even to even," (on the tenth day of the seventh month) shall ye celebrate "YOUR Sabbath." See Lev. xxiii, 24, 32. In Hosea, ii, 11, they are called HER sabbaths."

Bnt some, in order to bring God's Holy Sabbath into disrepute and contempt, call it "the Jewish Sabbath."

Eld. Marsh gives the following sentence as the language of the Apostle Paul: "Let no man judge you in respect to the Sabbath. Col. ii, 16." Why not give the text as it reads? Why thus mangle the pure word for the sake of making out one's theory? This looks too much like "handling the word of God deceitfully." I will here give four translations of this text, that the reader may more clearly see that Paul does not refer to THE SABBATH OF THE LORD," but to the sabbaths of the Jews.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-*days*."

"Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new-moon, or of sabbath-days.—*Wesley*.

Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new-moon, or of sabbaths.—*Macknight*.

"Let no man therefore judge you in food, or in drink, or in respect to a holy-day, or the new-moon, or the sabbaths."—*Whiting*.

Rom. xiv, 5, does not refer to the seventh-day Sabbath. Any honest person searching for the truth will see by reading the whole chapter that the apostle's subject was in regard to eating, also feast-days, which some of the church esteemed, and others did not. The word "eateth" is mentioned eleven times, "eat" three, "meat" four, "drink" twice; but the Sabbath, which is considered to be the subject of this chapter, by those who teach that the Sabbath is abolished, is not introduced!! But admitting that the apostle refers to a day of weekly rest, then Rom. xiv 5, is against the observance of the first day as much as the seventh. Therefore, those who observe the first day are not wise in qnoting this text to prove us wrong iu keeping the seventh.

"Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth: for God hath received him." Rom. xiv, 3. The apostle was here giving the Romans a lesson of Christian forbearance in relation to the Jewish views of eating and feast-days, which some still retained. Although these views were incorrect, yet St. Paul did not take measures to rid the church at once of them. He even had Timotheus, his fellow laborer, "whose father was a Greek," circumcised that they might better find access to the Jews. He was "all things to all men," that "by all means" he might "save some."

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God *is something*."—[*Whiting's translation.*]—Cor. vii, 19.

The keeping of the commandments of God is nowhere in the New Testament spoken of as a thing of little importance as circumcision and feast-days are; but it is always made a test of Christain fellowship and eternal salvation.

"If thou wilt enter into life keep the commandments." Matt. xix. 17. "For this is the love of God, that we keep his commandments." 1 John v, 3. "He that saith, I know him, and keepeth not his COMMANDMENTS, is a LIAR, and the truth is not in him." 1 John ii, 4.

THE TWO LAWS IN THE NEW TESTAMENT.—The word law so freqnently nsed by the New Testament writers, especially the Apostle Paul, does not always refer to one and the same law; but it sometimes refers to the law of Moses, and sometimes to the law of God, or ten commandments. One is called a "yoke of bondage," a law of "carnal ceremonies," which could not

make the "comers thereunto perfect." The other is called the "ROYAL law," "law of LIBERTY," "SPIRITUAL," "HOLY, JUST and GOOD." Here I will give two texts from the epistles of St. Paul, which speak of the law, that the reader may see that the apostle has positively contradicted himself if he refers to but one law.

"Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace." Gal. v, 4.

"For not the hearers of the law are just before God, but the DOERS OF THE LAW SHALL BE JUSTIFIED." Rom. ii, 13.

From these texts it is plain that St. Paul refers to two distinct laws. The language of the text, and its connection will in all cases determine what law is meant. When the apostle speaks of the law in Rom. ii, 13, he means the law of commandments for two reasons at least; first, he never taught the Romans that they could "be justified" by doing the law of Moses, and second, he speaks of three of the ten commandments of God in verses 21, 22 of the same chapter. When he speaks of the law in Gal. v, 4, he is speaking of the law of Moses. Reader, turn and see for yourself, that the apostle is speaking of circumcision in the two preceding verses, also in verses 6—11. The Galatians are exhorted to "stand fast" in the liberty of the gospel, and are warned against being "entangled" with the "yoke of bondage." which was the law of Moses that had been dead twenty-five years; but the apostle never warned them, nor any of the other churches against keeping the commandments of God. No, never.

By confounding these two laws in one, Eld. Marsh leads his readers from the truth, and makes what the apostle wrote to the Galatians A. D. 58 contradict what he wrote to the Romans two years before. He quotes the following, which is so often applied to those who keep the Lord's Sabbath: "Whosoever of you are justified by the law, ye are fallen from grace." Now if we have fallen from grace by keeping the fourth commandment, has not Eld. Marsh also fallen from grace for keeping the other nine commandments of the same law? And if we have fallen from grace by keeping the Sabbath, then we cannot be restored to grace until we break the fourth commandmont, and by the same rule Eld. Marsh cannot be restored to grace until he breaks the other nine commandments!! I leave the reader to decide as to the justness of this conclusion. My only object is to hold up the view that THE COMMANDMENTS OF GOD are abolished, in its true hideous form, that souls may take warning, and not be devoured by it.

With the view that Gal. v, 4, and Rom. xiv, 5, apply to the case of those who keep the Sabbath, I will quote Rom. xiv, 5. "One man esteemeth one day above another: [that is, he keeps the Sabbath and falls from grace;] another esteemeth all days alike. [He does not keep the Sabbath, therefore does not fall from grace.] Let every man be fully persuaded in his own mind." [That is, whether it is best to fall from grace or not!!] All who will search the Word for themselves, may not only see the error, but the folly of applying these and similar texts to those who observe the seventh-day Sabbath.

We are referred to the seventh chapter of Romans, for proof that God's law of commandments is abolished. But read the sixth verse with the marginal reading. "But now we are delivered from the law, [the sentence of the law,] being dead to that wherein we were held." Here we see that it is the Christian that is dead to the law, and not the law that is dead. The law of God has always been the instrument to convict and slay the sinner, as it did Paul, that he might be justified by faith, and made alive in Jesus Christ. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Verse 9. In this way "the letter [or law] killeth, but the spirit giveth life," 2d Cor. iii, 6. "Do we then make void the law through faith? God forbid; yea, we establish the law," Rom. iii, 31. What law? Certainly not the law of Moses, for that died at the crucifixion about twenty-seven years before Paul wrote to the Romans. Then it necessarily follows that the apostle is speaking of God's law of commandments, which was his "DELIGHT," which he SERVED, and which he called "SPIRITUAL," "HOLY, JUST and GOOD." See verses 12, 14, 22 and 25. Yet for keeping the fourth commandment of this law we are branded by many with "Judaism," with keeping "the Jewish Sabbath," and with being under "the yoke of bondage," and having "fallen from grace"!!

Those that say such things of Sabbath keepers aught to know better, and they might know better if they would search the epistles of the Apostle Paul, free from prejudice.

Said Jesus, "Think not that I am come to destroy the law." What law? Whosoever therefore, shall break one of these least COMMANDMENTS, &c." See Matt. v, 17–19, Jesus did "destroy" the law of Moses, "nailing it to his cross," and took "it out of the way," at his crucifixion, but the law of commandments he did not come to destroy. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Jesus referred to three of the ten commandments in the midst of his ever-memorable sermon on the mount, (see Mat. v, 21, 27, and 33,) which should settle for ever the plain fact that he was speaking of the law of God, which was to remain the same as long as heaven and earth should remain. Jesus referred to the law of Moses, in verses 38 and 43, to show the difference between the old and new dispensations, and that the laws of Moses were to pass away; but he never intimated that the commandments of

God were to pass away. No, never. He positively declared that he had not come to destroy the law of commandments, and that not one jot or tittle should pass from them, till heaven and earth pass away.

That the Sabbath was embraced in that law which was nailed to the cross—slain—taken out of the way, and abolished, is clear from what Paul says in 2 Cor. iii, 7–16. He there tells us that the "ministration of death, *written and engraven in stones, was to be done away*," verse 7; and in verse 13, that it "IS ABOLISHED;" and, verse 14, "IS DONE AWAY in Christ."

We will first observe that there is an essential difference between a law, and the ministration of that law. One is the constitution necessary to govern the people, the other is the ministry, or the ordained powers to carry its laws into execution. With this distinction between a law, and its ministration, we shall be able to understand 2 Cor. iii, 6—18. The ten commandments are the "Royal law," the great constitution of righteous principles for all to strictly observe. This constitution was to remain unchanged, as long as heaven and earth remain. In the time of the first or old covenant, it was engraven in stone by the finger of God, but in the time of the second or new covenant, it was to be put in the mind, and written in the heart, by the Spirit of the living God. The apostle is contrasting the ministration of the law of God, under the old covenant, with its ministration under the new.

"But if the MINISTRATION of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which *glory* was to be done away: How shall not the MINISTRATION of the spirit be rather glorious? For if the MINISTRATION of condemnation be glory, much more doth the MINISTRATION of righteousness exceed in glory." 2 Cor. iii, 7—9. The ministration of the ten commandments under the first covenant was the outward services of the law of Moses, but the ministration of them under the new covenant is the "ministration of righteousness" by the Spirit.

The apostle truly calls the ministration of the law of God under Moses, "the ministration of DEATH," and "of CONDEMNATION;" for while it CONDEMNED, it could not take away sin; neither give the redemption—LIFE and IMMORTALITY. Now it is clear that it is not the ten commandments that "is done away" and "abolished," but it is the "MINISTRATION of death," that is, the ministration of Moses, that is "done away," to give place to "that which remaineth," which is the ministration of the commandments of God, in "righteousness," by the "Spirit."

"For if that which is DONE AWAY [the ministration of Moses] was glorious, MUCH MORE that which REMAINETH [the ministration of the commandments of God in righteousness by the Spirit] is glorious." Verse 11.

The vail, verses 13–16, that "is done away in Christ" which was on the heart of the unbelieving Jews, was the ministration of Moses; for as long as they "read," and continued in the services of Moses' law, they could not see that Jesus was the end of those typical services. But when they look to the blood of Jesus for the atonement, then they can see that the "vail [the ministration of Moses] IS DONE AWAY IN CHRIST."

"Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty," verse 17; that is, under the better ministration of the Law of God by the Spirit there is "liberty," being freed from the "yoke of bondage," Gal. v, 1, which was the ministration of condemnation, or "death." Now we can see the difference of the two ministrations of the immutable law of God. One was the "ministration of condemnation," while this law was only engraven in stone; the other is the "ministration of RIGHTEOUSNESS," or JUSTIFICATION by the Spirit of Christ, while this law is put into the mind, and written in the heart, "I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS." See Jer. xxxi, 33; Heb. viii, 10. Those who do not carefully "search the Scriptures," will no doubt be satisfied with Eld. Marsh's exposition of 2 Cor. iii, 7–16, and be kept from the truth by it; but those who will search for themselves, will see that the scripture does not prove that the law of God is abolished; only the ministration of it, by the external services of the law of Moses.

The Apostle Paul never taught that the law of God which was engraven in stone, was abolished at the crucifixion. No, never. Read what he says of it in a letter to the Romans, dated A. D. 60, more than twenty years after the "ministration of condemnation" was "done away." "For we know that the law is spiritual." "For I delight in the law of God after the inward man." "So then with my mind I myself SERVE the law of God." "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said. "Thou shalt not covet."—"Wherefore the law is holy and the commandment holy, and just and good." "For not the hearers of the law are just before God, but the DOERS OF THE LAW SHALL BE JUSTIFIED." "Do we then make VOID THE LAW THROUGH FAITH? God forbid; yea, we ESTABLISH THE LAW." "The CARNAL MIND is enmity against God; for it is NOT SUBJECT TO THE LAW OF GOD, NEITHER INDEED CAN BE." See Rom. vii, 7–25; ii, 13; iii, 31, viii, 7.

We have no record that the Jews ever accused St. Paul with departing from the letter of the Sabbath law. This is very strong evidence that he kept it, and that he never taught its abolition. The Sabbath was his only regular preaching day. At Corinth he preached to the Jews and the

Greeks "every Sabbath," for a year and six months." See Acts xviii, 4–11. At Antioch, he preached on the sabbath-day at the request of the Gentiles, and "almost the whole city came together to hear the word of God." See Acts xiii, 14, 15, 42–44. At Thessalonica he went into the synagogue and "as his manner was," reasoned with them out of the Scriptures three sabbath-days. See Acts xvii, 1, 2. It is said that the only reason why the apostle preached on the sabbath was because the Jews were assembled in their synagogues on that day; but this is not true, for he preached on the sabbath at the request of the Gentiles, and at Philippi, Paul and Silas, on the sabbath went out of the city, "by a RIVER SIDE, where prayer was wont to be made," "and spake unto the women which resorted thither." Acts xvi, 13. Now who can believe that Paul taught the Romans, Corinthians, Galatians and Colossians that the seventh-day sabbath was abolished at the crucifixion, and at the same time was preaching every sabbath (for this "was his manner,") not only to the Jews, but at the request of the Gentiles, and by "a river side;" and had no other regular preaching day? Those who can, make him one of the most inconsistent men that ever undertook to preach the gospel.

What is the penalty for breaking the law of the Sabbath? "Ye shall keep the sabbath, therefore, for it is holy unto you: every one that defileth it shall *surely be put to death*: for whosoever doeth *any work therein*, that soul shall be *cut off* from the people." Ex. xxxi, 14. "Whosoever doeth any work therein, shall be put to death," Ex. xxxv, 2. *Death*, was then the penalty for the violation of the law of the Sabbath; and Death is *now* the penalty for the same offence—if the law is still in force. But some think the *penalty* was abolished, but the law not.

The fourth commandment as it was engraven in stone (see Ex. xx, 8–11) is the great immutable Sabbath law. In this law, nothing is said of punishing the transgressor with temporal death. No, not one word. During the "ministration of condemnation" and "of death," (see 2 Cor. iii, 7–9,) by the services of the law of Moses the transgressor of the law of God was put to death. Why? Because there was no hope in his case. Under that "faulty" ministration there was no atonement for such a sin; but under the "ministration of the Spirit," while Jesus is our sacrifice and priest, MERCY, the excellency and glory of the better covenant, pleads for the transgressor of the law of God, that he may be spared, and turn and live. This is why the stoning system was done away, with the other laws of Moses at the introduction of the better covenant. But temporal death never was the full and final penalty for the violation of the law of God. If it was, then he who broke the sabbath, stole, murdered or committed adultery, only had to be stoned to death, to fully satisfy the law, and in the judgement such sins cannot appear against him, for the law was satisfied when he suffered temporal death. When a man has suffered in states-prison the full penalty for violating the law, he is as free from it as the man who has kept the law. And if the full penalty for transgressing the law of God was temporal death, then in the judgement the transgressor will be as free from the law as those who strictly kept it. Therefore, temporal death never was the full penalty for violating the sabbath; but the penalty for transgressing God's holy law was, and STILL IS Eternal Death. "Sin is the transgression of the law." See 1 John iii, 4, and "the wages [penalty] of sin is death." Rom. vi, 23. Those who wilfully transgressed the commandments of God during the first covenant will meet it in the judgement. Also those who violate them during the second covenant, and do not repent of it will meet it there, and with all sinners suffer the full and final penalty for breaking the "Royal law" in the "lake of fire," at the second death.

It is Eld. Marsh who teaches that "the penalty for violating the law of the sabbath" is abolished, and not those who keep the fourth commandment.

This article will be concluded in No. 8, which will be out, "if the Lord will," next week. The brethren may now expect to receive a few numbers of the paper, as often aa once in two weeks. Want of means hindered its publication for a while, and during this delay, a large job came into the office, which has hindered some time since, means have come in. It is hoped that all the brethren will be interested, and help advance the precious cause of truth.

The Hymn Book is now ready. Those who wish for it had better send for it soon.—Price, twelve for one dollar, or twelve and a half cents single copy.

CONFERENCE.

There will be a conference of the brethren at Oswego, N. Y. to hold Sabbath and first-day, March 16 and 17. Brethren Rhodes and Holt, expect to be with us. The brethren from abroad, especially those who wish to hear an explanation of our present position are invited to come and meet with us.

Brethren Holt and Rhodes returned to this city last week, in good health, and strong in the faith. Their labors for a few weeks past, have been effectual, in bringing out the precious jewels, and establishing them in the present truth. About forty have embraced the Sabbath within a few weeks where they have labored. They feel that they cannot rest; but must go as fast as possible, and hunt up the scattered "sheep" who are perishing for want of spiritual food. Brethren, let them have your prayers; also, be careful to see that their temporal wants are supplied.

☞ *All letters relating to the* "PRESENT TRUTH," *should be directed to* JAMES WHITE, *Oswego, N. Y. care of Luman Carpenter.*

THE PRESENT TRUTH.

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JAMES WHITE, PUBLISHER. "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv, 14. R. OLIPHANT, PRINTER.

"Seventh-Day Sabbath Abolished," by Eld. Marsh, Editor of the "Advent Harbinger and Bible Advocate,"

REVIEWED.—(CONCLUDED.)

"*Then why keep the first day?* Because Christ rose on that day, and the apostolic church have set the example, that we should assemble on that day to commemorate his resurrection, by breaking of bread, and other duties belonging to the worship of God.—Acts xx, 7."

Luke records the fact [Acts xx, 7] that Paul once preached all night of the first day of the week at Troas, and past midnight broke bread with the disciples; and from this one simple circumstance the readers of the Harbinger are taught that "the apostolic church have set the example, that we should assemble on that day to commemorate his [Christ's] resurrection, by breaking of bread!" Here we shall do well to observe the following facts:

1. There is no intimation given in Acts xx, 7, or elsewhere in the New Testament that the disciples regarded the first day of week as a day of rest.

2. There is no evidence that the "apostolic church" met regularly on that night of the week that Paul preached at Troas. For aught we know it was an occasional meeting, appointed merely because Paul was to "depart on the morrow."

3. If the church are to follow the "example" of the disciples, in holding a certain meeting all night at Troas, then they should hold their preaching meetings in the night, and after midnight break bread!! There is no scripture proof that the disciples ever met for worship in the day time of the first day of the week. Eld. Marsh, no doubt, would object to holding his preaching meetings in the night, and continuing his speech "even till break of day," then why talk of the "example" of "the apostolic church" at Troas? Acts xx, 7.

4. According to the first division of time, the first day closed at 6 o'clock P. M. and according to the Roman division, it closed at midnight. Paul "continued his speech until midnight," then healed "Eutichus," and then went up and broke bread. Now if that meeting was held the night following the day time of the first day, then all will admit that it was on the second day that Paul broke bread at Troas, and if "the apostolic church" there "set the example, that we should assemble on that day to commemorate his [Christ's] resurrection, by breaking of bread," then Christ rose on the second day, and Eld. Marsh should change his day for preaching and breaking bread, to the second day or Monday. But it is evident that that meeting was held the night following the sabbath, which closed at 6 o'clock P. M. It was Paul's "manner" to preach on the sabbath; then the disciples were in a proper frame to receive the emblems of the body and blood of Christ. Then on the morning of the first day of the week Paul left Troas, and walked to Assos, and from Assos sailed with his brethren to Metylene. See Acts xx, 7—14. A singular "example" indeed, for Sunday keepers!! With these plain facts before us, it seems perfectly preposterous to talk of the "example" of the "apostolic church" for keeping the first day of the week. Acts xx, 7, is the principal text of scripture that Eld. Marsh has to sustain his position in answering the question—"*Then why keep the first day*"? If we should produce nothing better for keeping the seventh-day sabbath, than he has for keeping the first day, then it might be well said of us that we were not only "fallen from grace" but fast losing our senses.

5. The communion of the body and blood of Christ, does not commemorate the resurrection. Paul has taught us that it commemorates the crucifixion. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ."—Cor. x, 16.

"For as often as ye eat this bread, and drink this cup, YE DO SHEW THE LORD'S DEATH, till he come."—Cor. xi, 26. Here Eld. Marsh differs with the apostle, for he thinks that the Lord's supper commemorates the "resurrection," but Paul said it was to "shew the Lord's DEATH."

The Lord's supper was first instituted Thursday evening the night before the crucifixion, and the disciples at Troas broke bread the night following the sabbath, and there is nothing in the New Testament that confines it to any day of the week; yet it seems most proper to attend to it in the evening, after worshipping God on the Holy Sabbath.

"John says he was in the Spirit on the Lord's day (Rev. i 10); the first day of the week, the day of Christ's resurrection, which was observed as a day of worship by the early Christians."

This really seems to be "unanswerable," for this reason however, there is nothing to answer. But I will here give the following facts. The first day of the week is nowhere in scripture called the "Lord's day." Said Jesus, "The son of man is Lord also of the sabbath," therefore the seventh day, instead of the first, is the Lord's

day. "The seventh day is the sabbath of the Lord thy God." Ex. xx, 10. God, in Isa. lviii, 13, calls it, MY HOLY DAY."

"To give the more solemnity to the first day of the week, *Sylvester*, who was bishop of Rome, while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of Lord's day, Lucius, Eccl. Cent. 4, p, 740, Bamp, Enq. p. 98," Sabbath tract No. 4, page 21.

Eld. Marsh gives an extract containing the testimony of Ignatius, Theophilns, Irenius, Dionysius, Clement and Tertnllian on this point, and adds, "This testimony should for ever settle this very clear question."

But with a consistent Christian, the testimony and practice of what are called the Christian Fathers, have not anthority sufficient to direct him either in devotion or duty, when their testimony does not agree with the pure word. It really seems to be very nnfortunate for Eld. Marsh that he cannot give us the inspired testimony of Paul, Peter, John, James and Jude for the change of the weekly Rest, from the seventh to the first day. But as he cannot, he leaves the "sure word" and gives the UNINSPIRED testimony of those who wrote after the death of the apostles, in the time that Paul referred to when he said—For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts xx, 29, 30. And how unfortunate it is for the first-day advocates, that Jesus, the Great Head of the Church, did not teach a change of the day of weekly rest! There is no record that he ever met with his disciples, in the day-time of the first day of the week, after his resurrection; but, on the first day of the week, "Jesus himself drew near, and went with the two disciples who were travelling to the village of Emmaus, seven and a half miles from Jerusalem. Did Jesus rebuke them for travelling on that day? No, he went with them, and as "they drew nigh unto the village" "they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent." He "went in" and "sat at meat with them," and then they "returned to Jerusalem," that night, and "found the eleven gathered together," and while they were relating the interesting events of that day's journey, "Jesus himself stood in the midst of them, and said nnto them, PEACE BE UNTO YOU."

With what religious horror do the hypocritical priests of this day, look on those who labor on the first day of the week, after they have observed the Sabbath of the Bible! But Jesus, the Head and Example of the church, could say to those who had walked fifteen miles on the first day of the week, "PEACE BE UNTO YOU." A deacon of this city said to me a few days since (referring to the first day of the week,) "Jesus has told us what day to keep"! Also, a Methodist minister in this city while speaking to a large assembly a few evenings since, remarked, "The children of Israel in the wilderness gathered the manna every day, excepting Saturday, when they gathered enough to last over the Sabbath."!

O shame on snch ministers and deacons who thns expose their ignorance of what the Bible teaches relating to the Sabbath!!

There is no record that the disciples ever assembled for worship in the day time of the first day of the week, either before or after the ascension. The example of Christ and the two disciples who walked fifteen miles on the first day of the week, and the example of Paul who walked from Troas to Assos, and sailed from Assos to Metylene on that day, shows that the first day of the week is a laboring day; yet Eld. Marsh talks of the "example of the apostolic church," for keeping the first day of the week!! Here I will give the following *Cutting Reproof*.

PAPISTS.—In a book called An Antidote, or Treatise of Thirty Controversies, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus: "The Word of God commandeth the *seventh* day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of scripture, change it to the *first* day of the week, *only authorized by our traditions*. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week, Acts xx, 7, 1 Cor. xvi. 2, Rev. i, 10.—Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were *Sabbath* days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

The following important history is to the point. It shows that the early church did observe the seventh-day Sabbath; and that they observed the first day only as a religions festival.

"*Athanasius*, A. D. 340, says—"We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

Socrates, an ecclesiastical historian, A. D. 412, says—"Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday."—"When the festival meeting throughout every week was come, I mean the Saturday and the Sunday npon which the Christians are wont to meet solemnly in the church,"

Eusebius, A. D. 325, as quoted by Dr. Chambers, states that in his time "the Sabbath was observed no less than Sunday."

Gregory expostulates thus—"With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting one you affront the other?"

Sozomen says—"Most of the churches carefully observed the Sabbath."

Grotius observes—"The Christians kept the holy Sabbath, and had their assemblies on that day, in which the

law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355.

M. de la Roque, a French Protestant—"It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it.

Edward Brerewood, Professor of Gresnam College, London, in a treatise on the Sabbath, 16, 30, says:—They know little that do not know *the ancient Sabbath did remain* and was observed by the eastern churches three hundred years and more after our Saviour's passion.—*Brer. on the Sabbath p. 77.*"

Daniel's Visions, the 2300 days, and the shut door.

The three visions of Daniel recorded in the second, seventh and eighth chapters, were given expressly for those who live in the *last days*.

"There is a God in heaven that revealeth secrets, and hath made known [margin] to the king Nebuchadnezzar what shall be in the *latter days*." Dan, ii, 28. Said Gabriel, "At the time of the end shall be the vision." Dan. viii, 17.

In the first vision given to Daniel, previously given to the king in a dream, an image is shown as a representation of four universal monarchies, comprising the Babylonian kingdom over which Nebuchadnezzar then reigned, the Medo-Persian, the Grecian, and the Roman in its eastern and western divisions, represented by the legs of iron. Its subsequent division into ten kingdoms, is represented by the ten toes of the image, in which state the kingdoms of this world are to be broken in pieces together, and become like the chaff of the summer threshing-floors, and blown away that no place shall be found for them.

Then is shown to Daniel, that the God of heaven will set up a kingdom which shall *stand for ever*. The evident design of this dream, and vision was first, to show the proud, ostentatious monarch of Babylon, that his kingdom would soon be wrested from him, and given to others; and second, to point out to those who should live in the divided state of the Roman kingdom, that they were living in the last form of government that could be occupied by earthly rulers, and that he, who should rule in righteousness, is about to put down all rule and authority, and reign supreme and eternal on the throne of his father David.

Daniel'a second vision, recorded in the seventh chapter, is but a counterpart to the first, representing the same kingdoms by different symbols, which in addition to pointing out their existence, also gives a brief outline of their character;—blood thirsty, ferocious and destructive. The division into ten parts is also clearly delineated. Daniel also saw the *thrones* cast down, the Ancient of days sitting in judgement, the opening of the books, and the judgement executed upon the beast, because of the great words spoken by the horn.

In the same vision, he also saw one like the Son of man coming, [*not to the earth*] to the Ancient of Days, where there is given him a kingdom, glory and everlasting dominion, which shall not pass away.

His third vision, which appeared to him in the palace at Shushan, in the third year of Belshazzar's reign, was also a view of the Medo-Persian, Grecian and the Roman kingdoms, showing the existence of the Medo-Persian and its downfall; the rise of the Grecian on its ruins; the fall of the first Grecian king, and the consequent division of the kingdom into four lesser powers, represented by four horns.

He is also shown a power arising out of one those horns, small in its beginning, but increasing until it becomes exceeding great. That this is the Roman kingdom, is established by the fact of its standing up against the Prince of princes. This power also, is seen by Daniel to extend its dominion over the land of Judea, or "pleasant land," and to exercise its power in casting down many of the Jews and their teachers, and in crucifying the Saviour, or "Prince of princes;" thus putting an end to all the Jewish ceremonies and sacrifices —the daily and yearly, and also destroying the city and sanctuary.

Then Daniel's attention is called to another scene. Two personages appear, which he calls "saints." A question is asked by one involving the time of treading down the Jews, and their city and sanctuary. The other gives an answer, containing a measurement of time reaching to the end of the treading down, and to where the sanctuary shall be cleansed. Having given the outlines of this vision, I now propose to examine it more closely by the light of scripture and reason, (the two gifts of our Creator on which is based our accountability) and point out where those who still hold on to the old theory, that the sanctuary to be cleansed is the earth, and that the 2300 days reach to the appearing of Christ, are laboring under a serious error.

As the Medo-Persian and Grecian kingdoms are not brought to view in connection with the treading down, I shall pass to notice the doings of the little horn, or the civil power of Rome, recorded in verses 9, 10, 11 and 12.

A horn, when used as a prophetic symbol, represents power; therefore, out of one of the four powers into which the Grecian kingdom had been divided, there arose a little power which waxed, or increased until it "became exceeding great," extending its dominion not only south and east, but also over the pleasant land, where the Jews then dwelt.

The term "*little horn*" is here used only to denote the small beginning of the civil power of the Roman kingdom, and has no allusion to the "little horn" spoken of in Dan. vii, 8, for that is used expressly to designate the small beginning of the ecclesiastical power which arose several centuries after the civil power of Rome had become "exceeding great," and after its division into ten horns, or powers. Consequently in the

verses above quoted we have nothing to do with any power save the civil power of Rome.

One of the many curses which the Lord told the Jews he would bring upon them if they "dispised his statutes, and did not keep all his commandments" was—"They that hate them should reign over them;" and that he "would deliver them into the hand of their enemies."

Rome, while extending its conquests, and increasing its power, is permitted by Providence to bring under its iron rule "the host" to whom God had given "statutes and commandments," also a sanctuary, where he required a "*daily sacrifice*," and a YEARLY CLEANSING. *But they transgressed.* Therefore, Daniel is taken off in vision by the Holy Spirit, in the third year of Belshazzar's reign over Babylon, and is shown the rise and fall of the Gentile powers, down to the rise and extension of Rome, and its subjugation and treading down of the once "mighty and holy people;" because of their transgression against the daily sacrifice. (See marginal reading of verse 12.)

He also sees the same oppressive power "standing up against the Prince of princes;" thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. Thus by Rome "the daily sacrifice was taken away," and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained "the sanctuary." Here commenced the fulfilment of Christ's prophetic declaration. "And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED." Luke xxi, 24.

Daniel having seen how the Romans would tread down the Jews, their sanctuary and city, is by this view prepared to understand the full meaning of the question—How long shall the sanctuary and the host be made desolate, and trodden under foot because of their transgression against the daily sacrifice?

The answer (as I understand it) is—The Jews, their city and sanctuary shall be trodden under foot of the Romans, or Gentiles, unto 2300 days, then shall the sanctuary be cleansed. Now how many events can we reasenably suppose, from this question and answer, will take place at the termination of the 2300 days? Can we with any degree of reason infer that Christ will appear to the astonished gaze of a doomed world? I see nothing to justify such an inference here, or elsewhere. Can we suppose from anything shown in this vision that this sin-cursed earth will then be cleansed? Such a supposition is baseless; and every system based on such a supposition, or inference, is like castles built on air. The inspired word nowhere recognizes the earth as a sanctuary, and common reason, if nothing else, would lead us to conclude that as the sanctuary that was "trodden down" was a type of a better sanctuary, and was yearly cleansed, that the one spoken of in the answer must be the antitypical sanctuary.

Then the only reasonable and scriptural conclusion is, that at the end of the 2300 days [years] the Jews who have been trodden down by the Gentile nations will begin to go free, the time of the Gentiles be fulfilled, and the antitypical sanctuary will be cleansed.

But what shall we understand by cleansing the antitypical sanctuary?

The Mosaic priesthood, sanctuary and services were all types or shadows, here on earth, of a heavenly priesthood, sanctuary and services; yet there is this difference between them. By reason of death the earthly had many priests, the heavenly but one: the earthly had many victims, the heavenly but one; the earthly sanctuary was cleansed at the end of every 364 days, the heavenly at the end of 2300 years.

I will also show a few of the many points of agreement between them. The earthly sanctuary, its apartments, furniture, altar, ark of testimony, mercy-seat, cherubims, &c. &c. were made from patterns of the heavenly, [see Ex. xxv. 9–25,] consequently the heavenly must bear a close resemblance to the earthly. In the earthly, sins were daily imputed, or laid upon the altar through the blood of the victims during the 364 days, and then the daily ministration ceased, and the cleansing commenced. In the heavenly sanctuary sins were daily imputed, or laid upon the altar through the blood of Christ, our victim, during the Gospel dispensation, or time of the Gentiles, which ended with the 2300 days, and then the cleansing commenced. In the earthly, when the daily ministration ceased, and the day of atonement came, the high priest prepared for the atonement, or cleansing, by shutting the door of the outer apartment, [see Lev. xvi, 17,] and by putting on the holy garments, with the breast-plate of judgement, and opening the door into the inner apartment or most holy place, then proceeded to cleanse the sanctuary as recorded in the sixteenth chapter of Leviticus. So in the heavenly; when the daily ministration for the world ceased, and the 2300 days, and time of the Gentiles ended, and the time to cleanse the heavenly sanctuary came, Christ our High Priest prepared for the atonement, or blotting out the sins of all Israel, and cleansing the sanctuary, by shutting the door of the first apartment, (which "no man can open," see Rev. iii, 8,) putting on the holy garments with the breast-plate of judgement, containing all the names of the true Israel, and by opening the door of the most holy place (which "no man can shut," see Rev. iii, 8,) and then he proceeded to cleanse the antitypical sanctuary. For a further elucidation, and description of the work of Christ in the heavenly sanctuary, I refer the reader to

the law of Moses, of which Christ said—"All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." Luke xxiv, 44.

An objection is frequently raised that there can be nothing in heaven that needs cleansing. But let us hear Paul on this point. Speaking of the same sanctuary, he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these: but THE HEAVENLY THINGS THEMSELVES with better sacrifices than these." Heb. ix, 23. Here Paul gives us clearly to understand that it was necessary that the earthly sanctuary, made from patterns of the heavenly, should be cleansed with the blood of beasts; (for so the law required,) therefore it was also necessary that the heavenly sanctuary, from which the patterns were taken, should be cleansed with better sacrifices. Then there is a sanctuary in heaven to be cleansed "with better sacrifices," and the "Wonderful Numberer" places the cleansing of this sanctuary at the end of the 2300 days. Then what reason have we for holding on to the theory that the 2300 days reach to the appearing of Christ, and the cleansing of the earth by fire? Verily none.

Think not, because Father Miller once preached, and published to the world in the honesty of his heart, as did also the rest of us, that the sanctuary to be cleansed at the end of 2300 days, was the earth, that this must be, for all coming time, your stereotyped faith; and by stretching chronology, and changing a positive command for a mere permit, (that is not early enough by six years,) from which to start the 2300 days, that you will bring their termination down to the coming of Christ, and thus evade the shut door, and climb up some other way into the kingdom.—Neither please yourselves with the idea that you can make sixty-nine weeks answer the purpose, and thus save one week to put down this side of the cross in order to support a groundless theory, when Gabriel has said, seventy weeks are determined or cut off, and marks their end by events which could transpire only at the cross.

Truly said the prophet—"The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." Yes, in spite of all their efforts their nakedness will appear. But says the objector, does not Gabriel, after being told to make Daniel understand the vision, say, "At the time appointed the end shall be?" True, but does he even once intimate that it is the end of time? No; read the whole verse. And he said "Behold I will make thee know what shall be in the LAST END OF THE indignation, for at the time *appointed*, the end shall be;" that is, the end of his special indignation against the Jews as a nation. For further proof of this, see Isa. x, 5, 6,—"O Assyrian, the rod of mine anger, and the staff in their hand IS MINE INDIGNATION. I will send him against an hypocritical nation, and against the people of my wrath [OR INDIGNATION] will I give him a charge to take the spoil, and to take the prey, and to TREAD THEM DOWN like the mire of the streets." Daniel in this vision was given a view of this treading down, and this indignation against the "host" that transgressed against the daily sacrifice; he was also informed that at the time appointed the end of this treading down and indignation should be. From a careful, prayerful and critical reading of the vision, I can discover nothing to justify the conclusion that it reaches to the coming of Christ, or any of the circumstances in immediate connection with his coming. But it is clear as the light of noonday that it comprises a space of time, commencing about the year 457 before Christ, where the kingdoms of Media and Persia (the two horns of the ram) were high, that is, in the heighth of their power, and extending along down the stream of time to the breaking and destroying these powers by the Grecian, the subjugation of the Grecian by the Roman, the rise and increase of the Roman, until the once mighty nation of the Jews are brought under its sway, their nationality lost, the great antitypical sacrifice [Christ] slain, as the terminus of all that marked the typical dispensation; the city, temple and sanctuary, once sacred, abandoned to the rapacity of Roman soldiers, and the "host," city and sanctuary devoted to be down-trodden until the Gentile dispensation is fulfilled.

The great crowning event which establishes the whole, and puts upon it the "SEAL" of eternal truth is the CROSS. The angel Gabriel says to Daniel, "I am now come forth to make thee skilful of understanding, therefore understand the matter, and consider the vision." The vision was given in days, therefore, seven of those days make a week, and the days being prophetic, that is, a year for a day, a week is seven years. Gabriel then measures off seventy weeks of the "vision" and places the cross, and other events connected with it, right at this point, and then declares that this "SEALS" the "vision." Yet with this plain and positive declaration of Gabriel, many, in order to avoid the inevitable result of Gabriel's explanation, (viz. the end of 2300 days and shut door in 1844,) will write, preach and publish in contradiction of Gabriel's plain explanation of the vision. There is now lying before me a paper of eight quarto pages, lately issued from the press, called, "The Watchman," by two professed watchmen on the walls of Zion, in which they labor hard, by ingenious diagrams and calculations, to make their readers believe that the 2300 days end this spring. And in order the more successfully to accomplish their designs, they, finding the cross, by astronomical calculation, could not be moved from A. D. 33, have left it standing there, where it should. Then in order to make a fair show, that the 2300 days would end this spring, they have taken up the

last week of the seventy, which Gabriel counted off to Daniel, to reach to the cross, and have placed it around on this side of the cross. This, according to Gabriel's measurement, would leave a space of seven years between the end of the sixty nine weeks, and the cross. Now, what shall these "watchmen" do? This vacuum before the cross must be filled. Well examine closely their diagram, and you will see what they have done. They have slipped the end of the sixty-nine weeks down to A. D. 33; thus covering the space once occupied by the seventieth week. But this leaves a space of seven years at the other end, to be disposed of; and instead of 490 years from the cross, back to the going forth of the commandment, as Gabriel placed it, the "Watchman" gives us but 483. Now how shall this be disposed of? To make it fair, there must be something in the shape of the going forth of a commandment B. C. 450. As nothing of this description can be found within seven years of that time, except a permit to Nehemiah to go up which was thirteen years after the command of Ezra, to which Gabriel refers us; this *permit* is taken to supply the place of the true command, although it lacks six years of taking place soon enough to properly answer their purpose. But as it is the best they can possibly obtain to answer their demand, in this pressing state of things, and although it lacks six years of being at the right point in chronology, yet they date their starting point at B. C. 451, and then, as it were, compass sea and land to make proselytes to this theory. "O my soul, come not thou into their secret, unto their assembly, be not thou united." From such "*watchmen*," O Lord, deliver thy people. There are other points in the "Watchman" directly calculated to lead the mind from the truth, as stated by Gabriel; but I have not time nor space to examine them now.

I will now show the true Bible chronology of the 2300 days, as it stands connected with the events pointed out in the vision. First, Gabriel has fixed its commencement at the going forth of a commandment to restore and build again Jerusalem. Having previously put on the *seal* of the *vision* by measuring off 490 years, and placing the cross, and its connected events down at that point, he then gives the event which would take place just 490 years before the cross, which was an important command or decree touching the restoration of Jerusalem from the desolation of the seventy years of Babylonian captivity. Gabriel then divides the 490 years or seventy weeks into three unequal parts. The first division, 49 years, he assigns to rebuilding, in troublous times, the street and wall of Jerusalem. To the second division, 434 years, he assigns no particular event. The third division, seven years, or one week, he devotes to the confirmation of the covenant by the Messiah. This brings us to the end of the seventy weeks, or 490 years, and also to the cross, thus confirming his first statement that the seventy weeks reach to reconciliation for iniquity. The statement that after three score and two weeks, shall Messiah be cut off, and have nothing, and the Jews shall be no more a people [margin] does not in the least invalidate Gabriel's previous assertion; (that seventy weeks reached to the making reconciliation;) for it is obvious that seventy is after sixty-nine. Now, let us measure back from the cross 490 years, or seventy weeks, and from this take A. D. 33, the time of the crucifixion, and we have B. C. 457 left. This is the point to which Gabriel has directed us to look for the going forth of the commandment. Recollect, you will find it where Daniel saw a ram, having two horns, "kings of Media and Persia."

In the seventh chapter of Ezra, you will find under the cronology B. C. 457, a decree issued by Artaxerxes, king of PERSIA, in the seventh year of his reign, touching the restoration of Jerusalem. Here you find all the peculiar marks by which Gabriel describes the commencement of the 2300 days. The chronology is right, the king is a Persian king, and the commandment is truly a commandment, and not a mere permit or consent, as the one referred to by the Watchman is. It is also given touching the restoration of Jerusalem. Not a point fails; all, all is right. Then why cavil, and try to alter what God in his infinite wisdom has made plain? Having found the true starting point so well defined, let us proceed carefully along down, marking minutely each event as we find them placed as way-marks, until we come to the events which mark the final and definite end of the 2300 years.

From the command given B. C. 457, pass down 49 years, and the streets and walls were finished. Then pass down 434 years further, and we come to the last week, which is 7 years, in which the covenant was to —— be confirmed, which makes 490 years to the cross, where all the events marking the end of the typical dispensation transpired, and the time of the Gentiles commences. No other events are sketched in this vision, as way-marks from this point, until we come to where the Jews cease to be trodden down by the Gentiles, and the work of cleansing the sanctuary commences. These mark definitely the termination of the time given.

Then as we have clearly found our way down to A. D. 33, let us see how many years from 33 it will take to fill out the time. From the 2300 years, take 490 or seventy weeks, and we have 1810 years left. Then add 33 the time of the crucifixion and we have 1843 for the termination of the 2300 days, and treading down

the Jews. But as we have included all of the year B. C. 457, and as the decree went forth, or took effect in the fall of that year, we must, to make full years, add on as much of A. D. 1844, as we throw off from the year B. C. 457. That will bring us to the fall of 1844, where all the events given to mark the end of the 2300 days had a clear and perfect fulfilment. One of those events, as I have shown was, the Jews, were to be delivered from being trodden down of all nations. Are they delivered? This is so well authenticated, and so generally believed, that I will not detain you long on this point.

I will however refer you to an address of M. M. Noah, published in the N. Y. Tribune, vol. 8, No. 13, Dec. 2, 1848, and give a few extracts from the same.

"THE CHAINS of the JEWS ARE UNLOOSED, and they ARE ELEVATED TO THE RANK OF MEN." "The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, YOU ARE FREE. You have my permission to build a synagogue AT *Jerusalem*. "To the Jews, this great revolution has been a wonderful manifestation of God's providence, and watchfulness. It has made them MEN, CITIZENS, A PEOPLE, A NATION. It has given them RANK, position, power. It has elevated them to the *highest offices*." "*We have passed through the promised punishments.*" From these brief extracts and other testimony, I am led to conclude that the Jews are no longer trodden down. Then the time of the Gentiles is fulfilled, the 2300 days ended, and Christ our great high priest has finished his daily ministration in the first apartment of the heavenly sanctuary, for the Gentile world, clothed himself in the holy garments, and *shut the door* of the holy place, opened the door of the most holy place, and has passed in before the "Ancient of days," bearing on the breast-plate of judgement, all the true Israel, and is now a merciful high priest over the household of faith.

When He, who sees the end from the beginning, has in his condescension given such evidences of his foreknowledge and goodness, as is manifested in this vision, and when I see such a perfect adaptation of all parts of its fulfilment to the prophecy, I cannot doubt but that the closing scenes will be fulfilled with equal precision.

Neither can I believe, that after guarding it with such care down to the cross, He would then suffer human chronology to be so changed as to render a knowledge of its termination wholly uncertain. No, no. He knows his work better than that. O that men knew better than thus to reproach him.

But we are not wholly dependent on chronology. The prophets, Christ and the apostles, have told of events, which have their fulfilment in close connection with the point of change from the Gentile dispensation, to "the dispensation of the fullness of times;" such as the condition of the professed church, the parable of the ten virgins, the cry sent out at supper time, the cry of the mighty Angel, Rev. x, the cry of the angel who proclaimed the hour of his judgement come, and the angel who followed with the Babylon cry, all of which have had a perfect fulfilment in their appropriate places in close connection with the termination of the 2300 days, and the shut door.

May He who has done so much to make the closing scenes of the last days plain to our understanding, inspire us with living faith, and true wisdom, that we may understand the truth, and be sanctified through it. DAVID ARNOLD.

Fulton, N. Y. March 6, 1850.

[LETTER FROM BRO. RHODES.]

Beloved Brethren.—Language fails to express the overflowing gratitude and joy of heart, that I feel while contemplating the riches of the grace of God through Christ, in permitting such an unworthy soul as I am, to hope in his great salvation, which he has designed for those who keep his commandments. With ecstacies of joy, I often exclaim—Lord, if thou canst bring me through the furnace, and save me, it matters not how hot the furnace may be; only save me, that I may stand, and abide the day of thy coming.

My dear precious brethren—I am confident that you will be willing, with me, to suffer the loss of all things earthly, for Christ's sake, whose yoke is easy, and whose burden is light. What can we not cheerfully go through, while our hearts are animated with the sublime thought, and blessed hope of soon experiencing the power and blessing of the latter rain; when our God will give us power over the nations, and cause our faces to shine as did Moses' when he came down from the mount. O, may we not only believe, but know that this great salvation will be ours, through Jesus Christ, our Lord, if we hold fast, and that it is but a step before us. Praise the Lord! I know it! amen. I can say, with humble confidence, that as sure as the Bible is a matter of divine inspiration, just so surely I know that we are on the sure foundation, the immutable rock.

I rejoice that there is quite a number on this old wreck of a world, who have dug deep, and thoroughly searched the Word, and built thereon; and the rain, winds and floods, which I espy, but a little before us, will not overthrow our house; but it will stand, "for it is founded upon the rock." No plague shall come near nor harm us; only with our eyes shall we see the reward of those who are building on the sand.

O give thanks unto our God, who will give us the victory through our Lord Jesus Christ. Let us get the pure testimony—the word of God, which is sharper than any two-edged sword; for by the blood of the Lamb, and the word of our testimony we are to overcome.

Your brother in hope, S. W. RHODES.

Oswego, March 7, 1850.

[LETTER FROM BRO. HOLT.]

Dear Brethren,—The Lord has set his hand to gather the remnant of his people. His fan is thoroughly purging the floor. Precious jewels that were covered up a few weeks since, now begin to shine. God is doing his last work for the "remnant." I know that we have the truth, and that our position on the "commaudments of God" and the "testimony of Jesus Christ" is right. God has guided us by his Holy Spirit into his precious truth, and our second advent experience has been a perfect fulfilment of certain portions of the holy spriptures.

From 1840 to 1843, we heard the angel, [Rev. xiv, 6, 7,] "Saying with a loud voice. Fear God and give glory to him; for the hour of his judgement is come," &c. This angel proclaimed the vision as it was written on the chart, and brought us to the tarrying time.

"And there followed another angel saying, Babylon is fallen, is fallen." "Come out of her, my people." This second message brought us out from the different churches to which we belonged, or from Babylon. These two angels brought us to the tenth day of the seventh month, 1844, where the 2300 days ended. There Jesus finished his work, in the daily ministration, and entered into the "holiest of all" to cleanse the sanctuary. Now we have the message of the third angel, which was to immediately follow the others, "Saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." This third angel is also saying, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The Papal beast, having seven heads and ten horns is the one referred to; and I think the image, is the beast having "two horns like a lamb," but "spake as a dragon." His number is 666. To worship, is to reverence, to pay submission. The Papal beast commanded that the first day of the week should be holy time. The God of heaven has said, "The seventh day is the sabbath of the Lord thy God;" and has commanded us to keep it holy. Now those who submit to, and reverence the institution of the Pope, receive the mark of the beast, but those who throw off the last vestige of Papacy, and reverence God, by keeping his Holy Sabbath, will receive the mark, or seal of the living God.

The image beast is similar in character to "the first beast before him," for he speaks "like a dragon." He assumes the character of a lamb, (protestant and republican,) yet he is a dragon at heart.

Now those who "worship the beast and his image," by keeping the first day of the week instead of the seventh, will according to the third angel's testimony, "drink of the wine of the wrath of God," which will be fulfilled in the pouring out of the seven last vials, in the great and terrible day of the Lord.

My Dear Brethren.—It is high time to awake out of sleep, and put on the whole "armor of light." We have but a few days to work for God, and prepare for heaven. The cause of truth demands of us a mighty, and united effort. Satan, and his agents are performing prodigies, and are deceiving the people; and shall we remain dormant? God forbid. Precious souls are hungry for the present truth, and will perish unless they are fed with it. Mere impressions, feelings and exercises will not feed, and save them; but they must see, and understand our past experience, and our present position from the word of God. Then the "rubbish" will be swept away, and the "jewels" will be gathered.

GEO. W. HOLT.

My Dear Brethren and Sisters—This is a very important hour with us. Satan has come down with great power, and we must strive hard, and press our way to the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second vail, the various winds of false doctrine and error cannot move us. The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will "go with their flocks," "to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second vail) from them." The Lord has shown me that the power which is with them is a mere human influence, and not the power of God.

Those who have published the "Watchman" have removed the land-marks. I saw, two months ago, that their time would pass by; and then some honest souls, who have been deceived by this time, will have a chance to receive the truth. I saw that most of those who preach this new time do not believe it themselves. I saw that our message was not to the shepherds who have led the flock astray, but to the poor hungry, scattered sheep.

In hope, E. G. WHITE.

Numbers 7 and 8 will be sent to a number whose names are not on my list. Those who wish to receive the "Present Truth" should give their names and address immediately. They can be furnished with the back numbers. The brethren should be careful to send in the names and address of those who would like to receive the "Present Truth."

If any who receive numbers 7 and 8 wish to have the paper discontinued, they will please return them, and it will not be sent to them again.

The "Present Truth" is free for all who wish to receive it. Those who are interested in it, are invited to sustain it.

"Hymns for God's Peculiar People that keep the commandments of God, and the faith of Jesus."

This is the title of a small collection of hymns of forty-eight pages, which is now ready. Those who wish for it had better send for it soon.—Price, twelve for one dollar, or twelve and a half cents for a single copy.

☞ *All letters relating to the* "PRESENT TRUTH," *should be directed to* JAMES WHITE, *Oswego, N. Y. care of Luman Carpenter.*

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JAMES WHITE, PUBLISHER. "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv, 14. R. OLIPHANT, PRINTER.

THE THIRD ANGEL'S MESSAGE.

Rev. xiv. 9-12.

The thirteenth chapter of Revelation, and the first five verses of the fourteenth chapter presents a connected chain of past, present and future events, down to the complete redemption of the 144,000, when they will stand on Mount Zion with the Lamb. Then the sixth verse of the fourteenth chapter introduces the second advent message, and commences another chain of events relative to the successive messages which were to be proclaimed to the people of God, down to the time when "the vine of the earth" will be cast "into the great wine-press of the wrath of God."

Those who live in the time of the fulfilment of much of the thirteenth and fourteenth chapters of Revelation, can see that the division of them should be between the fifth and sixth verses of the fourteenth chapter.

St. John was shown the Papal beast, his blasphemy, and his power over the saints for 1260 years, which reached to within about fifty years of the present time; he also saw the image beast arise, his deception and miracles, and his oppression of the saints in their last mighty struggle in the time of Jacob's trouble, which is just before us, as recorded in the last eight verses of the thirteenth chapter; and how natural it would be for him while viewing the waiting saints in their last struggle with the image beast, to follow them but a step further, and behold them on Mount Zion with the Lamb, in victory, purity and glory, as recorded in the first five verses of the fourteenth chapter. It is very plain that the fifth verse ends that chain, and that the sixth verse introduces our second advent experience.

All advent believers agree that the first angel's message, [Rev. xiv, 6, 7] was to be fulfilled in the proclamation of the second advent of Christ to the church and world. If this position which is so generally taken, is correct, then the other angels' cries certainly represent so many distinct messages to be proclaimed to God's people in this mortal state. No one will take the ground that the first message was to reach to the coming of Christ, and that the others which "*followed*" will be proclaimed after the second advent; no, no, for every candid person will see and admit, that if the first angel's cry was designed to represent the proclamation of the coming judgement, the other angels' cries also represent so many distinct messages to be given to God's people before their change to immortality. Many reject this very clear and natural position, because if they admit it, they will have to acknowledge that the great leading movements in our past experience, such as the proclamation of 1843, the fall of the churches or Babylon, and the midnight cry in 1844, were the work of God, and a perfect fulfilment of his pure word. Such are destitute of any rule by which they can interpret Rev. xiv, 6–18.

That we may better understand the third angel's message, let us take a brief view of the first and second.

FIRST ANGEL'S MESSAGE.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv, 6, 7.

This angel's message represents the last mission of mercy to the world; and it has been fulfilled. The original apostolic message was—"But now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 30, 31. But the last message to the world was—"Repent for the hour [time] of his judgement is come." Time was connected with that message, and that time was 1843. God said by the prophet, "Write the vision and make it plain upon tables, that he may run that readeth it."—Hab. ii, 2.

The whole advent host once believed that publishing the visions of Daniel and John on the chart, from which the swift messengers lectured in 1842 and 1843, was a fulfilment of this prophecy; and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual backsliding and unbelief of Adventists has not changed this truth of God into a lie; but it remains truth still.

You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings where the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their

church and their minister, here learned to "*fear God*" alone, and "*give glory to him.*" This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know you answer—"from heaven." Amen.

We then "tasted of the good word of God, and the powers of the world to come," and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See Heb. vi, 4–6.

SECOND ANGEL'S MESSAGE.—"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. xiv, 8.—"Come out of her my people." Rev. xviii, 4.

This second angel did not go on his mission and deliver his message in company with the first angel; but he "*followed*" after the first had delivered the burden of his message. The first message was to the churches; but soon their religious papers refused to publish it, and the doors of their houses of worship were closed against it. In this way they shut out the "everlasting good news" of the coming kingdom; and when that was accomplished, Jesus, and the Spirit of truth left them for ever, and the churches or Babylon fell. There were a few living souls in all these churches who had received the advent message, whose "meat and drink," and very life was to talk of the coming of Jesus, and the restitution; but they were not allowed to bear that testimony. Then the way was fully prepared for the second message—"Babylon is fallen, is fallen," "Come out of her my people."

Every advent believer knows that we heard just this message. We have not forgotten the excellent sermons that were preached and published by Eld. Joseph Marsh and many others, on this very point. Neither have we forgotten the effect that it had upon God's people; for they obeyed the message, and with haste left the churches. This prophecy was exactly fulfilled, and in the right time, and place. Some tell us that Babylon here, is the Roman Catholic church; but God's people were not in that church. The first message was to the churches, from about 1840 to 1843; and the second angel "*followed*," therefore the message—"Babylon is fallen"—"Come out of her my people" was in 1844.—We heard it with our ears, our voices proclaimed it, and our whole being felt its power, and with our eyes we saw its effect, as the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon. As we have seen so perfect a fulfilment of the first and second angels' messages in our past experience, we are now prepared to examine

THE THIRD ANGEL'S MESSAGE.—"And the third angel followed them, saying with a loud voice, "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"HERE is the patience of the saints; HERE are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 9–12.

The beast and image mentioned here are the same as are mentioned in chap. xiii, 5–18; xv, 2, and xvi, 2, at the pouring out of the wrath of God in the seven last plagues. The Papal beast that was to "make war," and "wear out the saints of the most high," 1260 years, from 538 to 1798 is the one mentioned by the third angel. The image beast has come up since that time, and both will be on the stage at the pouring out of the vials of God's wrath in the great day of the Lord. In the third angel's message, and in chaps. xv and xvi, but two classes are brought to view. One is oppressive, and persecutes the saints, and has the mark of the beast, and worships the beast and his image, and at last suffers the vials of God's burning wrath. The other class is oppressed and driven, and in their patient waiting for the coming of Jesus, they get "the victory over the beast, and his image, and over his MARK" and are sealed with the seal of the living God by keeping "*the commandments of God.*" They, though but a small remnant, finally triumph, and are seen on the "sea of glass mingled with fire," and on mount Zion with the Lamb, singing the song of their experience, and their redemption "*from among men,*" (not from the grave, for they will be alive at the coming of Christ and be changed,) which no others in all wide heaven "could learn."

It is said of those who finally triumph, "Here are they that keep the commandments of God, and the faith of Jesus," Also, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14.

The "remnant" of the seed of the woman, or last end of the church just before the second advent, is made war with, and persecuted, for keeping the "commandments of God," and for having the "testimony of Jesus Christ." See Rev. xii, 17.

The commandments of God here mentioned, mean nothing more nor less than his ten immutable laws, written upon two tables of stone. But says the objector, "you are mistaken." The commandments of God here mean the New Tes-

tament requirements, such as repentance, faith, baptism, &c." Stop sir, let me inquire—Are not all such requirements included in the "faith" or "testimony of Jesus Christ?" "O yes, I admit that they are." Then tell me what the "commandments of God" are. John in holy vision saw a company, down here near the close of time, that kept the "faith," and had the "testimony of Jesus Christ," in which is embraced all the New Testament requirements, such as repentance, faith, baptism, Lord's supper, washing the saints' feet, &c.; he also saw them KEEPING THE COMMANDMENTS OF GOD." If you will lay aside your unscriptural objections, which have been invented to lead you from the plain truth of God's word on this point, and will answer the question honestly in the fear of God, you will say that the "commandments of God" really mean the commandments of God, and not something else. This point is nailed sure, and you cannot get away from it fairly, without confessing the seventh-day Sabbath, for it is embraced in the "commandments of God." Keeping the commandments seems to be in perfect opposition to the "mark of the beast," which leads me to inquire—

WHAT IS THE MARK OF THE BEAST?

This mark is very conspicuous, in the forehead or hand, and signifies not a literal mark, but a prominent profession, that all may see and know. It is the mark of the beast; therefore it is a prominent point of religious faith introduced by the Papal power, which is the observance of the first day of the week as a holy day of rest instead of the seventh.

The only weekly Sabbath of the Bible is the seventh-day rest. The New Testament recognizes no other. Christ and his holy apostles have not spoken of any other. Some say they keep the first day in honor of Christ's resurrection; but who has told them to do so? Has Jesus? No, never, neither have the apostles. We defy Sunday keepers to bring the least evidence from the word of God for keeping the first day of the week as a holy-day of rest. The example of Christ and his disciples, in travelling fifteen miles on the very day of the resurrection, and the example of the Apostle Paul at Troas [Acts xx, 7--15,] is sufficient to show any one that they did not regard the first day as a day of rest; but as the first working day, as God set the example when he made the world. Then as there is no evidence for the first day in the holy scriptures, we inquire, who effected the change of weekly rest from the seventh to the first day?

From the time of the apostles to Constantine the Sabbath was generally observed, while the first day was regarded as a festival of no greater importance or authority than Good Friday or Holy Thursday.

In 321, Constantine published his edicts enjoining the observance of the first day, in all cities and towns, while the country people were allowed to work, and at that time and after, most of the churches observed the Sabbath; therefore Constantine did not effect the CHANGE.

Dr. Chambers says—"By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work. In 538, the council of Orleans prohibited this country labor." Encyclop. Art. Sund. Lond. 1791.

Socrates, A. D. 440, says—There are various customs concerning assembling; for though all the churches throughout the world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient tradition refuse to do this." Socrates Eccl. Hist. B. 5, ch. 21, Basel ed.

St. Jerome, in a funeral oration for the lady *Paula*, in the early part of the fifth century, says —"She with all her virgins and widows who lived at Bethlehem in a cloister with her, upon the Lord's day, repaired duly to the church, or house of God, which was nigh to her cell; and after her return from thence to her own lodgings, she herself and all her company *fell to work*, and every one performed their task, which was the making of clothes and garments for themselves and for others, as they were appointed."

St. Chrysostom, patriarch of Constantinople, "recommended to his audience, after impressing upon themselves and their families what they had heard on the Lord's day, to return to their daily employments and trades." Burnside on the Sabbath, p. 16. [From Sabbath Tract, No. 4.]

In 538, at the very beginning of the "forty and two months," [1260 years] that the Papal beast was to blaspheme against God, and "make war with the saints, and to overcome them," "the council of Orleans prohibited the country labor on Sunday, which Constantine, by his laws permitted.

From this time, the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owed allegiance to the Pope as head of the church, and in England and Scotland as late as the thirteenth century. Then it was decreed that it should be *holy time* from Sunday noon until Monday.

"And he [little horn] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." Dan. vii, 25.

The Pope had power to change the laws of men, and did change them, and Daniel saw him speaking great words of blasphemy against the Most High, and thinking to change the laws in God. The saints, times and laws were given in to his hand for 1260 years. He was permitted to trample down the Sabbath, and the saints for

that time. The former he caused to be desecrated, and the latter put to death.

Then as the observance of the first day as a day of holy rest, instead of the seventh, is a mark of the beast, it undoubtedly is *the mark* mentioned in the solemn message of the third angel.—This is strongly established by this plain fact that the mark of the beast is in direct opposition to keeping the commandments of God. One class keep the commandments of God, and of course they keep the Sabbath, and they are seen on mount Zion with the Lamb. The other class have the mark of the beast and they drink of the unmingled cup of the wrath of God. O, my brethren, what an awfully solemn subject is this now before us! And what an hour will soon burst upon the world like a thief! Never did I have such feelings while holding my pen as now.—And never did I see and feel the importance of the Sabbath as I do this moment. Surely the Sabbath truth, like the rising sun ascending from the east, has increased in light, in power and in importance until it is the great sealing truth.—Its rays of holy light cheer and sanctify the true believer, and condemn those who reject it.

The second angel's message reached to the fall of 1844, where the cry—"Come out of her my people" closed; then the time for the third came. A part of the third angel's message is—"Here is the patience of the saints; here are they that keep the commandments of God," &c. We know that the saints patient waiting time has been since their disappointment in 1844.—Well here it is, and we all know it. We cannot be mistaken here. We know then that the time for this third message is now. We know also that the time for keeping all the commandments right has been since 1844, since God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us; but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God. It is an exceedingly interesting fact, that the Sabbath question began to be agitated among second advent believers immediately after they were called out of the churches by the second angel's message. God's work moves in order. The Sabbath truth came up in just the right time to fulfil prophecy. Amen.

God led the children of Israel about in the wilderness forty years after their deliverance from Egypt, to humble them, and to prove them, to know what was in their heart, whether they would keep his commandments or no; see Deut. viii, 2, and in like manner he called us from the boudage of the churches in 1844, and there humbled us. and has been proving us, and has been developing the hearts of his people, and seeing whether they would keep his commandments. A few Calebs and Joshuas can still bring a good report, and are resolved to "wholly follow the Lord." Many stopped at the first angel's message, and others at the second, and many will refuse the third; but a few will "follow the Lamb whithersoever he goeth," and go up and possess the land. Though they have to pass through fire and blood, or witness the "time of trouble such as never was," they will not yield, and "receive the mark of the beast," but they will struggle on, and press their holy warfare until they, with the harps of God, strike the note of victory on mount Zion.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. Did John see the ark of the ten commandments in heaven? Yes, so he testifies; and none who believe the Bible will doubt his testimony, and say that he some how fell into a mesmeric state, and saw things incorrectly. Then if the commandments are preserved in heaven, certainly they are not abolished on earth.

In the type, the temple of God on earth, the place for the ark was in the "holiest of all," within the second vail. In the antitype, "the temple of God" "in heaven," the ark must be in the same place, for the earthly were "*patterns of things in the heavens.*" In the earthly, the "holiest of all" was opened at the end of the year, for the high priest alone to enter on the day that he cleansed the sanctuary; but the "holiest of all" of the heavenly "temple" was not opened until Jesus, our High Priest, entered to cleanse the sanctuary at the end of the 2300 days, in 1844.

"And there was seen in his temple, the ark of his testament." John does not say that he saw it, though he doubtless saw the whole transaction in vision; but, that it "was seen." He saw the waiting saints, after the 2300 days ended, by faith looking to their Great High Priest, who stands by the ark in the "holiest of all." They are keeping the commandments of God; and by faith they see the ark of the testament, or ten commandments in the temple in heaven. Mark this. The second wo was past, (August 11, 1840,) and the seventh angel had begun to sound (in 1844,) when the ark of the testament was seen. This also shows that the time for keeping all the commandments right, the Sabbath with the rest, has been since 1844, where the third angel's message commenced.

The second angel's message called the second advent host from the various sects, and formed the Philadelphia church, or church of Brotherly Love, in the fall of 1844. To this church it is said—"Behold, I have set before thee an open door." This doubtless refers to the tabernacle of the testimony which was then opened, that the light of the holy law of God might shine out upon the waiting saints. Now we are prepared to see and feel the force of the declaration of the third angel—"Here is the patience of the saints;

here are they that keep the commandments of God."

God has marked out our past experience and present position so very clearly, that none need to doubt. All the saints may see and know their whereabouts, and understand present truth and present duty.

The wrath of God mentioned by the third angel is the seven last plagues. "In them is *filled up* the wrath of God," Rev. xv. 1. The four angels [Rev. vii, 1,] will hold the four winds, and the vials of God's wrath will not be poured out until the saints hear the "loud voice" of the third angel, and are sealed with the seal of the living God.

This angel delivers the last message of mercy to the scattered flock; therefore, it is the sealing message. The next event in their history, which immediately follows, is the day and night cry of God's elect or sealed ones, [Luke xviii, 7,] represented by the loud cry of of the fourth angel, to one like the son of man on the great white cloud, with the sharp sickle—"Thrust in thy sickle and reap; for the time has come for thee to reap."

The third angel's sealing message, is represented by the man clothed with linen, with a writer's inkhorn by his side, [Eze. ix, 2—4] marking the sighing and crying ones. After his work is accomplished, six men with slaughter-weapons follow, and slay utterly. These represent the wrath of God in the seven last plagues. The sealed ones will be safe in that dread hour of slaughter; for the men with slaughter-weapons have this charge—"Come not near any man upon whom is the mark." They will abide under the shadow of the Almighty." "His truth" will be their "shield and buckler,"

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. xci, 7, 8. We may now see the great separation into two classes. One class keep the commandments, and are marked or sealed with the seal of the living God, and are to be protected in the day of slaughter. The other class have an opposite mark, which is of the beast, and they are to drink the wrath of God.

The living God instituted, sanctified and blessed the seventh day in Eden, and with an audible voice from Mount Sinai decreed that it should be observed as holy time. The beast decreed that the first day of the week should be holy time. Here are seen the two opposite marks. Both are conspicuous, in the forehead, which denotes a prominent profession. No point of religious faith is so conspicuous, and so easily seen by all around, as the observance of a day of holy rest; therefore it is said to be in the forehead.

Dear reader, I entreat you to heed the solemn message of the third angel. Think not that we were free from the mark of the beast when we left the churches. The second angel's message only brought us from that cage, where we are now free to hear the third, which if received and obeyed, will strip us from the last vestige of Popery, and seal us with the seal of the living God. If you are still professing to observe the first day of the week in honor of Christ's resurrection, let me tell you that you have no scripture authority for so doing. In this you are not honoring Christ, nor his resurrection, but an institution of the beast. No longer hug to your bosom this child of the "mother of harlots," as a holy thing of heavenly birth.

We are fast approaching an awful hour. Nothing but truth and rtghteousness will save us. We must humble ourselves before the mighty God, and obey and honor him by keeping his commandments.

We must seek a full and free pardon of all our transgressions and errors, through the atonement of Jesus Christ, now while he pleads his blood before the Father.

The following excellent remarks from Eld. Marsh, were pnblished in the "Voice of Truth, Extra," Dec. 25, 1844.

THE HARVEST.

We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. xiv, 14–16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people; saying with a loud voice, fear God and give glory to him; for the hour of his judgement is come, and worship him that made heaven, and earth, and the sea and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.

The fall of Babylon, as described in verse 8, has been proclaimed throughont the length and breadth of the land. The spiritnal death, and the deep corruption of the churches which constitnte Babylon, together with her own often repeated lamentations, and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." Rev. iii, 9. "The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird." Rev. xviii, 2.

EXTRACTS

From a work first published in London in the year 1724, *called "a defence of the Sabbath, in reply to Ward on the fourth commandment," by George Carlow, Pages* 75–88.

Eusebius, in his fourth book, chaps. 17, 18, of the Life of Constantine, says of him, that he appointed the Lord's day, as they were pleased to call it, that it should be consecrated to prayers. And a little farther on he saith, By his example (meaning Constantine,) they learned to observe the first day. Let the Christian reader observe this passage, *they learned to observe it of him;* and if they learned it of him, then they kept it not before. And in chap. 23d of the same book he writes thus: "The Emperor sent an edict to all governors of his *provinces, that they should forthwith*—[note, *forthwith*, a sign that it was not observed before]—observe the first day; that they should honor the days consecrated to the memory of martyrs, and solemnly observe the feasts of the church." Let it be noted here also, how that with the first day's observation, came in the observation of feasts of the church, and their holy days so called, consecrated to the memory of martyrs. And farther he saith, that all was performed according to the Emperor's command. This is to be specially noted, that all was performed—the first day's observation as well as the rest—all according to the Emperor's command. *Eusebius* doth not say it was performed according to the command of God, but according to the command of the Emperor! Here is the command of man, and not of God! Here is the bottom of the first day observation in the Christian church!

We are yet to consider further in this matter, that though he did endeavor to bring it in, it was not brought in after the manner that it is now kept; for he allowed working, huntings, markets, and fairs, upon the day, if occasion required; as did also the kings of England, who, near one thousand years after, gave forth decrees for its observation.

Henry Bullinger, who, in his Treatise to King Edward the sixth, in pages 143, 144, speaks of Constantine's decree thus: "Let all judges in the courts of law, and citizens of occupations, rest upon the Sunday, and keep it holy, with reverence and devotion; but they that inhabited the country may freely and at liberty attend on their tillage." And he proposes a reason thus, "For oftentimes it falleth out, that they cannot upon another day so commodiously sow their seed, or plant their vines; and by letting pass the opportunity of a little time, they may hap to lose the profit given them of God for their provision." And in page 140, he saith, "We do not find in any part of the apostles' writings any mention made that the Sunday was commanded us to be kept holy." Thus far *Bullinger* ingenuously acknowledged a thing very worthy of commendation.

Socrates, in his Ecclesiastical History, in the 5th book, chap. 21, shows that the Sabbath, as it relates to the seventh day, was kept for several hundred years after Christ; and though in his time, Sunday observation was with some a little crept in, yet he reckons it but a tradition.—His words are these, "Touching the communion there are sundry observations and customs, for though in a manner almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting Alexandria and Rome do not use it. The Egyptians adjoining to Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday." Whence we may observe, 1st. That up to this time, which was four hundred years and more after Christ, the Sabbath was observed almost throughout the whole world; and that it was the seventh-day Sabbath, will appear if we consider that it is distinctly distinguished from the first day. 2d. He himself reckons the first day's observation but a TRADITION. In his sixth book, chap. 8, he speaks thus: "When the festival meeting throughout every week was come, I mean the Saturday and the Sunday upon which the Christians are wont to meet solemnly in the church." And upon this passage we find, by what was before noted that they esteemed and called the seventh-day *the Sabbath*, and the first day practice a tradition.

From all that has been said, we may observe, that first day observation was brought in with much ado, and that in those decrees of men enforcing its observation there was allowed liberty to labor on the first day. So that it doth appear plainly from these quotations, that it was not intended to be kept, when first brought in, as now it is observed, but that it is a tradition established and made sacred only by a long standing custom.

We may remark, that this kind of observation did not at first produce a slighting, or at least such a slighting of the Sabbath, as hath since through long custom followed. For almost the whole world kept to the Lord's Sabbath, and celebrated the holy mysteries upon it, after these beginnings of the first day's observation, as I have already noted out of *Socrates*. For the 8th chapter of his 6th book extends down to four hundred and forty years after Christ; and Constantine reigned about the year three hundred and twenty. So that at first it was not even a slighting of the Lord's holy seventh-day Sabbath; for that Sabbath was kept in the church, with the first day, for several hundred years.

As we find by whom and in what manner, the first day observation came in, so we may see *why* it was brought in, which was from some high hatred against the Jews, whom they were very apt to regard as worthy of all contempt on the charge of crucifying Christ. Whether it be right to change a moral and perpetnal command of God, binding all men in all ages, for such a purpose, let the professed Christian judge. I find that this hatred began to be very high even in Constantine's time, as may be observed in *Eusebius'* History of the Life of Constantine, where it is said of him, that he made a law that no Christian should serve a Jew; esteeming it a wicked thing that they who had slain the prophets, and cruelly put to death our Lord and Saviour Jesus Christ, should hold and keep in subjection those who were redeemed with the blood of our Lord and Saviour. And if any one lived already in that servile condition that he should be released, and the Jew fined. From this kind of hatred did the change of the Sabbath come; and as was the tree, so is the fruit.

The Jews make it an argument that Christ is not the Messiah, because Christians, who profess to be his followers, are Sabbath-breakers, concluding from thence, that Christ himself was a Sabbath-breaker. And if so, they ask, what benefit can we expect by the death of an evildoer? Thus you may see what evil consequences follow the non-observance of the Lord's holy Sabbath.

Benius says, (Councils, book 3, last part, p. 1448,) that a council was celebrated in Scotland about the first bringing in of the dominical day, which some now call the Lord's day, or Sunday, but he calls it the *dominical day*. This council, he says, was held A. D. 1203, in the time of Pope Innocent the Third.

Lucius, (Century 13, p. 264,) says of the dominical day, that in a certain council in Scotland, it was enacted that it should be kept, beginning from the twelfth hour on Saturday noon till Monday.

Bæthius, (lib. 13, de Scottis, p. 357,) says that in Scotland, A. D. 1203, William, King of Scotland, called a council of the principal of his kingdom. There it was decreed that Saturday, from the twelfth hour at noon, should be holy, and that they should do no profane work, and this they should observe till Monday.

Roger Hoveden says, this council was about the observation of the first day. There came also a legate from the pope, with a sword and a purple hat, to grant indulgences and privileges to the young king; when it was decreed hat the seventh day, from the twelfth hour at noon, should be holy—that the people should do nothing profane, but apply themselves to things sacred—and this they should do even until the second day morning at sun rising. *Bæthius*, lib. 13, de Scottis, 788. So, as I take it, here are these witnesses to the truth of this story—*Roger Hoveden*, *Lucius* and *Bæthius*, great authorities as to the truth of the matter of fact. The first-day Sabbath, then, stands

without any Scripture foundation, but upon the same ground as Easter, Whitsuntide or Christmas. It is no great wonder, that Mr. Ward should quarrel so with the Scripture Sabbath, seeing he is for one that is without Scripture, though he fathers it there, for some reasons which he best knows. But the Scripture being altogether silent about a first-day Sabbath, he flies to history, and tells us that *Eusebius* says the first day was called the queen of days. And what of all this? The same history makes it manifest that the seventh-day was reckoned the king of days, or the chief of days for holy worship; and in a manner almost all the congregations in the world did keep the seventh day for the Sabbath, as hath been shown. And *Athanasius*, Bishop of Alexandria, saith that they assembled on Saturday, not that they were infected with Judaism, but only to worship Christ, the Lord of the Sabbath.

Now, Mr. Ward, seeing that neither the holy Scriptures, nor the histories which you mentioned, will afford you any relief or any thing like a commandment for observing the first day of the week for a Sabbath, to do you a kindness, and to help you at this dead lift, and also to show you what spirit hath been at work to make a Sabbath for you, I will produce another human institution, and commandment for its observance. It is from Dr. *Heylyn's* History of the Sabbath, part 2, pp. 221, 222.

Eustachius, Abbot of Flay, in Normandy, an associate of *Fulco*, a French priest and notable hypocrite, who had lighted on a new Sabbatarian fancy, was sent to publish it here in England; but finding opposition to his doctrine, he went back again the next year, being 1202. He, however, soon returned better fortified, preaching from town to town, and from place to place, that no man should presume to market on the Lord's day, as they had done heretofore. Now, for the easier bringing of the people to obey their dictates, they had to show a warrant sent from God himself, as they gave it out, the title and history whereof is as follows:—

"An holy mandate touching the Lord's day, which came down from heaven, unto Jerusalem, found on St. Simeon's altar, in Golgotha, where Christ was crucified for the sins of all the world; which, lying there for three days and as many nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the Patriarch and Akarius the Archbishop, ventured to take into their hands the dreadful letter, which was written thus:

'I the Lord, who commanded you that ye should observe the dominical holy day, and ye have not kept it, and ye have not repented of your sins; I have caused repentance to be preached unto you, and ye have not believed. I sent pagans against you, who shed your blood, yet ye repented not. And because ye kept not the day holy, for a few days ye had famine; but I soon gave you plenty, and afterward ye did worse. I will again, that none from the ninth hour of the Sabbath—[so the Abbot of Flay still called the seventh day the Sabbath, and put part of the Sabbath into the first day,]—until the rising of the sun on Monday, do any work, unless it is good; which, if any do, let him amend by repentance. And if ye be not obedient to this command, I say unto you, and I swear unto you by my seat and throne, and cherubim, who keep my holy seat, that I will not command you any thing by another epistle, but I will open the heavens, and for rain I will rain upon you stones, and logs of wood, and hot water by night, that none may be able to escape. But that I may destroy all wicked men, this I say unto you, that ye shall die the death because of the dominical holy day, and other festivals of my saints,—[so the saints' days are hooked in also,]—which ye have not kept; I will send unto you beasts having the heads of lions, the hair of women, the tails of camels, and they shall be so hunger starved, that they shall devour your flesh, and ye shall desire to flee to the sepulchres of the dead, and hide you for fear of the beasts'"

There is more of this wretched stuff, to make the people believe that they should keep the first day for the Sabbath. Then the lord *Eustachius*, Abbot of Flay, came to York, in England; and being honorably received by *Galfred*, Archbishop of York, the clergy, and the people of that city, he preached of the transgressing of the dominical day, and the other festivals or holy days. He gave the people repentance and absolution, upon condition that they hereafter should show due reverence to the dominical day and other festivals of the saints, not doing in them any servile labor; and should not exercise or keep markets of vendibles on the dominical day, but should devoutly employ themselves in good works and prayers. So it seems that the people here in England had little reverence for the Sunday before this, or other holy days.

These things the lord *Eustachius*, Abbot of Flay, constituted to be observed from the ninth hour, i. e. our three o'clock in the afternoon, of the seventh-day Sabbath, until the rising of the sun on Monday. And the people, upon his preaching, vowed to God that they hereafter would neither buy nor sell any thing upon the dominical day, unless perhaps food and drink to such as passed by.

The foregoing refers to England. But the king, princes and people of England, were then against the observing of Sunday, and would not agree to change the Sabbath or keep Sunday by this command. This was, I think, in the time of King John, against whom the Popish clergy had a great pique and quarrel, as not favoring their prelacy and monks, by one of whom he was poisoned. Scotland did not receive the change until A. D. 1203.

The law to alter the seventh day to the first, as you may see before in the collections out of the Centuries, was by the Bishops of Rome, who, though they pretend to dispense laws to the church, yet they ought not to alter the law of God in any point.

TO THE "LITTLE FLOCK."

Dear Brethren.—The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that the "man" with the "dirt-brush" had entered, and that some were in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be for ever too late. The angel said, "Destruction is coming like a mighty whirlwind." I begged of the angel to pity and to save those who loved this world, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them to speed the messengers on their way to feed the hungry sheep, who were perishing for want of spiritual food.

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matt. xix, 16–22,] they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely, that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, "What for?" O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls, by sending them the truth, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God's messengers were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God's own money, that he had lent them to be stewards over.

Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world's goods, and considered it so great a thing to help the cause of salvation. The angel

said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above."

I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way to search out the scattered flock. An angel said, "Are all messengers? No, no, God's messengers have a message."

I saw that the cause of God had been hindered, and dishonored by some travelling who had no message from God. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God's called and chosen messengers if they had had the means.

The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a bold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, "Think ye that any will be compelled to sacrifice. No. no. It must be a free-will offering. It will take all to buy the field."—I cried to God to spare his people, some of whom were fainting and dying.

I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.

Then I saw that the judgements of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God; neither would an angel's message awake them."

I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe his glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the City, and have right to the tree of life, and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday.

Then I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the Garden, lest they should partake of the tree of life, and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, "Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life?" I heard another angel answer, "Not one of the family of Adam have passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death; a death that will last for ever, where there will be no hope of a resurrection; and then the wrath of God will be appeased."

I saw that the saints will rest in the Holy City, and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the mount of Olives, and the mount will part asunder, and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised (at the end of the one thousand years) and gather up around the city; for the feet of the wicked will never desecrate the earth made new. Then fire will come down from God out of heaven and devour them; burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked, will purify the earth.

In hope of immortality at the appearing of Jesus,

E. G. WHITE.

☞ *All letters relating to the "PRESENT TRUTH," should be directed to James White, Oswego, N. Y., care of Luman Carpenter.*

[LETTER FROM SISTER WHITCOMB.]

Dear Bro. White:—My mind has been deeply impressed of late with a subject which I fear has been too much neglected by the people of God. It is respecting the salvation of the children of the "remnant." My soul has been drawn out to pray, almost continually for many days past, over this subject. I feel sure that God did promise many years ago, in answer to prayer, to save my children, and I have relied on his promise ever since; but now I have come in earnest to seek the fulfilment of it. I feel that the time has come, and like Jacob, when he wrestled with the angel, the language of my heart is, "I will not let thee go, except [or till] thou bless me."

O brother, examine God's Word, and see what great and precious promises he has made to his people respecting their children. Why have they let go their hold of them? Alas! it cannot be said of them, as it was of Abraham,—"I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord." Gen. xviii, 19. Ah! we have been in Babylon, and have not kept the right ways of the Lord ourselves, and since we have got out of it we have had much to unlearn, and learn anew, and our difficulties respecting our children have been increased; but God will fulfil the promise of his Word. * * * *

I have long believed that the last two verses of Malachi would have a more complete fulfilment at Jesus' second advent, than at his first. * *

Our children are the willing captives of Satan, and therefore, his lawful prey; but God says—"Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children." God is now making up the last of his jewels, and if he designs to save the children, they will very soon be brought in. * * *

Your sister in the blessed hope,

REBEKAH G. WHITCOMB.

Munsonville, Nelson, Feb. 26, 1850.

A very interesting work is now going on among the children of the "remnant" in this city. Their salvation has been the principal subject in our meetings for the last two Sabbaths, and God has wonderfully blest us. The truth has had a good effect on us, as well as the children. In the evening following the last first-day, we had a meeting for their special benefit, and the Spirit of the Lord was poured out in our midst. The children all bowed before the Lord, and seemed to feel the importance of keeping the commandments, especially the fifth, and of seeking salvation through Jesus Christ. This was one of the most interesting meetings that I ever witnessed.

☞ *Three papers have been returned, that have no names on them, therefore it is impossible to tell who returned them.*

THE PRESENT TRUTH.

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JAMES WHITE, PUBLISHER. "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv, 14. R. OLIPHANT, PRINTER.

BROTHER MILLER'S DREAM.

The following dream was published in the Advent Herald, more than two years since. I then saw that it clearly marked out our past second advent experience, and that God gave the dream for the benefit of the scattered flock.

Among the signs of the near approach of the great and the terrible day of the Lord, God has placed dreams. See Joel ii, 28--31; Acts ii, 17--20. Dreams may come in three ways; first, "through the multitude of business." See Eccl. v, 3. Second, those who are under the foul spirit and deception of Satan, may have dreams through his influence. See Deut. xiii, 1–5; Jer. xxiii, 25–28; xxvii, 9; xxix, 8; Zech. x, 2; Jude 8. And third, God has always taught, and still teaches his people more or less by dreams, which come through the agency of angels and the Holy Spirit. Those who stand in the clear light of truth will know when God gives them a dream; and such will not be deceived and led astray by false dreams.

"And he said, Hear now my words; if there be a prophet among you, I the LORD will make myself known unto him in a vision, and will speak unto him in a dream." Num. xii, 6. Said Jacob, "The angel of the Lord spake unto me in a dream." Gen. xxxi, 2. "And God came to Laban the Syrian in a dream by night." Gen. xxxi, 24. Read the dreams of Joseph, [Gen. xxxvii, 5–9,] and then the interesting story of their fulfilment in Egypt. "In Gibeon the Lord appeared to Solomon in a dream by night."—Kings iii, 5. The great important image of the second chapter of Daniel was given in a dream, also the four beasts, &c. of the seventh chapter. When Herod sought to destroy the infant Saviour Joseph was warned in a dream to flee into Egypt. Matt. ii, 13.

"And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts ii, 17.

The gift of prophecy, by dreams and visions, is here the fruit of the Holy Spirit, and in the last days is to be manifested sufficiently to constitute a sign. It is one of the gifts of the gospel church.

"And he gave some apostles; and some PROPHETS; and some evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. iv, 11, 12.

And God hath set some in the church, first apostles, secondarily PROPHETS, &c. Cor. xii, 28. "Despise not PROPHESYINGS." Thess. v, 20. See also Acts xiii, 1; xxi, 9; Rom. xii, 6; Cor xiv, 1, 24, 39. Prophets or prophesyings are for the edification of the church of Christ; there is no evidence that can be produced from the word of God, that they were to cease before evangelists, pastors and teachers were to cease. But says the objector, "There has been so many false visions and dreams that I can not have confidence in anything of the kind." It is true that Satan has his counterfeit. He always had false prophets, and certainly we may expect them now in this his last hour of deception and triumph. Those who reject such special revelations because the counterfeit exists, may with equal propriety go a little farther and deny that God ever revealed himself to man in a dream or a vision, for the counterfeit always existed.

Dreams and visions are the medium through which God has revealed himself to man. Through this medium he spake to the prophets; he has placed the gift of prophecy among the gifts of the gospel church, and has classed dreams and visions with the other signs of the "LAST DAYS." Amen.

My object in the above remarks has been to remove objections in a scriptural manner, and prepare the mind of the reader for the following

DREAM.

I dreamed that God, by an unseen hand, sent me a curiously wrought casket,* about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key† attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels,‡ diamonds, precious stones, and gold and silver coin of every dimension and value, beauti-

* The "casket" represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world.

† The "key attached" was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Bro. Miller opened the "casket," or the great truth of the advent to the world.

‡ The "jewels, diamonds, &c." of "all sorts and sizes" so "beautifully arranged in their several places in the casket" represent the children of God, [Mal. iii, 17,] from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations,

fully arranged in their several places in the casket; and thus arranged they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a centre-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd.* When they first looked into the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering† them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before: and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket;‡ but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels‖ and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproached, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish,* until they covered every one of the true jewels, diamonds and coins—until they were all excluded from

in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God, "they reflected a light and glory" to the world, equalled only by the church in the days of the apostles. The message, [Rev. xiv. 6, 7,] went as it were, upon the wings of the wind, and the invitation, "Come, for all things are now ready," [Luke xiv, 17.] went abroad with power and effect.

* "The people began to come in, at first few in number, but increased to a crowd." When the advent doctrine was first preached by Bro. Miller, and a very few others, it had but little effect, and but very few were waked up by it; but from 1840 to 1844, wherever it was preached, the whole community was aroused.

† When the flying angel [Rev. xiv, 6, 7] first began to preach the everlasting good news, "Fear God, and give glory to him; for the hour of his judgement is come," many shouted for joy in view of the coming of Jesus, and the restitution, who afterwards opposed and scoffed and ridiculed the truth that a little before filled them with joy. They troubled and scattered the jewels. This brings us to the autumn of 1844, when the scattering time commenced.

Mark this: It was those who once "shouted for joy" that troubled and scattered the jewels. And none have so effectually scattered the flock, and led them astray since 1844, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfilment of prophecy in our past advent experience.

‡ Bro. Miller's testimony, for a number of months after the Midnight cry, at the seventh month, 1844, was that the door was shut, and that the advent movement was a fulfilment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the "Advent Herald" to hold fast, to be patient, and not grudge against one another; and God would soon justify them for preaching time. In this way he plead for the jewels, while he felt his "accountability" for them, and that it would be immense."

‖ The "spurious jewels and counterfeit coin" that were scattered among the genuine, clearly represent false converts, or "strange children," [Hosea v, 7] since the door was shut in 1844.

* The "dirt and shavings, sand and all manner of rubbish," represent the various and numerous errors that have been brought in among second advent believers, since the autumn of 1844. Here I will notice a few of them.

1. The stand that some of the "shepherds" presumptuously took immediately after the Midnight cry was given, that the solemn melting power of the Holy Ghost that attended the seventh month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the "Midnight-Cry," then published in New-York city. J. V. Himes, at the Albany Conference in the spring of 1845, said that the seventh month movement produced mesmerism seven feet deep. This I am told by one who was present, and heard the remark.—Others who took an active part in the seventh month cry, have since pronounced that movement the work of the Devil. Atributing the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.

2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals, for their termination. In doing this they have removed the "landmarks," and have thrown darkness and doubt over the whole advent movement.

3. Spiritualism with all its fancies and extravigances. This wile of the Devil, which has accomplished an awful work of death, is very fitly represented by "shavings," and "all manner of rubbish." Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844. Peter, speaking of those who should "bring in damnable heresies, even denying the Lord that bought them," says "BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF."

4. S. S. Snow professing to be "Elijah the Prophet." This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

To this catalogue of errors I might add many more; such as the "thousand years" of Rev. xx, 4, 7, in the past, the 144,000 of Rev. vii, 4; xiv, 1, those who "arose and came out of the graves" after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of infants, &c. &c.

These errors were so industriously propagated, and urged upon the waiting flock that, at the time Bro. Miller had the dream the true jewels were "excluded from sight," and the words of the prophet were applicable—"And judgement is turned away backward, and justice standeth afar off," &c. &c. See Isa. lix, 14. At that time there was not an advent paper in the land that advocated the cause of present truth. The "Day-Dawn," was the last to defend the true position of the little flock; but that died a number of months before the Lord gave

sight. They also tore in pieces my casket,* and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people left it; and he, having a dirt-brush† in his hand, opened the windows, and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes‡ for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins lay scattered in profusion over all the room. He then placed on the table a casket much larger and more beautiful than the former,* and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me, to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory.† I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in.—I shouted with very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy.

WM. MILLER,

Low Hampton, N. Y. Dec. 3, 1847.

Bro. Miller this dream; and in its last dying struggle *pointed the weary sighing saints to 1877, then thirty* years in the future, as the time of their final deliverance. Alas! alas! No wonder that Bro. Miller in his dream, "sat down and wept" over this sad state of things.

* The casket, (See first note on first page) represents the advent truth that Bro. Miller published to the world, as is marked out by the parable of the ten virgins. Matt. xxv, 1-11. First the time, 1843, second, the tarrying time, third the midnight cry, at the seventh month, 1844, and fourth, the shut door.—No one who has read the second advent papers since 1843, will deny that Bro. Miller has advocated these four important points in advent history. This harmonious system of truth or "casket" has been torn in pieces, and scattered among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Bro. Miller so fearlessly preached to the world.

† The man with the "dirt-brush" represents the clear light of present truth, as brought to view by the third angel's message, [Rev. xiv, 9-12,] which is now purging the errors away from the remnant. The cause of present truth began to revive in the spring of 1848, and has been rising and gaining strength from that time to the present. The "dirt-brush" has been moving, and the errors have been passing away before the clear light of truth, and some of the precious jewels, who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God.—Compare this with the thirty-fourth chapter of Ezekiel, and you will see that God has promised to gather his flock that have been scattered in this dark and cloudy day, since 1844. Before Jesus comes, the "little flock" will be gathered into the "unity of the faith." Jesus is now purifying "unto himself a peculiar people, zealous of good works," and when he comes he will find his "church not having spot, or wrinkle, or any such thing." "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, &c."—Matt. iii, 12.

‡ Brother Miller closed his eyes in death December 22, 1849, which fulfilled the following words in his dream, "In the bustle I closed my eyes for a moment." This *wonderful fulfilment is so plain that none will fail to* see it.

* The second "casket much larger and more beautiful than the former" into which the scattered "jewels." "diamonds' and coins were gathered, represents the broad field of living present truth into which the scattered flock will be gathered, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are not bigger than the point of a pin, they will not be overlooked, and left out in this day when God is making up his jewels. [Mal. iii, 16-18] He can send his angels and haste them out as he did Lot out of Sodom. "A short work will the Lord make upon the earth." "He will cut it short in righteousness. See Rom. ix, 28.

† The church will then be pure and "without fault before the throne of God," having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotted out, they will be without "spot or wrinkle, or any such thing." Then they will shine with "ten times their former glory."

THE SANCTUARY, 2300 DAYS, AND THE SHUT DOOR.

"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." Dan. viii, 13, 14.

I. The Sanctuary.

The definition of the word Sanctuary is "a sacred place," "a dwelling place of the Most High." It cannot be applied to the earth, or any part of it, for it cannot be shown that the earth, or any part of the earth, is "a sacred place," therefore the Sanctuary *is not* the earth, *neither* is it the land of Canaan. The word Sanctuary occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, or first covenant, sometimes to a part, and sometimes to the whole. It is mentioned four times in the New Testament, all in the epistle to the Hebrews. In chapter ix,

1, 2; xiii, 11, it refers to the Sanctuary of the first covenant, and in chapter viii, 2, it applies to the Sanctuary of the second covenant which the "Lord pitched" in heaven. In two texts [Ex. xv, 17, Ps. lxxviii, 54] it is supposed by some that the word Sanctuary applies to the land of Canaan; but by a close examination of these texts we may see that they alone, condemn such a supposition.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established." Ex. xv, 17. This is a part of the prophetic song of Moses, sung upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfilment is declared in Ps. lxxviii, 54. "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Cruden says—"By Sanctuary here [Ex. xv, 17,] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established." This view is shown to be correct from the context of Ps. lxxviii, 54. After declaring in verse 54 that God brought his people to the border of his Sanctuary, the Psalmist in verses 68, 69, tells us what his Sanctuary was which his hands established. "But chose the tribe of Judah, the mount Zion which he loved. And he BUILT HIS SANCTUARY LIKE HIGH PLACES." The "border" or "place" of the Sanctuary where God planted his people was one thing, and the Sanctuary itself was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. Then as these two texts do not prove that the earth, or the land of Canaan is the Sanctuary, but to the contrary, certainly such a view is unscriptural, and should be abandoned at once.

"The Lord spake unto Moses, saying, Speak unto the children of Israel." "Let them make me a sanctuary; that I may dwell among them." That Sanctuary was "a sacred place." There the Lord placed his name, and manifested his glory during the typical dispensation of the law of Moses. But when Christ came and was crucified, that dispensation closed, and all the services of the worldly sanctuary were nailed to the cross, and the Sanctuary was no longer "a sacred place." Since that time the Sanctuary has been in heaven.

"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.

This one text is sufficient to show, that when Christ ascended to heaven he entered the "true Tabernacle" or "Sanctuary," and this Sanctuary which the "Lord pitched" in heaven is the Sanctuary that was to be cleansed at the end of the 2300 days.

The Divine comment upon the law of Moses, contained in the epistle to the Hebrews clearly shows that the worldly Sanctuary, its furniture and services, were a "shadow," "patterns," "figures" of the Heavenly Sanctuary, &c. &c.

"Then verily the first *covenant* had also ordinances of divine service, and a worldly sanctuary.

"*For there* was a tabernacle made; the first wherein *was* the candlestick, and the table, and the shew-bread: which is called the sanctuary.

"And after the second vail, the tabernacle which is called the holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein *was* the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service *of God*:

"But into the second *went* the high priest alone once every year, not without blood, which he offered for himself, and *for* the errors of the people." Heb. ix, 1-7.

"It *was* therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

"For Christ is not entered into the holy places made with hands, *which are* the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24.

A shadow must resemble its body, and a figure or pattern must be in fashion at least, like the thing itself, therefore the Heavenly Sanctuary must be a literal Temple containing two Holies, the Holy Place, represented by the tabernacle of the congregation, and the Most Holy Place represented by the "tabernacle of the testimony." Macknight's translation makes this point still clearer.

"There was a necessity, therefore, that the representations indeed of the HOLY PLACES IN THE HEAVENS, should be CLEANSED by these sacrifices; but the HEAVENLY HOLY PLACES THEMSELVES, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands, the IMAGES of the TRUE HOLY PLACES, but into heaven itself, now to appear before the face of God, on our account." Heb. ix, 23, 24.

"The Holy Ghost signifying this, that the way of the HOLY PLACES was not yet laid open while the first tabernacle still standeth." Verse 8.

"Hath entered once into the HOLY PLACES, not indeed by the blood of goats and of calves, but BY HIS OWN BLOOD." Verse 12.

No point of Bible truth is more clearly revealed than that there is a literal Temple in heaven, containing two Holies, as distinct as the two Holies of the worldly Sanctuary.

In the worldly Sanctuary the priests ministered 364 days of the year in the Holy Place, and then that door was shut, [see Lev. xvi, 17,] and the high priest alone, on the tenth day of the seventh month, entered the Most Holy Place, and on that day cleansed the Sanctuary. This was "a shadow," "patterns," "figures" of the heav

enly, therefore Christ ministered in the Holy Place of the Heavenly Sanctuary until the end of the 2300 days, then he rose up and shut that door, and entered the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary. I will here notice a few objections to this view.

1. The question is sometimes sneeringly asked —"Can there be anything in heaven unclean, and that needs cleansing"? We will let the Divine testimony settle this question. "It was therefore necessary that the patterns of THINGS IN HEAVEN should be purified [cleansed, Macknight] with these; [blood of beasts;] but the HEAVENLY THINGS THEMSELVES, [Heavenly Sanctuary] with better sacrifices [blood of Christ] than these." Heb. ix, 23. No one will contend that the worldly Sanctuary was of itself impure, yet it was cleansed once a year, "because of the uncleanness of the children of Israel." On the day of atonement the sins of Israel were borne away from the Sanctuary on the head of the scape-goat, then it was cleansed. This will give us the correct view of the cleansing of the Heavenly Sanctuary, at the end of the 2300 days.

While conversing with an advent preacher on this subject not long since, he stated that the Sanctuary to be cleansed at the end of the 2300 days could not be in heaven, for this reason, that there was nothing in heaven that was unclean. I then read to him Heb. ix, 23, 24, and he replied—"I admit that there are things in heaven to be cleansed; but it is not the Sanctuary"!! A very poor get off indeed, for a professed teacher in Israel.

2. It is thought by some that there is no literal Temple or Sanctuary in heaven, because St. John says—"And I saw no temple therein, &c." Rev. xxi, 22. Read the whole chapter and you will see that John saw the New Jerusalem, not as it is now, but as it will be when it comes down from God out of heaven, at the close of the 1000 years. Then there will be no Temple in the Holy City. The Sanctuary of Old Jerusalem was made purposely for the old covenent worship, and when that typical system of religion closed, God had no more use for that Temple. The New Jerusalem Temple, "the Lord pitched" in heaven, purposely for the new covenant worship, and when the ministry of Christ is finished, and the saints are all redeemed, there will be no more use for the Heavenly Sanctuary than there was for the earthly after the crucifixion.

"And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." Rev. xi, 19. See also Rev. xv, 5, 6. Here is a positive declaration from the beloved John that he saw a Temple in heaven, and that the ark of the ten commandments was seen in it. This testimony should for ever settle it, that there is a literal Temple containing two Holies in the City of the living God,

Now let me ask the candid reader—Does the testimony of John in chap. xxi, 22, contradict his testimony in chap. xi. 19; xv, 6, 7? This you you will not contend. Then the only way you can harmonize these texts is to credit the testimony of Paul and John where they testify that the "Sanctuary," the true Tabernacle, which the Lord pitched and not man, [Heb. viii, 1, 2,] the Temple of God, Rev. xi, 19] the "greater and more perfect Tabernacle," [Heb. ix, 11,] is in the Holy City. But when the whole Israel of God are redeemed by the blood of Christ the Sanctuary will be removed from the City, and it will be as John saw it coming down from heaven. "And I saw no temple therein." Why did John say that he saw no Temple in the City then if there never had been a Temple there? This is certainly strong evidence that he had previously seen the Temple in the Holy City.

3. Some take the ground that Jesus entered the Most Holy Place when he ascended to heaven, because he is represented to be at God's right hand. Now I think that no one will contend that Jesus has been perfectly stationary, at the Father's right hand literally, for more than 1800 years. In fact many who urge this objection, do not themselves believe that the Father has hands; but deny his personality.

In the typical Sanctuary, God manifested his glory in the Holy, as well as in the Most Holy. So in the Heavenly Sanctuary, Jesus can "appear in the presence of God for us" in the Holy Place, as well as in the Most Holy. God's throne is above the cherubims, and his glory can be seen from either side of the second vail.

The candid Bible reader will see that such expressions of Scripture, as "right hand of the throne," "right hand of God," "right hand of power," mean that Christ, who was humbled to the cross, rose from the dead in triumph, and ascended in glory, and is the next in power to the Eternal God.

II. The 2300 Days.

"Unto two thousand and three hundred days; [years] then shall the sanctuary be cleansed." Not a word is said about the "host" [God's true worshippers] being delivered at the end of the 2300 days; only that the Sanctuary should then be cleansed. To Daniel is given two measuring rods, one 2300 years long, the other, a short rod, which is the time of cleansing the Sanctuary. The short rod is the waiting time, since the termination of the 2300 days, in which time the saints must patiently wait the return of their "Lord from the wedding." Paul calls this short rod "a little while," during which we "have need of patience."

Advent believers agree that the seventy weeks [490 years] were cut off from the 2300, therefore, if we can find out where the seventy weeks begin, we can show where the 2300 days terminate,

Here I will give a very important extract from a "Lecture on Chronology," "Advent Herald" for March 2, 1850.

☞The Bible gives the data for a complete system of chronology, extending from the creation to the birth of CYRUS, a clearly ascertained date. From this period downwards we have the undisputed Canon of PTOLEMY and the undoubted era of NABONASSAR, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of PTOLEMY that the great prophetical period of seventy weeks is fixed. This Canon places the seventh year of ARTAXERXES in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth year of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457, and end in A. D. 34. Commencing in the 20th, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of ARTAXERXES. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of PTOLEMY'S Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.—As the seventy weeks must terminate in A. D. 34, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."☜

I am glad that the "Herald" has given this testimony on time. A school boy, that can add and substract, can see that if the seventy weeks commenced B. C. 457, as shown by the "Herald," the 2300 days certainly terminated in 1844. It was oft repeated in 1843, "FIGURES WON'T LIE." This is as true in 1850, as it was in 1843.

Jesus caused the "sacrifice and oblation to cease" in the "midst" [middle] of the seventieth week by "nailing it to his cross" in the spring of A. D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A. D. 34 for the termination of the seventy weeks, [490 years.] Then add 1810 years, the last part of the 2300, which reach to the cleansing of the Sanctuary, and it brings us to the Autumn of 1844. Amen.

At that point of time the Midnight Cry was given, the work for the world was closed up, and Jesus passed into the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary.

With these facts before us, it seems strange that any one should contend that the 2300 days are not ended. A singular period indeed that has extended already five and a half years beyond its real length, and has not euded yet!

The "Watchman," (a paper which advocated the termination of the 2300 days in the Spring of 1850,) says—"There is manifestly a great lack of *faith on time.*" It seems perfectly unreasonable to expect much faith on any time that might be set for the ending of the 2300 days, as we are more than five years this side of where the true calculation that aroused the world, run out. Since 1844, so many times have been published, with little or no evidence to sustain them, and have had so little effect upon the people, and have passed by, that we may naturally expect the people to be disgusted with any set time for the 2300 days to end in the future, and we may *reasonably* expect that those who have published these false times will be ashamed of their past course in removing the "landmarks."

III. THE SHUT DOOR.

That there is to be a shut door prior to the second advent, many will admit; yet but few seem willing to have it where it actually took place. Let us take a brief view of our past history, as marked out by the parable of the ten virgins [Matt. xxv, 1–11] and I think we shall clearly see that there can be no other place for the shut door but at the Autumn of 1844.

Here Jesus gives us the history of an eastern marriage, and declares that the kingdom of heaven [the history of the living subjects of the looked for kingdom, for nothing else could go forth to meet the bridegroom &c. &c.] should be likened [compared] unto it. Now in order to compare second advent history with that of an eastern marriage given by Jesus, every event in our history, corresponding with each point in the history of an eastern marriage, must be complete, and we must stand down this side of the shut door, then we can look back and compare both histories. This we will now do.

ADVENT HISTORY.	MARRIAGE.
The doctrine of the second advent of Christ called out a devoted people who took their Bibles [lamps] for their light, and who confidently expected to meet Christ [the Bridegroom] in 1843.	"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." &c.
We were disappointed, and the best light we could see, for a few months after that disappointment, was that we were in the *tarrying time.* In that tarrying time we "all slumbered and slept" on time.	"While the bridegroom tarried they all slumbered and slept."
But soon we saw that the 2300 days extended to 1844. We saw that it would take all of 457, and all of 1843, to make 2300; therefore it would take as much of 1844, to complete 2300 full years, as had passed	

from the 457, when the decree went forth. From the best light we could then obtain from the autumnal types we were very confident that the days would end at the seventh month, and the cry—"Behold the Bridegroom cometh" was actually raised, and swelled louder and louder throughout the land, until the advent people were fully awake, anxiously expecting to see Jesus on the tenth day of the seventh month.

When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished for ever

"As he [Christ] is, so are we in this world." 1 John iv, 17. The living branches on earth, will sympathize with, and move in concert with the "true vine" in heaven. The reason why the living branches felt that their work was done for the world, was, because the 2300 days were ended, and the time had come for Jesus to shut the door of the Holy, and pass into the Most Holy, to receive the kingdom, and cleanse the Sanctuary. This change, so wonderfully described in Dan. vii, 13, 14, answers to the coming of the bridegroom and shut door, in the parable,

"And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

"Then all those virgins arose and trimmed their lamps."

"And the foolish said unto the wise, Give us of your oil for our lamps are gone out.

"But the wise answered, Not so: lest there be not enough for us and you: but rather go to them that sell and buy for yourselves.

"And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage and the door was shut."

"Then shall the kingdom of heaven be likened [compared] untoten virgins," &c. When? At this very time, when the faithful servant is giving meat to the "HOUSEHOLD," (not to the unbelieving world,) and is opposed by the evil servant, and when the advent history, marked out by the parable, is fulfilled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen.

But says the objector—"The door of mercy will not be closed until Jesus comes." We do not read of such a door as "the door of mercy" in the Bible; neither do we teach that such a door was shut in 1844. God's "mercy endureth for ever." See Ps. cxxxvi; cvi, 1; cxviii, 1. He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The professed church, who rejected the truth, was also rejected, and smitten with blindness, and now, "with their flocks and with their herds" they go "to seek the Lord" as still an advocate for sinners; but, says the prophet, [Hosea v, 6, 7,] "they shall not find him; he hath WITHDRAWN HIMSELF from them. They have dealt treacherously against the Lord; for they have begotten strange children."

The reason why they do not find the Lord is simply this, they seek him where he is not; "he hath withdrawn himself" to the Most Holy Place. The prophet of God calls their man-made converts, "STRANGE CHILDREN;" "now shall a month devour them, and their portions."

Says the objector—"I believe that Jesus is still on the mercy-seat." In answer to this oft repeated assertion, let me say; Jesus never was on the mercy-seat, and never will be. The mercy seat is in the Most Holy Place, where Jesus entered at the end of the 2300 days. It's position is upon the ark of the ten commandments; and over it are the cherubims of glory. Before the mercy-seat stands our Great High Priest pleading his blood for Israel.

If the door (represented by the door in the parable) is not to be shut until Jesus descends from heaven in flames of fire, then where will be the knocking, and saying "Lord, Lord, open unto us"? It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say, Lord Lord, open unto us." When the great day of God's wrath is come, and unbelievers are apprised of their lost situation, they will not knock, with a hope of being admitted, no, no; but they will flee to rocks and mountains for shelter. See Isa. ii, 19–21; Rev. vi, 15–17. Now their prayer is, "Lord, Lord, OPEN UNTO US;" but then their prayer will be to "rocks and mountains," "FALL ON US, and HIDE us FROM the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is impossible to harmonize such portions of the Word as Isa. ii, 19–21; Rev. vi, 15–17, with the idea of the shut-door, and knocking being at, and after the advent. The 2300 days and cleansing the Sanctuary of Dan. viii, 13, 14, the parable of the ten virgins, and other parallel portions of Scripture clearly fix the shut door in 1844. This view establishes our holy advent experience in the past, gives certainty to the "blessed hope" of very soon seeing Jesus, and causes our path to shine "more and more unto the perfect day." Amen.

[Letter from Bro. Nichols.]

Dear Brother and Sister White:—You inquire after sister Temple. I will briefly state the following facts. Sister Temple has been

very sick, more dangerously sick than at any time before. Her friends and others had but very little, if any hope of her recovery. She had been failing for six weeks; and on the 17th inst. she was taken with great pain in her stomach and bowels, which medicine could not relieve.—On Tuesday evening following, she was taken suddenly very weak and nearly helpless, and from this time to Friday she was dangerously sick, and under the direction of a physician, who said she was attacked with the inflammation of the stomach and bowels, and that her liver was affected, and some other things which affected her heart, which made her case almost hopeless.

We did not know of her sickness until Thursday. And on Friday, myself and companion went into the city [Boston] to see her. We found her in an exceedingly weak, distressing and sinking state, and her body very sore and full of pain. She had frequent swooning turns, which had the appearance to me, like one dying. She afterwards revived a little, but was unable to converse. I told her that I felt that the sickness was for the glory of God, and that there was an injunction for her to obey, [James v, 14,] and a promise for her if she would comply. She assented, and said, "When Bro. Emmons comes in (whom we expected would soon call) I will comply." Bro. Emmons soon came in, and sister Temple's brother, who is an unbeliever, was requested to leave the room. I then read James v, 14, 15, and John xv, 7, "If ye abide in me, and my *word* [the whole law of God] *abide* in you, ye shall ask what ye will, and shall be done unto you." After making a few remarks upon this verse, Sister Temple said, "I feel clear in claiming this promise, and that the law of God does *abide* in me." We three, Bro. Emmons, myself and companion, then committed sister Temple's case unto the Lord to direct; then my companion "anointed her with oil in the name of the Lord." Sister Temple asked her to apply the oil to that part of the body where the greatest pain was; and while doing this, Sister Temple said, "I feel that I am healed." She immediately called for her clothes, and dressed herself, got up from the bed, and walked the room, praising God, and saying, "I am a wonder to myself—I feel perfectly well and strong, and have no pain, nor soreness in my body." We all then united in giving thanks unto God for his great mercy; and for the wonderful manifestation of his power in healing. Sister Temple tried to remain bowed down with us, but she said she could not; she must walk the room, and praise God. I called to see her yesterday, (Tuesday, 26th inst.) and she remains well; says she is healed soul and body, and has to walk the room and sing and praise God. Praise the Lord.

OTIS NICHOLS.

Dorchester, Mass. March 24, 1850.

THE STATE OF THE CAUSE.

The present state of the cause in this part of the state is cheering. Our last conference, held April 20 and 21, was one of the best I ever attended. The brethren all seemed to be very firm on the truth. It was a melting, weeping, refreshing season to us all. For the first time, our beloved brethren, Tanner, Miller and Hyatt met with us, they are firm on all the present truth. May the Lord bless them abundantly.

We have recently visited the precious band in Camden, who have lately embraced the Sabbath, &c. They have been scattered and torn by spiritualism, and other errors; but God is uniting and healing them, and making them valiant for his truth. When I see what God has done for them, within a few weeks, through his truth, my mind is led out after other honest souls, who are burried up with error.

Gospel order is being restored by the church in this vicinity, and all are feeling that they have a part to act in the great and glorious cause of truth. This course has a tendency to produce a strong union among brethren, and is owned and blessed of Heaven. It is hoped that all our brethren will feel the importance of New Testament order in the church, and that they will unitedly act their part in carrying forward the precious cause.

We now expect to leave this state in a few days, to spend some weeks visiting the dear brethren in the east; therefore the brethren may not expect to receive the "Present Truth," for a short time, at least. There is on hand all the back numbers. and a large supply of hymn books; also my review of J. Marsh in pamphlet form, of 36 pages, the "third angel's Message," 16 pages, "Brother Miller's dream with notes," 16 pages, and the article in this number on the Sanctuary, 2300 days and the shut door, 16 pages. The above can be had without money or price by addressing (post paid) Otis Nichols, Dorchester, Mass. or Elias Goodwin, Oswego, N. Y.

All who are interested are invited to help sustain the cause of truth.

ELI CURTIS.—It is well known by many of the brethren, that Eli Curtis has published many of my visions. He has pursued such an inconsistent course for some time past; and his influence on the cause of truth is such at this time that I feel it my duty to say to the brethren that I have no faith in his course; and that he has published my visions contrary to my wishes, even after I had requested him not to publish them.

E. G. WHITE.

Errors in No. 9—Page 68, second col. fifteenth line from the top, for "Did John see the ark of the ten commandments in heaven? Yes, so he testifies;" read Did John say that the ark of the ten commandments "were seen" in heaven? Yes, this was his testimony.

Page 67, second col. 18th line from bottom, read owned for owed."

The same errors will be seen in the tract "The Third Angel's Message," page 10, eleven lines from the bottom, and page 13, fourteen lines from the top.

THE PRESENT TRUTH

Vol. I. PARIS, ME., NOVEMBER, 1850. No. 11.

JAMES WHITE, PUBLISHER. } "The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv. 14. { G. L. MELLEN & CO., PRINTERS.

THE BETTER LAND.

1 We have heard from the bright, the holy land,
We have heard, and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.
They tell us the pilgrims have a dwelling there—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs.

2 They say green fields are waving there,
That never a blight shall know;
And the deserts wild are blooming fair,
And the roses of Sharon grow.
There are lovely birds in the bowers green—
Their songs are blithe and sweet;
And their warblings gushing ever new,
The angels' harpings greet.

3 We have heard of the palms, the robes, the crowns,
And the silvery band in white;
Of the city fair, with pearly gates,
All radient with light,
We have heard of the angels there, and saints,
With their harps of gold, how they sing;
Of the mount, with the fruitful tree of life
Of the leaves that healing bring.

4 The King of that country, he is fair,
He's the joy and the light of the place!
In his beauty we shall behold him there,
And bask in his smiling face.
We'll be there, we'll be there, in a little while,
We'll join the pure and the blest;
We'll have the palm, the robe, the crown,
And forever be at rest.

MISUSE OF THE TERM "SABBATH."

It is quite common, in these days, to hear the term *Sabbath* used to designate the first day of the week or Sunday. But such a use of the term is not only unscriptural, but calculated to mislead the people. Thro'out the Bible, there is but one sacred day of weekly occurrence called the Sabbath, and that is the seventh or last day of the week. When, therefore, men talk about a *Christian* Sabbath, and a *Jewish* Sabbath—a *first-day* Sabbath, and a *seventh-day* Sabbath—that so they may slily fix the term Sabbath upon the first day, and then persuade people that all those texts of Scripture which speak of the Sabbath day are meant of the first day, they pursue a course which is unauthorized, and deserve to be sharply rebuked. There are circumstances, however, which many persons seem to regard as justifying the common practice of calling the first day by the name *Sabbath*. Let us examind some of them.

1. It is said that the term *Sabbath* siguifies *rest;* therefore the first day, being commonly observed as a day of rest, may properly be called the Sabbath. In reply to this, it may be said, that when by custom and common consent, any term is used to express a particular place or thing, it then becomes a proper name for that thing, and signifies only that thing to which it is applied. For instance, a *tabernacle* means a place of worship. Yet, in New York, where this name is used to express a particular and well-known place of worship, it would be absurd and false to say you were at the *Tabernacle*, and mean the Church of the Messiah. So with the term Sabbath; although the word strictly means *rest*, yet after the Scriptures throughout the Old and New Testaments have used this term to express a particular rest, which occurred on the seventh day, it would be foolish and deceptive to speak of the Sabbath and mean the first day of the week. It may be farther said, that if this argument be good for calling the first day the Sabbath, and if the fact of its being a *rest*-day makes it the Sabbath, then may the Mahammedans properly call the *sixth* day the Sabbath, and the fact that they rest upon that day makes it the Sabbath.—Yes, and those Mexican Indians, whom Cortes found keeping the *fourth* day, may properly call that day the Sabbath, and directly it is made such. Even those people in Guinea, whom Purchase describes as having a *rest*-day, but which, he says, "they observe not upon our Sunday, nor upon the Jews' Sabbath day, but hold it upon Tuesday, the *second* working day of the week," may properly call that day the Sabbath, and straightway it becomes such. Are the observers of the first day ready to rest upon such ground for calling that day the Sabbath, or to continue to call it Sabbath when there is no better ground? We hope not. And we feel bound, as those who respect the Bible, and dare not charge the Author of that Book with folly in calling the seventh day only the Sabbath, to protest against such abuse of the language of Scripture.

2. The second reason frequently urged, is, that the first day *comes in the room* of the seventh day, and may therefore properly be called the Sabbath. Aside from the fact that the Scriptures say *not a word* about a substitution of the one day for the other, it may be said in reply, that if the argument be good, then the Lord's Supper may be called the *Passover*, and King Solomon may be called King *David*.

3. A third reason alleged for calling the first day the Sabbath, is, because it has long been the practice of Christians to call it so. In answering this assertion, it may be worth while to inquire what has been the practice of Christians in this matter. Few will deny, that wherever, in the New Testament, the word Sabbath refers to a weekly religious day, it is the seventh day. When the *first* day of the week is spoken of, it is under its appropriate title. For nearly the whole of the first century, then, we have the testimony of Scripture that the name *Sabbath* belonged exclusively to the seventh day. During the succeeding four hundred years, there were large numbers, both in the Eastern church, about Constantinople, and in the Western church, about Rome, who kept the Sabbath. And when ecclesiastical councils, in the fourth and fifth centuries, began to enact laws against them, they condemned Sabbath-keeping altogether. From this it is apparent, that the idea of calling the first day the Sabbath had *not then* entered their minds. What day was meant when the term Sabbath was used for five hundred years later still, the learned Dr. Peter Heylyn has told us in the following words:—"Wherever, for a thousand years and upwards, we meet with *Sabbatum*, in any writer, of what name soever, it must he understood of no day but *Saturday*." Indeed, if we search all the books which have

been written on this and kindred subjects up to the time of the Reformation, we shall not find that the first day was to any considerable extent regarded as the Sabbath or called by that name. Dr. Richard Whately, Archbishop of Dublin, in a late work on the subject of the Sabbath, says, "in fact, the notion against which I am contending, [viz. that the fourth commandment binds Christians to hallow the first day of the week, and that it may properly be called the Sabbath,] seems, as far as I can recollect, to have originated with the Puritans, not more than 200 years ago, and to have been for a considerable time confined to them, though it was subsequently adopted by some members of our church."

So far is it from being true, then, that the first day has been universally called the Sabbath among Christians, that even now, by the best authorities upon such subjects, it is not called Sabbath at all. The Records of England up to the present time invariably call the *seventh* day the Sabbath In the Journals of the House of Lords, whatever is entered as having been done on the seventh day, or Saturday, is under the date, *Die Sabbati*, upon the Sabbath day. The same is true of the House of Commons. The Rules and Records of the King's Bench, and the Latin Records in the Court of Exchequer and in Chancery, do likewise call the seventh day the Sabbath. These things may be known by any who will take the trouble to examine; and they show how groundless and erroneous is the supposition to which we are replying. Indeed, in many languages the seventh day is called by a name which indicates its sabbatic character. In Low Dutch it is callek *rust-dagh*, the day of rest. In English, French, Italian, Spanish, Pourtuguese, Latin, Greek and Hebrew, it has its right name, *the Sabbath*, the day of rest.

Now let us look at some of the *cousequences* of calling the first day by the name of the Sabbath. It has given occasion for Papists to charge Protestants with neglecting the Scriptures to follow their traditions. The Papists claim, that the change of the Sabbath is the work of their own church, and that the Scriptures no where warrant the keeping of the first day, much less the calling it by the name of the Sabbath. Who will deny this latter position? Again, it has led some earnest and pious men to charge the teachers of religion with "befooling and misleading the people." Proof of this may be found to any extent in books written on the subject in the seventeenth century. The charge is there distinctly and frequently made, of designedly using deceptive arguments.

We will not undertake to say, that those who are accustomed to speak in a manuer so likely to deceive, design to do that. But we will say, that such would be the natural effect of their language. It would leave upon the minds of many an impression, that they were not only bound to pay peculiar respect to the first day of the week, but that the fourth commandment required of them such respect. For a religious teacher knowingly to make this impression, is to be guilty of directly fostering error. Nay, more; if he should call the first day the Sabbath, and refer to the fourth commandment as inculcating the duty of observing that day; or should, without direct reference to that law, express himself in such a way as to leave his hearers to suppose that it required the observance of the first day, be would be wanting in faithfulness to the truth, and exposed to the denunciation of those who add to or take from it.

No doubt many will think, that at a time when the prevailing tendency is to disregard all sacred seasons, it were better not to say these things, but to leave men under an impression that the law of God requires the observance of the first day of the week, and sanctions calling that day the Sabbath. But this prevailing disregard of the day of rest, is an important reason for urging an examination of the foundation upon which the Sabbath rests. Common prudence, to say nothing of Christian sincerity, would require us, in such circumstances, to place the duty upon its true ground. If it will not stand there, it will stand no where. It is a dangerous experiment to encourage or connive at misconceptions in a point like this. And even if we felt assured that it would be right, we are fully convinced that it would be inexpedient. It is exceedingly dangerous to acknowledge an unsound principle, although it may promise to conduct us to desirable results, or, at the worst, to produce no bad effects. It ought to be remembered, that it was in apparently trivial and harmless points, that those false principles were allowed which have infused their poison into the Romish and other apostate churches—a poison which, commencing with the extremities, has worked its way rapidly towards the vitals, and diffused its effects through the whole system. It is not, then, a matter of small moment. The most important and disasterous consequences may result from baptizing a day of human invention with a name which the Scriptures apply exclusively to one appointed of God.—[*Sabbath Tract No.* 12.

Sabbath Controversy.

THE TRUE ISSUE.

One of the greatest difficulties which we who observe the seventh day have ever found in the Sabbath controversy, is to make our opponents understand what is the real question at issue. So long have their thoughts, feelings and habits, been moulded under one particular view of the subject, that it seems almost a miracle if one is found who can disregard all foreign matter, and look at the precise points in debate long enough to come to any certain and intelligent conclusion about it. But it is evident, that if an opponent is suffered to raise false issues, or to be continually striking off into the discussion of some point which does not affect the final question, we may prolong the controversy *ad infinitum*.

Let us then endeavor to state distinctly what is, and what is not, the issue between us and the observers of the first day of the week.

1. The issue is not whether the first day of the week was observed at a very early period by Christians. We admit that it was. We admit that its observance may be traced up to very near the borders of the apostolic age. What more can a generous, conscientious opponent, who scorns any other aid than what the truth will give him, ask? He knows in his own soul that this is the very utmost that can be produced frem any of his histories. Let him ransack his old musty volumes all the way backward, till he fancies he can almost talk to the "beloved disciple" face to face, and what more can he find? Verily nothing.

But when you have got this admission from us, then we have another question to ask. *How*—don't dodge the question—HOW was the day observed by the early Christians? We admit the observance of it; but that is not the issue. The issue respects the *manner* of observing it. You, if you are consistent, will say that the early Christians observed it not only by public worship, but by *abstaining from labor*. We, on the other hand, deny that they abstained from labor. We admit that they held public worship; but—we repeat it—*we deny that they abstained from labor*. We deny that they regarded it as a *Sabbath*, "resting according to the commandment." Now with the issue thus fairly stated, we put the laboring oar into your hands, and challenge you to prove your position. Bring proof, if

you can, that the early Christians regarded the first day of the week as any thing else than a *religious festival;* between which and a *Sabbath* there is a very important difference, the latter requiring abstinence from labor, the former merely requiring public worship in honor of the event commemorated, and allowing the remainder of the day to be spent in labor or amusement.

2. When it is once settled, that in a very early period of the church the first day was observed as a festival; when our opponents have fairly jaded themselves to a "weariness of the flesh," in their "much study" of the old fathers to find proof of it;—though we never called it in question;—then the issue is, whether this festival was *ordained* by *Christ?*—whether the New Testament furnishes *inspired example* of such festival? Our opponents affirm; we deny. We maintain that in every passage of the New Testament, where the first day of the week is mentioned, the context furnishes a sufficient reason why it is mentioned, without the least necessity of supposing it to have been a festival season. No exception can be made to this, unless in regard to 1 Cor. 16: 2. The reason why the Apostle in this place specifies the first, rather than any other day of the week, does not so clearly appear from the context; but the peculiar phraseology employed, "let each one of you lay by him," [himself,] is against the idea of any public meeting; and if no public meeting, of course no festival season. As every allusion to the first day of the week is sufficiently explained by other circumstances noticed in the context, the *inferential* proof of its festival character is thereby destroyed. As for *clear, positive* proof of it, such as express precept or command, no person of modesty pretends it. Still less is there any proof of its *Sabbatic* character.

3. Another point whereln we are necessarily at issue with great numbers of Christians, is whether the *inititution* of the Sabbath is separable from the particular day to be observed. They affirm; we deny. We maintain that God's blessing and sanctifying a particular day is the very thing in which the institution consists. To render this plain matter yet more plain, we invite close attention to the wording of the fourth commandment; premising, however, that the word Sabbath is not *translated* from a Hebrew word, bnt is the Hebrew word itself anglicized, just as baptisim is an anglicized Greek word. The proper translation of the word is *Rest.*—Now let the word Rest be substituted for Sabbath, and how elear it becomes—

"*Remember the Rest day to keep it holy.*" [Surely some particnlar day is denoted; for it is THE Rest day, not A Rest day.] *Six days shalt thou labor, and do all thy work; but the seventh day is the Rest of the Lord thy God.* [Is it any where historically recorded as a fact that God rested on THE seventh day? It is. Gen. 2: 2. 'On the seventh day God rested from all his work which he had made.' Who does not see that that day on which God rested, was the *last* of the seven which constituted the first week of time?] *In it*—[in WHAT? why, in the seventh day, the last day of the week; for the pronoun *it* can have no other antecedent] —*thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.* [WHY must no work be done on that particnlar day, the seventh or last day of the week! The reason follows.] *For in six days the Lord made heaven and earth, the sea and all that in them is, and* RESTED *on the seventh day,* [as the record in Gen. 2: 2 proves. See also Heb. 4: 4.] *Wherefore the Lord blessed the Rest day and sanctified it.*"

The conclusion is irresistable, that the Rest day spoken of is the particular day on which God rested from his work, which, as before shown, was the last day of the week. That very day, and no other, God blessed and sanctified. The only reason assigned *why* he sanctified it, is "because that in it he had rested from all his work which God created and made." Gen. 2: 3. The Rest day, then, which we are required to observe, is "the Rest of the Lord thy God:" which does not mean the rest which the Lord thy God has appointed, though it is true that he has appointed it; nor does it mean a rest which becomes the Lord's by reason of our appropriating it to him; but "the rest of the Lord thy God" means THE REST WHICH THE LORD THY GOD OBSERVED.

Now from all this we think it must be evident, that whoever observes any other Rest day than the seventh day of the week, does not observe the Rest—Sabbath—"of the Lord thy God." He may, it is true, appropriate it to the Lord his God, and in that sense call it the Lord's; but it can by no means be called "the Rest of the Lord thy God" in the sense of that expression in the fonrth commandment. Hence, irresistable is our conviction, that he does not obey the commandment.—O brother Christian, why will you persist in maintaining that your Sunday kseping is an act of obedience to the law of the Sabbath?—[*Sabbath Tract No.* 8.

THE FOURTH COMMANDMENT.

FALSE EXPOSITION AND ITS CONSEQUENCES.

THE Fonrth Commandment has been variously expounded by its professed friends. Among these expositions, none has been more injurious than that which represents it as requiring the observauce, uot of *the* Sabbath, and *the* seveuth day, but of *a* Sabbath, and *a* seventh day—not of a certain well-known time, but of an uncertain and varying time. Yet this is the exposition of it which is given both by commentators and writers on the subject of the Sabbath. It will be found, however, that this view is generally presented in order to prepare the way to introduce the first day of the week, under the specious name of Lord's Day, into the place of the Sabbath. Thus some are made to think, that the name Sabbath may as well be applied to the first day of the week as to the seventh. Bnt to such an exposition there are several serious objections:—

1. It is a perversion of the original text itself. In every place where the weekly Sabbath and the seventh day are spoken of, the Hebrew article is uniformly used. This article is often nsed like onr demonstrative *this*—bnt more commonly like our definite article *the*—never as our indefinite article *a* or *an;* and *Gesenius*, in answer to the question whether it may be used *indefinitely*, says, "The definite article cannot rightly be said to stand indefinitely." To this opinion agree all our translators, both ancient and modern, who have rendered the terms, both in the fourth commandment and all other places of the Scriptnre, by *the* Sabbath and *the* seventh day.

2. It makes the Fourth Commandment to be indefinite and absurd. If that commandment only requires the observance of *a* Sabbath or *rest*, and that on *a* seventh day, then one man might keep the seventh day, another the third day, and another the fifth day, yet all obey the commandment. What confusion would thus result from carrying out this exposition to its legitimate resnlts!—But God's commandment is not yea and nay after this manner. It says, "*the* seventh day is *the* Sabbath of the Lord thy God." That man will not be held guiltless who misinterprets and misrepresents it, for however pions a purpose he may do so.

3. It is contrary to the teachings of the very men who give this exception; for they affirm, that the fourth

commandment required the keeping of *the* seventh day until Christ came. Now, if the Jews before Christ, were bound to keep a certain and definite day, and that *the* seventh day, then the commandment required a certain and definite day, and that *the* seventh day.

From these considerations it is evident, that those who represent the fourth commandment as requiring observance of only *a* Sabbath, and that upon *some one* day of the seven indefinitely, are guilty of a false exposition of the commandment, and of handling the word of God deceitfully. They make a plain passage of Scripture to signify one thing for some thousands of years, and then ever afterwards to signify another thing.—Thus do they make void the commandment of God, that they may keep their own traditions.

Now let us turn to a consideration of some of the *consequences* of this kind of exposition. Among these we will mention only three.

1. It overturns all certainty in explaining the Scriptures. If a man, in translating from a Latin or Greek author, should pervert his author's meaning in this manner, by using words in a different sense from that in which they were intended, he would be cast out and despised. But yet when a preacher represents the term *the Sabbath* as meauiug simply *a rest*, that so he may call the first day of the week *a rest*, and therefore *the Sabbath*, he deals worse with the Scriptures than the translator just mentioned does with his profane author. Instead, however, of being cast out and despised, his speculations are allowed to go for truth. Thus unbelievers are encouraged in their infidelity; and occasion is given for them to say, that the Bible is interpreted by its friends to mean just what they please to have it. It is dangerous for men to use their wits thus to blind the eyes of their fellows.

2. It abolishes the Lord's Sabbath, and makes the Fourth Commandment to be a mere cipher. First, it abolishes the Lord's Sabbath, because it teaches that the observance of the seventh day, on which God rested, and which he introduced into the commandment as one with the Sabbath, is not at all binding, but the day may be spent in any kind of labor. Is not this to abolish *the Lord's* Sabbath? Second, it makes the fourth commandment a cipher, because it takes away the *time*, which is the seventh day, and the *event commemorated*, which is God's resting from his creative work. Now read the commandment, as these expounders would have it, bereft of the *time* and the *event commemorated*. It then commands only *a rest*, without any precept or example as to its length or frequency. One person, therefore, may rest one hour in each day; another one day in a month; and a third one month in a year; and each may call this keeping the Sabbath. Does not this make the fourth commandment a mere cipher.

2. It abuses God's Word, and misleads his people. It abuses his word by representing that the Word teaches what it does not teach, and that it fails to teach what it attempts to teach. It misleads his people, on one side, by pressing the fourth commandment to sustain the first day of the week, which it says nothing about, thus laying a yoke upon the people, requiring them to observe a day, in regard to which they will finally be asked, Who hath required this at your hands? On the other side, it misleads the people, by encouraging them to neglect a day which God hath sanctified, and commanded them to keep holy.

Such are some of the consequences of this false exposition of the fourth commandment. They affect both the sabbatic institution itself, and those whose duty it is to remember it. It is true that the persons who countenance such expositions are called very zealous and godly men; but this, instead of bettering the case, makes it worse. If they were enemies to the commandment, such things might be expected, and would be comparitively unimportant; but that the wound should be inflicted by its own friends, aggravates the evil. There is occasion to tremble for such religious teachers, who profess great interest in the Sabbath, but who yet refuse to hear the truth in regard to it. Some such there are, who, if the truth be presented to them, instead of inquiring if these things are so, imitate the Jews of old who, when they were cut to the heart, gnashed on their reprover with their teeth; and when they could endure it no longer, "stopped their ears, and ran upon him with one accord." Such would do well to inquire if they are not in this thing teaching error for truth, and their own traditions for the commandments of God.—[*Sabbath Tract No.* 9.

[Letter from Bro. Rhodes.]

DEAR BRO. WHITE,—By the help and blessing of the holy Lord God, whom my soul loveth, I continue till the present time holding fast the holy doctrine of Christ, taught us by the Holy Ghost, through God's written word, during our past experience, while looking for the personal appearance of our blessed Saviour, Jesus Christ. While searching the "rich word of the Lord, I often exclaim, O the depth of the riches both of the wisdom and knowledge of God." And while contemplating the fulness there is in the Scriptures of truth, showing the chronology of the third angel's message, and proving so clearly the correctness of our position, my heart melts with gratitude to God for his goodness, and mercy in calling me to see, and understand his saving truth. Oh! what floods of light continue to shine upon my ravished vision, unfolding to my mind new fields of meditation, sweet as Heaven. I know that I see with more clearness than ever before, the restoration of the present Church to the position occupied by the woman clothed with the sun, &c., Rev. xii, 1, before our Lord shall come; for Christ hath said, "Elias shall first come, and restore all things." Thanks be to God for truth that binds all opposition, and makes the child of God so free.

I do not remember where I was when I wrote to you last, and will begin the history of my journey, and labors in Wisconsin. I found Bro. Holcomb and his wife holding fast to their past experience, as far as the tenth day of the seventh month, '44; but had imbibed much of the spirit of the world. After hearing a little on the third angel's message they both confessed the truth. Their eldest daughter, living near them, with another neighboring woman, is with them, strong in the faith. Their children, (four in number,) from ten to sixteen years of age, seemed to be deeply affected with the truth. The night, or a few nights before I arrived at Bro. Holcomb's, the good Lord sent his Angel, in answer to prayer, and warned one of the family, in a dream, of my coming. Let us thank the Lord for dreams.

I went to the meeting where I expected to find N. A. Hitchcock, and found that he had moved far west, and no one knew where he lived. I had a more severe battle to pass through, than at the North Plains, *Mich.* [See Review No. 3.] The blessed Lord palsied the influence of six or seven preachers, and stood by poor unworthy me, in power, and took a few from the mouth of the lion, and planted them on the commandments of God, and will, if they continue, give them the faith of Jesus, &c. I baptized three the morning that I left. Higgins from Maine was at the meeting, with more animal magnetism than I have seen in any one since the seventh month, '44. The truth is mighty in binding these foul "Spirits of Devils." I know that these spirits will soon be subject to the Saints of God. I re-

turned rejoicing towards Wisconsin. Had a communion with Bro. Holcomb's family, baptized four of his children, left them by Lake Pleasant weeping and rejoicing, while I started in haste to meet the Stage for Millwaukie Arrived in Jackson, Mich., by Railroad, stopped with the Brethren over the Sabbath, broke bread, washed the Saints feet, got abundantly blessed. Left the band in Jackson in as good a place as any band I have seen in all my travels. May the Lord keep them unto his coming. I felt that I must see Bro. Case again before I left for the East. I went to North Plains, found him in the present truth, and more than a match for all his enemies. His eldest child fourteen years of age, was buried in baptism. Her face did truly shine, while her heart and mouth praised the Lord. Salvation is sweet, thank Heaven, Amen.—Bro. Case left with me for Bro. Guilford's, found them in an awfully dark place. The eldest one confessed all the truth, several others came into the Sabbath, I think our labor will not be lost in that place; for the Lord wanted me to go there. Bro. Case came with me to Detroit, and then returned with horse and wagon to Jackson. Spent last Sabbath, probably there. I think he will go in search of the scattered sheep, for the Lord is showing him his light and truth very fast. I pray God to make him mighty in the truth. I want to see you very much, God bless you, Amen.

S. W. RHODES.

Greece, N. Y. Oct. 14, 1850.

[Letter from Bro. Bowles.]

DEAR BRO. WHITE,—I embrace the present moment to address you a few words. I left Bro. Rhodes the 9th inst., 160 miles west of here, (at Laport, Indiana.) The particulars of our route, no doubt, he will give you. Suffice it for me to say that I think Bro. Rhodes has been the means in the hands of God of raising up three in the West that will be able to give the message, and that will give it, viz. Brn. Case, Kemp, and Catlin. Several were brought in on our way. I left Bro. Rhodes at Bro. Catlin's, with a good prospect that others would embrace the truth. From there he goes to Illinois and Wisconsin. I think that he will be back here in about two or three weeks. The Brn. here are trying to do the best they can. We like the "Review." Bro. Edson's call to the Laodicians, I think is in the right place. Yours in the blessed hope.

J. C. BOWLES.

Jackson, Mich., Sept. 17, 1850.

[Letter from Bro. Case.]

DEAR BRO. WHITE,—For the first time I sit down to write to you a few words. My mind is full. O, how shall I be thankful enough to the Lord that he put it into the heart of Bro. Rhodes to come to this dark part of the world, to give us the light on the commandments of God, and the faith of Jesus. This truth ravishes my soul. Truly it is the light that "shineth more and more unto the perfect day." Glory to God! the path is plain and glorious.

While Bro. Rhodes was showing me the third angel's message, the light in relation to the two horned beast, Rev. xiii, 11, came to my mind all at once, and to me the thing is clear that the two horned beast is the power of Church and State. It is an "image" of the Papal Beast to whom the dragon gave "his power, and his seat, and great authority." The Papal Beast was church and state united. An image must be like the thing imitated; therefore, the image-beast is composed of church and state united—Protestant churches and Republicanism. The word of the Lord is plain.

I have been in a dark region a long time, and no one to give me spiritual food since 1844. I have read the "Harbinger" and "Herald," and have seen their hatred towards each other, and none of the blessed spirit of Jesus seemed to be there. I did not know what to do or where to turn for to get the light that I wanted. I took up the "Harbinger" and "Herald" to get light, and found none; but frequent calls for money, read a little in them, and laid them down not at all satisfied, and wondered what was the matter. "The blind" were leading the blind, and if Bro. Rhodes had not come to see me, I think that I should have fallen into the "ditch." O, praise the Lord for the light.

There are those with whom I have formed an acquaintance, in the State of New York, whom I have buried in baptism, beneath the yielding waves of the different waters there, that I should like to see rejoicing in the present truth, and know that they were keeping the commandments of God, and the faith of Jesus. And could I see them, I believe they would receive the word and be sealed of the Lord, and help compose the army of the Lord, [Joel ii, 11,] before whom he will utter his voice in the day of the Lord. I feel the truth in my soul, like fire shut up in my bones. I want to proclaim the third angel's message; but I have not the means, or I would soon be out, trying to pull souls out of the fire. O, that the way may open before me.

The excitement that the truth has produced here is not small. Those who call themselves brethren have turned their influence against me, and are trying to injure me all they can, and keep the brethren from hearing the truth. We read of such characters in the LAST DAYS. "As Jannes and Jambres withstood Moses, so do these also resist the truth," &c. But thank God, "their folly shall be made manifest." If the way opens I want to go into the field once more, to get some precious "jewels" for the "second casket."

Yours in hope.

H. S. CASE.

North Plains, Mich., Sept. 15, 1850

[Letter From Bro. Holt.]

OSWEGO, N. Y., Oct. 21, 1850.

DEAR BRO. WHITE.—Since I returned from Canada I have visited the brethren in Camden, and found most of them strong in the faith. Seven were baptized. I then went to St. Lawrence County, and found a few that manifested a desire for the truth. * * * On my return, I visited the brethren in Copenhagen and Lorain. I found them steadfast in the truth, but in need of strength.

I then went to Oswego, and met with the brethren on the Sabbath. The Lord poured out his Spirit, and we had a time of refreshing; fourteen were baptised. I then went to Bro. Chapin's and other places in that vicinity. Some confessed the truth. One week yesterday I met with Dear Bro. Rhodes four miles from Rochester. I called to see Bro. and Sister Rood in Ontario, who have lately come into the truth, and some others that there is hope of.

We met in conference the 18th, at Bro. Stoor's. The spirit and power of God was poured out in the meeting from the commencement to its close. The Spirit of the Lord seemed to take the entire lead of the meeting; thirty-three were baptized. I rejoice to see the people of God rising in Western New York. I feel like going night and day to bear the glorious message. It grows better and better. Glory to God. My love to yourself, wife and all the saints.

GEO. W. HOLT.

Bro. Rhodes writes from Oswego, Oct. 21,—"I feel strong in the strength of the living word of God. We have had a meeting similar to the one you wrote of at Topsham, Me. The brethren at Oswego and Sterling were free.

You have my heart and prayers in publishing a paper I know that a paper is needed very much. I start this P. M. for Volney, Schroeple, Bro. Miller's, Fayetteville, Brookfield and Camden.

Pray for unworthy me. I ask it with tears. O, how I love you. Love and fellowship in the Holy Ghost to all in Christ" S. W. RHODES.

DEAR BRETHREN AND SISTERS—I wish to give you a short sketch of what the Lord has recently shown to me in vision. I was shown the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. I saw that the message "sell that ye have and give alms" had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. I saw that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the "loaves and fishes." Such had much better been at home laboring with their hands, "the thing that is good," to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James v, 14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have not faith, when we pray for the sick among us.

Then I was pointed back to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. I saw that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

Then I was shown that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the execution of the judgment. This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years, Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and THEN the very men that "pierced him," being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, "Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world." We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them This was the EXECUTION OF THE JUDGMENT The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

☞ I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work.

I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "DAILY," that the word "SACRIFICE" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "DAILY;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

The Lord showed me that TIME had not been a test since 1844, and that time will never again be a test.

Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be witheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past. E. G. WHITE.

SWINE'S FLESH.

Some of our good brethren are troubled in regard to eating swine's flesh, and a very few abstain from it, thinking that the Bible forbids its use. We do not object to abstinence from the use of swine's flesh, if it is done on the right grounds. We think that too free and abundant use of it, and other animal food, of which many, and even some of our brethren in the present truth are not guiltless, is a sin; for it clogs and stupifies the mind, and in many cases impairs the constitution; but we do not, by any means, believe that the Bible teaches that its proper use, in the gospel dispensation, is sinful. But we do object to a misapplication of the holy scriptures in sustaining a position which will only distract the flock of God, and lead the minds of the brethren from the importance of the present work of God among the remnant. Error, however small it may appear, darkens and fetters the soul, and if persisted in will lead to gross darkness, and great errors, and sooner or later its fatal results will appear.

The principal texts that are quoted to prove that the Gentile church is forbidden to eat swine's flesh are Isa. lxv, 4; lxvi, 17. Now we do really think that these texts fall far short of affording sufficient proof on this point. In fact, we must believe they have no direct bearing on this time. The burning of "incense upon altars of brick," remaining "among the graves," lodging "in the monuments," and sacrificing "in gardens" are rebuked in connection with eating "swine's flesh." Now, if one applies literally to our day, then, certainly all do; but we think that no one will undertake a literal application of the whole of Isa. lxv, 4; lxvi, 17, to this time. This is one reason why we think that these texts have no literal bearing on this time.

The first verse of Isa. lxv, is evidently the call of the Gentiles. The three following verses show the rebellion and idolatry of the Jews. It was a sin for them to eat swine's flesh. The fifth verse shows their blindness, self-righteousness and hypocricy. "Which say, Stand by thyself, come not near to me; for I am holier than thou." The Jews boasted of their zeal in the law, rebuked the Son of God, and falsely charged him with its violation, and finally crucified him.

But as we may not all see just alike as to what the Prophet teaches on this subject, let us come to the New Testament. And what do we find? Certainly, if eating swine's flesh is a sin in the sight of Heaven, in this dispensation, the New Testament has in some way taught us the fact. But we find that the New Testament does not, directly nor indirectly, teach any such thing.

Our opponents say that the Sabbath is not taught and enforced in the New Testament; but it is a false assertion; for the followers of Jesus rested on the Sabbath according to the COMMANDMENT, after the crucifixion. St. Paul preached every Sabbath day, not only in the synagogues, but by the water side, and what is more than all, and which is proof positive that the Sabbath is taught and enforced in the New Testament, is, that the law of God, and the commandments of God, which embraces the Sabbath, and which means nothing more nor less than the ten commandments, are, by Jesus and his apostles shown to be immutable, and are made a test of christian fellowship and of eternal salvation.

But the New Testament so far from teaching that the use of swine's flesh is wrong, that it affords good testimony that it is not forbidden. First, take the case of the Apostle Peter, when God was about to send him to preach to the Gentiles. His Jewish views and feelings in relation to common and unclean beasts that did not part the hoof and chew the cud, see Lev. xi. must first be removed before he could see that God was no respecter of persons, and that there was salvation for the Gentiles. "About the sixth hour," (noon,) "Peter went upon the housetop to pray." "He became very hungry, and would have eaten;" and in this state "fell into a trance." The opening heavens discovered to him "a certain vessel" descending, in which "were ALL MANNER of four-footed beast." &c. Certainly, swine were there. The sudden appearance of these beasts no doubt aroused Peter's Jewish feelings and prejudices for he considered many of them "UNCLEAN." At this point "there came a voice to him, Rise, Peter, kill and eat." But Peter said, "Not so, Lord; for I have never eaten anything that is common or UNCLEAN." This vision, and the connected circumstances, rid the Apostle of his exclusive feelings, and opened the way for him to preach to, and eat with the Gentiles.

Now look at some of the trials of the apostolic church, on the subject of eating with the Gentiles, and some other points of the law of Moses, and the final decision of the conference of apostles and elders assembled at Jerusalem. See Acts, chap. xv. Judaizing teachers taught the churches that they, in order to be saved must keep the law of Moses. This at once caused divisions among them, and called forth the following from the Apostle Paul. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, JUDGE him that eateth." See Rom. xiv, 1—6. "Let no man therefore JUDGE you in meat, &c." See Col. ii, 14—17. The Gentile converts used swine's flesh, and other meats which were "abomination" to the Jews, while the converts from the Jewish church were inclined to still follow the law of Moses in these things, and were JUDGING the Gentile converts, and binding on them burdens which the gospel did not require.

A conference was convened at Jerusalem to settle the question. Now read their decision, which they wrote to the brethren which were "of the Gentiles in Antioch, Syria and Cilicia."

"For it seemed good to the Holy Ghost, and to us, to

us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication: from which if ye keep yourselves, ye shall do well. Fare ye well. Acts xv, 28, 29.

Mark this: Their whole christian duty was not embraced in the "letters" which they sent to the Gentile churches, as some would make us believe, in order to do away with God's Holy Sabbath, no, certainly not; but those points of dispute were embraced which were dividing the flock of God.

Some of our good brethren have added "swine's flesh" to the catalogue of things forbidden by the Holy Ghost, and the apostles and elders assembled at Jerusalem. But we feel called upon to protest against such a course, as being contrary to the plain teaching of the holy scriptures. Shall we lay a greater "burden" on the disciples than seemed good to the Holy Ghost, and the holy apostles of our Lord Jesus Christ? God forbid. Their decision, being right, settled the question with them, and was a cause of rejoicing among the churches, and it should forever settle the question with us.

Some may be interested in learning the origin of the Hymn on the first page of this number. In the spring of 1845, the author of the vision, published in this paper, was very sick, nigh unto death. The elders of the church were finally called, and the directions of the apostle [James v, 14, 15,] were strictly followed. God heard, answered and healed the sick. The Holy Spirit filled the room, and she had a vision of the "city," "life's pure river," "green fields," "roses of Sharon," "songs" of "lovely birds," the "harps," "palms," "robes," "crowns," the "mount Zion, the "tree of life," and the "King of that country" mentioned in the Hymn. A brother took up his pen, and in a very short time composed the hymn from the vision. It has been published in two or three Second Advent papers, Smith's collection of hymns, and finally found its way into the "Advent Harp," published by J. V. Himes in 1849. Let those who "despise prophesyings," and reject the fulfilment of God's word in visions of the "LAST DAYS," remember when they sing this hymn, that it was composed from a vision.

THE PAPER. The brethren may now expect to receive a few numbers, and we hope that our brethren and sisters, who can write, will be free to send in their communications. They should be brief, and strictly confined to the present truth. We shall not object to long articles, if they are full of truth and interest. We want to hear, especially, from the dear brethren that travel, how the cause prospers, and of their success in searching out the lost sheep of the house of Israel. Such letters will give interest to the paper, and cheer the "little flock."

We have sent the paper to many that we have not heard from, and fear that we have been at expense and labor in sending it where it is not wanted To avoid this, we invite all who receive this number, who have not expressed a desire to receive, to write immediately, if they desire it continued. It is a great pleasure to send it out free of charge, especially to the poor, and all who have any interest in the truth can do no less than to write if they wish the paper continued. Therefore, we shall drop quite a number of names, if we do not hear from them soon.

☞ Let all the brethren be prompt to send the names address of those who wish to receive the paper.

SUPPLEMENT TO THE HYMN BOOK. A few more Sabbath hymns are needed, and we think best to get out a supplement to the Hymn Book, to contain Sabbath and other appropriate hymns. We want the brethren to send in hymns, original or select, at their earliest convenience

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THE CHART. A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Bro. Otis Nichols, of Dorchester, Mass. Those who teach the present truth will be greatly aided by it.

Further notice of the chart will be given hereafter.

☞ There will be a conference of the brethren at Paris, Me., Nov. 16, to hold over the first day. We hope that Bro. Rhodes will meet with us. The scattered brethren are invited to attend the meeting.

[We give a portion of a very interesting letter from Bro. Bates. The most of it is omitted for want of room.]

"Perhaps, a brief sketch of my tour in Vt. and N. H. after I parted with you at the general conference in Sutton, Vt., may be interesting to you and also to the little flock.

You know Bro. Stephen Smith was anxious for me to go with him to Lebanon, N. H., to visit Eld. Joseph Baker, who was one of God's strong men, in the judgment hour cry, and fall of Babylon. Bro. Baker, and his companion, received us kindly. Our meeting commenced in the evening. After a while, I said, I fear I shall weary you. No, said he, go on brother, I want to hear the whole. I was trying to chain the three angels messages together, making the work of God a straight, clear, perfect, and harmonious history, for the last ten years. The next morning before we parted, said he, *this is the truth;* it has been working in my mind these years. I learned afterwards that his brethren were anxious to see him out with the third angel's message. I trust that God is fitting him to sound this mighty cry.

Our meeting at Waitsfield was blessed of God. Brother and Sister Butler came from Waterbury with Brn. Chamberlain and Churchill. Brn. Hart and Brailey came from Northfield; and those in the place with Bro. Lockwood's family, composed our meeting.

Bro. Butler finally yielded to the present truth. His wife was much strengthened and blessed. Brn. Hart and Brailey, of Northfield, confessed the whole truth; and praised the Lord for the third angel's message.

The Lord made it our duty to accompany Brother and Sister Butler to Waterbury. Here at the house that has been open for meetings, so many years, a little company gathered, and Bro. Butler drank deeper into the straight truth. His eldest daughter, then at home on a visit, heard readily and settled on the right Sabbath. Praise the Lord.

At Bennington, we met Bro. Smith again, also, our tried Bro. Hastings, son and daughter. Our meeting was interrupted once, by a professed teacher in the open door and no-Sabbath view. We listened to him a while. I believe that all were satisfied that he was enveloped in thick darkness as to the *present truth.* A little after he had given his unexplained message, he left us: the meeting progressed, all growing stronger, and stronger in the truth.

The two Bro. Martins and their companions, with two others in Bennington, professed their clear convictions of the seventh-day Sabbath, and shut door. So you see, dear brother, that in places where all was dark and dreary, a few weeks since, light is now springing up. Then let all the swift messengers that God has called, and still is calling into the field, to give the loud cry of the third angel, move forward." JOSEPH BATES.

Fairhaven, Mass., Nov. 4, 1850.

☞ Our Post Office address is Paris, Maine.

JAMES WHITE.

PART II

THE ADVENT REVIEW

Nos. 1-5, 1850

THE ADVENT REVIEW

VOL. I.] AUBURN, (N. Y.) AUGUST, 1850. [No. 1.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT
SAMUEL W. RHODES, and
JAMES WHITE,
} Publishing Committee.

TERMS—*Gratis*, except the reader desires to give something toward its publication.

☞All communications, orders and remittances for the "Review" should be directed to James White, Port Byron, N. Y., (POST PAID.)

H. Oliphant, Printer, Auburn.

OUR design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope," would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the Devil."

What! shall we rejoice in the "blessed hope," and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemeus.

"Call to remembrance the former days," and, "ye have need of patience, that, after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come," &c. [Heb. x, 26, 27,] are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13, 1844.

J. V. HIMES, S. BLISS, & A. HALE,
Editors.

'*To all who love the Lord's appearing.*

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us.—And first, as many are expecting from us a

CONFESSION,

We are ready, in the language of the apostle, to "*confess* unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt

honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith.—With Adventists no reconciliation is needed:—they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (Dan. xii. 10,) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the *year* we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by cronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as

honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith.—With Adventists no reconciliation is needed:—they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (Dan. xii. 10,) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

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Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work we surmounted obstacles, which we could not have hoped to overcome unaided by him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We saw also, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a TEST to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches, another step in the accomplishing of God's purposes respecting them. This positionwe occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosiac law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth—so that on

THE TENTH DAY OF THE SEVENTH MONTH

of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the Crucifixion of Christ, the Paschal Lamb—"our passover," was on the very day, though not the hour, as some have believed—of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate—as they would require a portion of this year [1844] to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readines for the event. In this however, we had very little to do, compared with what we might have done, had we commenced at an earlier day. The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were

still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.—Jer. xviii. 7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preachings of Jonah; but this generation have not repented.

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief.—Had Abraham stopped to enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me. No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son.

Relative to the seventh month movement, the "Advent Herald" for October 30, says—

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th inst., we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor, however, unsolicited, promptly interferred, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building—many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the streets was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month—the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponded with 11 A. M. in Boston—strengthened us in our opinion that this must be the month.

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith—to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of Gods children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have

a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time. A little delay, is therefore, no cause for discouragement, but shows how exact God is in the fulfillment of his work.—Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised."

The "Voice of Truth" for November 7 1844, contains some very important remarks, by JOSEPH MARSH, Editor. To all true believers who are now waiting for the Lord, the following will be like "cold waters to a thirsty soul."

"OUR POSITION.

Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not *on that very day*, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID." †

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"Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember that the wise *shall* understand.

Our position now is just what it long has been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have ability, to BELIEVE, and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, as we understand it. Because we have been mistaken *once, twice, thrice*, or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no—we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever—shall try to love and obey our Lord better—look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare, feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been "going out"—their faith is dying—the wise have no oil to spare."

* * * * * * *

Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. "But if *any* man draw back, my soul shall have no pleasure in him."

OUR DUTY.

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in Matthew xxv. The 13th verse tells what your duty NOW is. Watch, WATCH, WATCH, is repeatedly reiterated by Him who will soon come in all the glory of Heaven.

Read Luke, from verse 20, of chapter xvii, to 8th of chapter xviii; and as you read, "Remember Lot's wife"—that "whosoever shall

† So do we. The type (see Lev. chap. xvi,) in connection with the 2,300 days of Dan. viii, 13, 14, "justified" us to expect" that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctnary.

seek to save his life shall lose it, and whosoever shall lose his life shall preserve it"—and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also xxi chap. and 34. "Take heed to yourselves."

Read Hebrews x, 23—39, and especially remember to "hold fast the profession of your faith." This is all you can do now. "And cast not away your confidence." "The just shall live by faith, but if any one draw back, my soul shall have no pleasure in him."

Finally, read Rev. iii, 7—12, and remember that the whole specially refers to our condition, and be sure and "*Hold that fast* which thou hast, that no man take thy crown."—*Voice of Truth.*

EXTACTS OF LETTERS WRITTEN BY BRO. WILLIAM MILLER.

"DEAR BRO. HIMES:—Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience.—For this will carry us to the coming of the Lord. 'Be patient therefore, brethren, unto the coming of the Lord.'—Jam. v. 7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved.—2 Pet. i, 4—11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that 'every vision faileth,' and therefore we have now need of *patience*, to wait unto the coming of the Holy One.—Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy* and the hope of *glory*.—Rom. v. 2.—5. 'Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.'—Jam. i. 12. Hearken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this our last trial of our faith by *patience*.—'For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and colsolation grant you to be likeminded one toward another according to Christ Jesus.—Rom. xv, 4. 5. Then whatever was written, was for our example, who live in this our last day; let us then through patience have hope. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.'—Titus ii, 13.

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has *SHUT THE DOOR*; we can only stir one another up to be patient; and be dilligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18, also Daniel xii, 10. Rev. xxii, 10—12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it.—And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of *patience*, after we have done the will of God, that we may receive the promise.—*Advent Herald, Dec.* 11, 1844.

DEAR BRO. BLISS:—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:—What I thought of the experience we had in what was denominated the 7th month? And also—What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper.

1st, The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God—the deep and anxious feeling

of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see.—But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we, have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It is a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, Dan. xii, 10;—'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be '*purified, made white, and tried.*' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Rev. vii, 13, 14:—'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of Lamb.' How can it be said that those made *white* 'came out of great tribulation, if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and *none* of the wicked shall understand, Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. Zech. xiii, 9:—'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say, it is my people; and they shall say, the Lord is my God.' In this verse we learn that they are tried in this state, where they will need to pray. Malachi iii. 18:—'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' When shall the test be given which shall make us discern between the *righteous* and the *wicked?* The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Rev, xxii, 11:—'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'—This text is perfectly plain and needs no comment; the 12th verse, 'And behold I come quickly, and my reward is with me, to give every man as his work shall be, shows that a little while before Christ comes, every character will be determined. 'He, that is, any one or every one who is *unjust* or *filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still, '*And behold,*' connects the sentence before, and what follows after, and is a caution

for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils.—See Matt. xx, 1-16.

Then this agrees with St. Paul, Heb. x, 36, 37: 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry.' After we have done our work, we have need of patience to wait for the Master, 'for yet a little while and he that shall come, will come, and will not tarry.'—I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month.—*Advent Herald.*

"I presume, brother Marsh, you have seen Bro. Hale and Turner's '*Advent Mirror*,' printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.—Why say you? Read Luke xii, 36:—'And ye yourselves, like men that wait for their Lord, when he shall, return from the wedding that when he cometh and knocketh, they may open to him immediately. You see his coming for which we look, is after the wedding.'

"Has Christ come in the sense spoken of, Matt. xxv, 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious.—They will knock and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James, says. v, 9. 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for '*the Judge standeth at the door!*"

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will loose it, and he that looses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly."—*Voice of Truth, Feb.* 19, 1845.

Low Hampton, N. Y., March 15, 1845.

Bro. Marsh:—

What think you of Bro. Storr's letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time from, as we believe, scripture testimony, is it a *lie?* Then anything we can preach of the future is, or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy, then Abraham *lied;* for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah.—Did he offer him? No. Well, then it did not come to pass, and Abraham was a false

prophet—he *lied.* Jonah, too, was on the "rock presumption," cut his boat and let it drift, then preached a *lie.* He had better gone to Tarshish the second time. But what is a *lie?* See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah.—But I believe in the main, (I must, on his own confession except Bro. S.,) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the main spring, is equally as clear; and that if we leave out *time,* no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,

WILLIAM MILLER.

The following from the "Voice of Truth," shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld Storrs presumptous confessions. Certainly, if Eld Storrs was wrong in 1844, many of those who reproved him, are as wrong in 1850, and need the same reproof. We have room for but a very few of what the "Voice of Truth" calls "TIMELY AND APPROPRIATE THOUGHTS."

SOMETHING WRONG AGAIN.

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since "the 10th day of the 7th month." We judge thus:

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storrs' articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writer. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ *His servants* to manufacture and put into the hands of his *enemies* weapons to oppose *His truth,* and pierce to the soul his humble, faithful, afflicted, and believing children.

2, By this step, those who before were Bro. Storrs' avowed opposers and persecutors, have so far as we have a knowledge, become his warm friends and admirers. It is heard in our streets from the lips of the scoffer of our faith and hope; they say, Why don't you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we admire his Christian honesty in his late confession and renunciation of Millerism.—Similar language to this is the fruit of the articles from Bro. Storrs, to which we refer. "By their fruits ye shall know them. Do men gather thorns of figs?" Certainly not.—Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future.

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother: we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the "Day Star," published by Bro. Jacobs, in Cincinnati, Ohio.

Dear Bro. Storrs—A note of yours published in "The Morning Watch," of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply.

You say, that "after the *hurricane* which has swept over us," you "wish a little time to breathe and examine the latitude and longitude we are in," &c. In the next paragraph, "fixing on a *definite day,* or even a year for the advent to occur," you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as incapable of examining the "latitude and longitude we are in," as the man who pronouces the lines of "latitude and longitude," on the chart to be no such lines at all—mere "false" marks.

I would most heartily join you in "confessing" *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved it-

self sufficient to keep some at least, of that number still loose.

Your figure of the "flat rock" in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having "cut all loose," I *could* not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.

A clause in your postscript, also leads me to fear for you. "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Says L. D. MANSFIELD, in the "Midnight Cry" for Nov. 1844,

"I observed in the last "Cry" a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confidently, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief, but would be found watching. If it be said: "God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case."

GEORGE NEEDHAM, in the Voice of Truth for March 19, 1845, says:—

"I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I must deny that glorious movement as the work of God, or I can come to no other conclusion.—That, I can never do. How can we do them any good? The foolish virgins have gone to their old establishments, where they sell oil, and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die!!*"

JOHN J. PORTER, in the Voice of Truth for February 5, 1845, says—"It does seem to me, that the proclamation of the 10th day of the 7th month is a very distinct way-mark to the kingdom." "It was the time that gave it [7th month message] its force, and produced the influence on the hearts of the people." "We *know* that a good work was wrought in the hearts of God's children at that time."

Jer. xxv, 34, 35.—Howl, ye shepherds, and cry; and wallow yourselves *in the ashes;* ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

And the shepherds shall have no way to flee, nor the principal of the flock to escape.

Eze. xxxiv, 11.—For thus saith the Lord GOD: Behold I, *even* I, will both search my sheep, and seek them out.

LETTER FROM BROTHER LINDSEY.

BROMPTON, Canada East, July 21, 1850.

To the Saints scattered abroad:

The Apostle Paul says, "call to remembrance the former days," Heb. x. 32; so I will give you a brief sketch of our travels and trials here.

In 1842, we heard the "everlasting gospel" and obeyed it. We verily believed that Christ would come in 1843, and we tried to be ready. When that time passed we were disappointed, but we soon found in the word of the Lord—"Though it [the vision] tarry, wait for it." In this tarry the cry was raised—"Babylon is fallen, is fallen,"—"Come out of her my people." We believed the message was to us, and out we came, declaring ourselves free from all human organizations. Said the Methodist minister of Melbourne, "The cream of the church is gone." In the Autumn of 1844, the midnight cry—"behold the bridegroom cometh, go ye out to meet him" was given here, and in Melbourne, and there was a mighty move.

We consecrated all to God. We faithfully warned our friends and neighbors for the last time, fully believing that the bridegroom would come on the tenth day of the seventh month, Jewish time. God blessed us abundantly. The Spirit was poured out, and we were made ready.

When the tenth day of the seventh month passed, some of us felt that our work for the world was finished, that we had condemned the world, and we had no right to "draw back" from the position to which the word of Life, and the Holy Spirit had led us. No, no, we felt that we must stand still and see the salvation of the Lord. Our labor for others was gone. One brother said that something took place in heaven, some change that we did not then understand, but should know more about it by and by.

Some said that we had gone too far, and they began to look back to see what the world would say, and they began to take back their sacrifices. They thought of the reproach they should have to endure, and they began to retreat, and this caused a division.

And it came to pass in 1845, that J. V. Himes came to Melbourne. He told us to lay our dreams, impressions and visions on the shelf for half a moon, and we should not wish to take them down again. The greatest part obeyed him, and here the scattering commenced. A few of us who were determined to go through into the kingdom, would not consent to give up what God had done for us, we had learned to fear Him alone, and give glory to Him.

In 1848, J. Litch and R. Hutchinson came to Melbourne, and organized, what they called, a Second Advent Church. They appointed seven deacons, and made a minister to preach to them. Those who followed the directions of J. V. Himes, went into that church, but a few of us decided that we had no right to build again the things we once destroyed, and we were looked upon with a scrutinizing eye.

We prayed to God to send us help, and he heard our prayers. He sent Brother Joseph Bates, his faithful servant, who gave us meat in due season. He proclaimed to us the THIRD ANGEL'S MESSAGE, Rev. xiv, 9-12, and proved to us, from the word of the Lord, that we were in the patient waiting time, and that "here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."

He showed to us that the commandments of God are his ten commandments, that he with his own finger wrote on two tables of stone, and that the faith, or testimony of Jesus [see Rev, xii, 17,] embraces the requirements introdnced by the gospel of Jesus Christ. He proved to us that the Sabbath of the Lord our God, is binding on us to observe; that God had not changed it to the first day, but the Pope had, and that observing the first day of the week is the mark of the beast mentioned in Rev. xiv, 9.

The result, says M. L. Clark, in the Advent Herald, is that some embraced his doctrine in full, others partially, and others are confused. Those who received the doctrine in full are those who have held fast what the Lord gave them in 1844. Those who received it partially and those that are confused, are those that have turned back, and have gone into the Laodicean church with deacon M. L. Clark. We were glad to see Brother Bates recommended in the Herald.*

Said Edwin Burnham, at a meeting in Melbourne, June, 1850, the commandments of God are abolished, dead and buried, and do not deserve a grave stone. That the Sabbath was given to none but the Jews, that we could not keep a Sabbath, that it was never given until God gave it from Mount Sinai, and that it was a bondage law. He also called it an old thundering and lightning law,† and when we look at it, it draws a veil over our faces thicker than any lady's veil in the room.

J. LINDSEY.

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*The recommendation that Bro. Lindsey refers to is this. The editor of the Herald stated, among other things, that Bro. Bates was an old personal friend of his. Those who have had moral courage enough to stand out free from the Laodicean church, and keep the commandments of God, have been so unrighteously denounced as heretics aud fanatics, that many honest souls are afraid of the true servants of the Lord, who are proclaiming the THIRD ANGEL'S MESSAGE.—But the statement from Mr. Himes removed the last lingering fear from the brethren in Melbourne relative to Bro. Bates, silenced their enemies, and we doubt not will serve to open the way for Bro. Bates in other places.

† Those who have not lost all reverence for God, and His Holy Law, will be astonished at the blasphemous expressions of Edwin Burnham. Let us compare some of his remarks, relative to the law of God, with those of the great Apostle to the Gentiles.

Says Mr. Burnham, "The commandments of God are abolished, dead and buried, and do not deserve a grave stone." "They are an old thundering and lightning law, and when we look at it, it draws a vail over our faces." "A miserable rickety old law, and always was a curse to man."

Says St. Paul, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, [tenth commandment,] thou shalt not covet."

[The reader will see that the law of God spake to Paul, and discovered to him that he was a sinner, which resulted in his being made free in Christ Jesus, some time after Mr. Burnham has it dead and buried. Mark this, Paul's letter was written to the Romans A. D. 60, about twenty-nine years since the typical laws of Moses, pointing to the gospel dispensation, were blotted out, nailed to the cross, and dead.]

"For I was alive without the law once, but when the commandment came, sin revived, and I died.

"And the commandment which was ordained to life, I found to be unto death.

"Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD."

Says Mr. Burnham, "I like to give the old law a run now and then, I can preach much better after it."

Says St. Paul, "For I DELIGHT in the law of God, after the inward man," "For we know that the law is SPIRITUAL."

"I thank God, through Jesus Christ our Lord. So then, with the mind I myself SERVE THE LAW OF GOD." See Rom. vii. 7-25.

"For not the hearers of the law are just before God, but the DOERS OF THE LAW SHALL BE JUSTIFIED." Rom ii. 13.

With such plain scripture testimony before us, we cannot see how any sane man can speak of the commandments of the great and terrible God, as Mr. Burnham has, unless it is accounted for in the following text:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, NEITHER INDEED CAN BE." Rom. viii, 7. W.

OUR TOUR EAST.

We left Oswego May 15, in company with Brother Rhodes, to visit some of the little flock in the east. At Topsham, Me., we found most of our brethren, where we always expect to find them, strong in the faith. That little company have been sorely tried. Apostate Adventists have done all in their power, by flattery, and then by ridicule, to overthrow them, but they still remain established beyond all doubt, that the great leading movements in our advent experience, so clearly marked in the parable [Matt. xxv., 1-11] were fulfillments of prophecy, and the work of God. They are keeping the commandments of God, and have the faith of Jesus. Our interview with them was short, but sweet and profitable.

At North Paris the brethren and sisters needed help. They had formerly embraced some errors, which they fully renounced at the Conference there last September. And now Satan was tempting some of them to doubt their past experience in 1843 and 1844. Sadness and gloom seemed to rest upon them, and they felt and expressed a great lack of spiritual life. But thank the Lord, a review of the way God has led his people revived them, and the Lord was with us in power. His refreshing, melting Spirit was poured upon us, and the atmosphere seemed as sweet as heaven. We left them all firm in the Sabbath and shut door, rejoicing in hope of soon being gathered, with all the little flock, from sorrow and toil, to the saints' final repose.

In Dorchester, Mass, at the house of Brother Nichols, we met with a few friends of the present truth. A conference being appointed for us to attend at Sutton, Vt., June 8, Brother Rhodes left us at Dorchester to attend it. It was a very profitable and interesting meeting. Some, who were not fully established, at that meeting yielded to plain scripture testimony, and are now rejoicing in the whole truth.

At Fairhaven we found the brethren in a tried state; but the Lord was with us, praise his holy name. Confessions were made, order was somewhat restored, and on Sabbath, June 15, we had a melting, weeping, refreshing season.

Some, who have wounded the precious cause in Fairhaven, have been "purged out from among them" as "rebels"; but God has raised up others to glorify his name, and do honor to his cause in that place.

We next visited the house of our bereaved Brother Hastings of New-Ipswich, N. H. Sister Hastings, who has been a bold and consistent believer and advocate of the present truth for some years past, now sleeps in Jesus. She died February 28, 1850, of cramp colic, aged forty-two years. She embraced the Sabbath in 1846, and has ever believed that the work of warning the world closed in 1844. The unfinished letter from her pen, in this paper, was written a few days before she fell asleep. Her death has been the means of leading her dear children to Jesus: and on Sabbath, June 22, four of them were buried with Christ in baptism. Brother Hastings has sustained a great loss in having his dear companion torn from him by death, but the loss seems to be made up in having his children with him in the faith, and in the hope of soon seeing them with their dear mother in the kingdom. His cup is one of sorrow, mingled with joy. May the blessing of the Lord still rest on that dear family, is our prayer. There are other faithful souls in that vicinity, some of whom met with us on the Sabbath.

June 29 and 30, we held meetings at the house of Brother Harvey Childs in Sutton, Vt. Brother Rhodes, who had been laboring with good success in Melbourne and Johnson, was again with us. The brethren in that vicinity came together. Elder N A. Hollis, his wife and four children, all in the truth, were among the number. The word of the Lord had free course, and it was a very precious season.

We formed a very happy acquaintance with Brother Morse and his family, who came into the truth last fall. They stated to us that Mr. Burnham, who has called on them since they embraced the Sabbath, after laboring without success to prove that the Sabbath was abolished, finally told them that if they would give it up, he would agree to stand between them and the Almighty in the day of judg-

ment. But Brother and Sister Morse have concluded to "keep the commandments" for themselves, and be sure of a "right to the tree of life," and to "enter in through the gates into the city." They think it much more safe for them, than to violate the fourth commandment, and trust to Mr. Burnham for admission, and a right in the Holy City.

At Melbourne, (C. E.) we had a joyful time, There is about twenty, within a few miles around, who are strong in the truth. Brother and Sister Lothrop of Eaton met with us. They are also strong in the truth. We had one meeting in Hatley, and had a precious interview with Elder Warren. We hope that he will soon be sounding the third angel's message. There is a waking up to the present truth in Canada East, and we trust that the brethren there will be faithful, and patiently and perseveringly present the light to those who have an ear to hear.

At Irasburg. Vt., we had a profitable meeting, and three of the devoted children of our dear Brother and Sister Barrows were baptised.

July 6 and 7, we held a conference at Johnson, Vt. There were quite a number of the scattered brethren and sisters present. The brethren in Johnson and in other places in Vermont, have suffered greatly from the corrupt views and teachings of J. G. Bennett, John Libby, Noah Bailey, and others of the same stamp. Many in Vermont could not go with the "Advent Herald," and they have been like sheep without a shepherd. In this deserted situation, they have been exposed to wolves in sheeps' clothing, and have been, more or less, deceived by them. It is now very clearly seen that these persons, referred to above, have been acting a wicked and deceitful part, under the garb of what they call holiness, and what is falsely called "moral purity," which some have thought was taught in Zech. xii. 12, 14; Ex. xix, 15; Cor. vii, 29; and Rev. xiv, 4.

We were somewhat annoyed on the Sabbath, with the presence and foul spirit of some of the above named persons, who tried to bear a testimony to us; but being rebuked in the name of the Lord, they left us, and held a meeting on the first day in the school house. This was a great relief to us; and we enjoyed a refreshing season. Brothers Rhodes and Hollis were present with us. Brother Hollis walked thirty miles to the meeting on Friday, but the brethren at the conference provided him with a horse and wagon, and on Monday he started out to search out and "feed the flock of slaughter."

We left the brethren in that vicinity strong in the "commandments of God, and the faith of Jesus." One brother, who had not been in the advent, and had made no public profession of religion until 1845, came out clear and strong on the whole truth. He had never opposed the advent, and it is evident that the Lord had been leading him, though his experience had not been just like ours. Such, who come in to the truth at the eleventh hour, may expect great trials.

At Waitsfield we had a very profitable meeting. The state of things there, and at Granville, is much improved, though some, we fear, are still under a sad influence. We hope that they will all see that God is now uniting his people, on the THIRD ANGEL'S MESSAGE, Rev. xiv. 9-12, and will all take hold, unitedly, to carry forward the work of the Lord. One year ago there were but very few in Vermont keeping the Sabbath, but God has blessed the faithful labors of brethren, who have valued the salvation of the remnant much more than their time, strength and property, and they now see the fruits of their efforts to spread the truth before their brethren. God is ready to bless the labors of these, who in their proper station in the church, will work for him. This should stimulate every one, who professes the present truth, to bear some part in this work.

Sabbath, July 20, we met with the dear brethren at Hamilton, N. Y., and on the 22d, eleven were baptised The Lord was with us.

W.

[An unfinished Letter, written by Sister Elvira Hastings, to a brother and sister, a few days before she fell asleep in Jesus.]

NEW-IPSWICH, Feb. , 1850.

MY DEAR BROTHER AND SISTER: I sit down and take my pen, relying upon the Lord to guide it, while I pour forth something of the contents of my soul into your bosoms. Neglect my duty to you longer I cannot. Time, precious time is passing; not one moment to lose. O, the blessedness of being a co-worker with God in these last days.

When I contemplate the vastness of God's plan, and the mighty amount of work that is to be done for the salvation of every creature that is now to be saved, and sealed, and covered with the covering of Almighty God, I exclaim—Lord, who can be saved! but the response is, "my grace is sufficient," "Nothing is impossible with God." O, I do know that great is his mercy towards them that fear him. And knowing also the terrors of the Lord, I would in meekness and in the fear of God, whom I endeavor to serve, try to persuade you to be reconciled to God; to fear him, and give glory to his name. John saw (Rev. xiv,) an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the face of the earth. Another angel followed, crying, Babylon is fallen. A third still follows, whose message you will please read for yourselves. Here is where we now are, having passed the cry at midnight in the parable of the ten virgins. We have been brought down through these angels' cries to the third message, and here John exclaims, "Here are they that keep the commandments of God, and the faith of Jesus." But John, what do you mean? have not christians in all ages kept the commandments of God? Let Daniel answer. * * * [See Daniel vii. 25.] This Pope Gregory did; changed the time of the Sabbath, and the law of God, notwithstanding God has said "My covenant will I not break, nor alter the thing that has gone out of my mouth." The Image Beast has followed after, and become the hold of every foul spirit, and a cage of every unclean and hateful bird, the habitation of devils, and as John sees this, he

hears another voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This voice I was enabled to obey, and from that time to this, which is seven years, my peace has been like a river, my confidence in God has been increasing and I have known what it was, continually, to be free in Christ Jesus. Now Brother and Sister, you know this is not the way people are sustained in wrong notions and error. Now we are sanctified by the Spirit through the belief of the truth, and the truth makes me free.

The angel from the east having the seal of the living God, and the man clothed in linen spoken of in Ezekiel, having a writer's ink horn by his side, are one and the same thing; they have already gone forth to set a mark or seal upon all them that sigh and cry for the abominations done in the land. Please read this whole vision, (Eze. ix.,) see the slaughtering men right behind, whose eyes are not to spare men, women, nor children. Here is just where we are in time's history; the work is fast closing up. And here I would remark, that Sister Ellen White saw in vision, last June, five angels with rolls in their hands. She asked her accompanying angel what they meant; he told her she should know hereafter. In September she saw them with their rolls open, and they were writing names, while at the same time they were anxiously looking down watching the words and actions of those who were candidates for the seal. * * * *

Now I beseech you, my dear Brother and Sister, in the name of the Lord, to lay by your hostility to the truth of God, and humble yourselves under his mighty hand, that he may raise you up.

As you value your souls' salvation, do not delay any longer. * * * O, do be entreated to improve the inch of time left you, in making your calling and election sure. You must be clear of the mark of the Beast, both from your foreheads and hands. You must keep the commandments of God.

THE PAPER.—We now hope to be able to send out a number of this paper about once a week; and we wish to publish six or more numbers. Much of the matter has been published, and read, in time past, by the brethren; but it will do us all much good to read it again. As the papers containing these thrilling testimonies to the truth, have been laid aside, and many of them used up, as a thing out of date, and the testimonies forgotten: and as so much error and unbelief has since been published, which has thrown darkness and doubt over the whole Advent movement, many of the dear brethren and sisters seem to have almost forgotten the way the Lord has led them. Our object is to revive these sweet testimonies, that were written in the pure, cheering and soul-stirring spirit that attended the Advent movement from its commencement, hoping that many will be led to see the "old paths" clearly, and once more stand on the "ORIGINAL FAITH."

The Lord with a powerful hand, brought the Advent people out from the bondage and corruption of the nominal churches, and they were free; but alas! how many of those free, honest and precious souls have been allured back into what is called the "ADVENT CHURCH!!"

Once the Advent lecturers, as they held forth the word of life, being filled with the Holy Ghost, spake with power, and the happy hearer was often heard to respond, amen; and, at times, shouts of praise to God would ring through the assembly. But Oh! how changed! The pure testimony is crushed, and in many Advent congregations, if one should dare to shout and praise the Lord, and "GIVE GLORY TO HIM," as we did during the flying angel's message, Rev. xiv, 6,7, he would be silenced as a fanatic, as having mesmerism, or some wicked spirit, and told perhaps, that all the Spirit of God there is, is the Spirit of the Word, and that God does not teach us at all, separate from the Word.

O, that all the true children had stood fast in the liberty wherewith Christ set them free in 1843, and 1844, and not been entangled in this cruel yoke of bondage.

It is true that spiritualism and fanaticism have swept through the land; it is also true that many leading Adventists have stooped to the soul-destroying work of practicing mesmerism; but this does not prove that the "saints of the Most High" cannot be blessed, and filled with the Spirit of God now, as well as the Prophets, Apostles and humble christians in past time.

We hope that this humble paper in the hands of the Lord, will serve to open the eyes of honest seekers for light, and lead them to see clearly, the present truth.

We should be glad to receive letters from the dear brethren and sisters, and if any feel duty to write for the paper, we will publish their communications. They should be short and strictly confined to our present position, otherwise we cannot publish them.

Let the brethren and sisters remember that the printer must have his pay, and forward immediately their donations, as the "Lord hath prospered them." But few are so poor but what they can do a little, and no one who is able, and who professes to believe the present truth, would wish to receive the paper without aiding in its support.

It is a great pleasure to us to send out the paper free of charge, and we hope that these remarks will stir up all to act their part in this work.

W.

☞ Be sure and direct all letters, relative to the paper, to JAMES WHITE, Port Byron, N. Y.

It is hoped that our brethren in Vermont wil have a general conference in September. W.

☞ Let the brethren, especially those that travel, be sure and send us the names and address, in plain hand writing, of those who would like to receive the paper

THE ADVENT REVIEW

VOL. I.] AUBURN, (N. Y.) AUGUST, 1850. [No. 2.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT
SAMUEL W. RHODES, and
JAMES WHITE, } Publishing Committee.

TERMS—*Gratis*, except the reader desires to give something toward its publication.

☞All communications, orders and remittances for the "Review" should be directed to James White, Port Byron, N. Y., (POST PAID.)

H. Oliphant, Printer, Auburn.

From the Voice of Truth.

THE SEVENTH MONTH.

A Pilgrim band, with unaccustomed feet,
Set out to follow TRUTH. Then Wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, "if ye indeed will drink the cup,
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows Truth."
They bowed with one consent, and onward pressed;
And, as the pathway narrowed, cast aside
Their worldly happiness and each hindering weight—
Idols, and self, and sympathies, and tears,
Nor looked behind to see how strangly far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.

At length, the trial came, when wisdom sought
To test and purify their faith and zeal,
And seal them for the glory and the crown
Of righteousness. The day—the test hour—came,
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.

At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of wordly worship stood,
And human policy, and ancient names,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,
Some, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The FALSE pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
So FAR from EARTH; but some strange wily fiend,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock.
Some cried, "and is it all delusion, then,
A vision *false*, to which my soul has bowed;
My sacrifice, and consecration, all
A shadow, wrong and vain?" Then Unbelief
Came in, and many sank in chill despair
Beneath the sullen waves, striving in vain
To reach the kingdom in some easier way.
But NOW, the third long watch is fully past,
And the dark mist that hung upon THAT ROCK
Is driven before the light of opening day.
What see we there? Bones scattered round its base,
Washed from the depths beneath. But turn again.
Upon its highest point, is seen a group—
A remnant—that unshaken, there remains;
Who still have kept their joy and confidence,
Though winds have rent, and raging waters drenched,
And earth, and hell, combined to drive them hence.
Yet there they STAND, held by a power unseen,
And wait a sure salvation from on high.
To them, what is reproach, or scorn, or hate?
Or the low ridicule of dying things?
What the last howlings of the storm to them,
When rest is just in sight, and Jesus calls,
And says, "come out of *tribulation, come*,
My suffering and my ransomed ones, COME HOME."

Philadelphia, Pa. C. S. M.

LETTER FROM F. G. BROWN.

WORCESTER, MASS., Nov. 15, 1844.

DEAR BRETHREN AND SISTERS.—The great God has dealt wonderfully with us: when we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awake us from our death-like slumbers to a knowledge of these things. How little of our own or man's agency was employed in this work you know; our prejudices, education, tastes, both intellectual and moral, were all opposed to the doctrine of the Lord's coming—*we know* that it was the Almighty's arm that disposed us to receive this grace—the Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us—it is our hope, our joy, our all: the Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present, every thing *tries* us: well we have heretofor had almost uninterrupted peace and exceeding great joy. True, we have had some trial formerly, but what were they in comparison with the glory to be revealed, we are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day, how specia the honor! how unspeakable the privilege.

And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! *We know* that God has been with us: perhaps never before this, has he for a moment *seemed* to depart from us? Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us His hand in affecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! the thought is almost blasphemous: away with it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause and wait and read and pray before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness and see not as clearly as heretofore, let us not be impatient, we shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land—I have no kind of fears of it, and I *will not desert* him before he does me; he is doing the work just right, glory to his name. Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skilful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble least the gallant ship should become a wreck, and the dear bought freight be emptied into the ocean! but dont fear, throw off the *master*, and like a good, social, relieved officer, go and take your place with the humble yet sturdy crew and talk over homo scenes and endearments —cheer up, "all's well!" You have finished your work, and now be patient, and you shall receive the reward. Have you considered that to be partakers of the glory of Christ, we must be of his sufferings. What were *his* sufferings, but those you are now experiencing? truly we can now say, he was tempted in all points as we are. Have you noticed how perfectly for a few weeks past our sufferings have been running parallel with *His?*—Read the history of his last days, and you have *your own,* in kind though not in degree. Do you remember that he was *tempted* for forty days? Where are you now? It was necessary that our "*faith*" *and* "*patience*" should be tried, before our work could be completed. We closed up our work with the world, some time ago, this is my conviction; and now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see *the end of his faith,* live or die? Who will go to heaven if he has to go alone? Who will fight the battle *through,* though the armor bearers faint, and fear and fail? Who will keep his eye alone on the floating flag of his King, and if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels. We must be in speaking distance of port. God's recent work for us proves it: we needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of Himself to his people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate that and his word too very shortly, is my solemn belief. Do not be allured by the baits which may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope—they cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies: do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now; prayer, prayer is the best helper.—The next signal we have will be the final one. Oh, shall any of us be found with our lamps "going out" when the master comes? Oh, how impressive the Saviour's repeated admonition—*Watch, watch, watch!!—Advent Herald.*

LETTER FROM O. R. FASSETT.

PROVIDENCE, R. I., Feb. 11, 1845.

Dear Brother Marsh—

I wish to ask those dear brethren that question or deny the fact that the "true midnight cry" has been made, why it is that they are so much in the dark in reference to the *immediate* coming of the Lord? If they cannot tell, I would ask them, why it is that our opponents, who reject the truth of the fourth beast of Daniel being the Roman kingdom, can find no light as to what age Christ is to make his second advent? We all know that it is because they refuse to acknowledge the plainest and most distinct point in Daniel's vision.

* * * * * * *

In a similar position I fear some of our dear advent brethren are now placed, in regard to the last great movement among us. At one time they were fully convinced that *that* was the true "midnight cry." Now because they were disappointed in the character of events to be fulfilled at the time, they are now ready to forget all that God then did for us, and put it down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position we now occupy. They see clearly that all the great leading events in prophecy have been fulfilled except the coming of the Lord, the sitting of the judgment, and the restitution; that the signs that were to be precursors of these events, have in the main been fulfilled. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, Rev. xiv, 6, 7; Matt. xxiv, 45, 46. That the effect of this proclamation has been to separate a distinct class from the world who have taken their lamps (Ps. cxix, 105,) and are considered as virgins who have gone forth to meet the bridegroom. Matt. xxv, 1. Yet they refuse now, to follow this line of events farther, because they are compelled to admit, if they do, that we have indeed had the "true midnight cry"—a period which commences a new era in the history of the virgins, and is the most prominent feature in the parable. That such are in doubt in reference to where we now stand in the definite line of events, is seen by the manner in which they always express themselves. Thus: We are now in that circle of time, of four or five years, of which there is a dispute among chronologers, and we have a right to the whole of this disputed ground: hence, the Lord may come now, and perhaps not till '47; or that the generation spoken of in Matt. xxiv, 34, will admit of a construction like this, that the Lord has given us a territory of some six years yet, that may be safely occupied—or finally, that the Lord will come some time, and we are *some where* in the *last days*.

Oh, my dear brother, be careful that you are not overtaken as a thief, through unbelief and putting off in the future the coming of Christ, you will be found at last saying in your heart, *my* Lord delayeth his coming! Better err, if we err at all, in looking for this event too early. The question now arises, where are we in the fulfillment of this parable? Take your bible, dear brother, and follow me in the investigation of its main features.

1. The servant has given meat in due season, Matt. xxiv, 45 46.

2. The proclamation of the coming of the Lord has had the effect to start out ten virgins to meet the bridegroom. Matt. xxv, 1.

3. The first sketch in the history of their movements is, to go forth to meet the Bridegroom; but they are disappointed. The Bridegroom tarries, Matt. xxv, 5. This shows that the virgins looked for the Lord at a specified period, which was proclaimed by the faithful servant, and that period came without bringing the event they looked for, and they were left in doubt and uncertainty.

Have we now had this tarry? If the virgins were started out by the cry of '43, we must admit there has been. We ourselves have proclaimed this tarry, we published after '43, that *that* was the true tarry spoken of in Hab. ii: 1–4. We proclaimed every where "though the vision tarry, wait for it." This was interwoven in every discourse, and so clear did we see it at that time, that the professed church and world saw the correctness of our reasoning, and hence we labored with the same success as before. Shall we now deny that there has been a tarrying time?—Be careful, dear friends. God will judge you out of your own mouth.*

4. The virgins during the tarry were to slumber and sleep. Has this been fulfilled? We can all remember full well the lethargy that began to steal over us, during this delay of our King, and when we heard definite time again we were ready to make the same objections to it as the world. Perhaps we recollect that some of us in order to get rid of the conclusion that the proclamation of the 10th day of the 7th month was the midnight cry, remarked that we were not asleep; but God laid his mighty hand upon us and we were humbled in the dust to confess to Him not only, but publicly to the world, that we had been indeed in a slumbering state, (see Advent publications of September and October.) We have then also had this state of the virgins accompanying the tarry, and marks it as the true tarry of the Bridegroom to the virgins.

5. There was to be a cry made at midnight, —"Behold the Bridegroom cometh, go ye out to meet him." Matt. xxv, 6. Has this been fulfilled? We present the following proof that this, the "true midnight cry," has been made.

(1.) We have certainly had *a* cry it not *the* cry and this *cry* bears all the characteristic marks of what *the* cry was to be. The *cry* was to be "Behold the Bridegroom cometh, go ye out to meet him." During the procla-

*Will not God judge, also, the writer of this article out of HIS own mouth? W.

mation of the 10th day of the 7th month, this was the motto of our publications, and of our lips every where.

(2.) All that was to be produced by the midnight cry, was at that time effected—the virgins were to be aroused—this was fulfilled to the letter—the cry awakened the virgins, aroused the professed church, and astounded the world; there has been nothing like it, since the preaching of the apostles. If we deny that the Midnight Cry has been made, we must also deny that there has been a tarry, for the tarry was to be cut short by the cry. We must also deny that we have slumbered and been awakened by a cry; and this we certainly cannot do. Will you, dear brother, deny that you consecrated yourself anew at this period and studied your Bible with new interest?—If you did, in the name of my Master, admit that *the cry*, the true midnight cry has been made, and God will bless your soul; the same joy will be experienced that you felt on the 10th. If you will not confess it, you will still grope along in darkness and unbelief. If we question that the cry has been made, the devil would have you begin to question the whole course we have traveled.

(3.) Under this cry, too, the foolish are to make a demand on the wise for oil. What was the character of our meetings during this time. They were solemn and serious. There were confessions, repentance and a humility that we never expected to see.

The wise were to say we have only enough for ourselves. Have we forgotten the feelings that were common to us at that time? We felt there was an individual work for us to do. We hardly thought we had enough oil for ourselves. Oh, can we so soon, dear friends, forget God's dealing with us? We must admit then that the cry the Lord told us would be made has been fulfilled, inasmuch as it has produced all the legitimate results of the true cry. * * * * * * *

O. R. FASSETT.

B. MORLEY, in the Voice of Truth, for Feb. 19, 1845, says—

"But here was an apparent failure in this theory: the Lord did not come in '43; hence many doubted its correctness, and some abandoned it altogether. But the humble Bible student had his faith greatly strengthened by this disappointment. He saw in it a most exact fulfillment of certain prophecies, which could not have been fulfilled had the Lord come at the first point of time we expected him.

(1.) The vision could not have tarried.

(2.) The virgins could not have gone to sleep *after* they went out to meet the Bridegroom, unless he had tarried beyond the time they had reason to expect him.

(3.) The midnight cry could never have been made had the Lord come *before the* "*tarrying time*;" for there was no midnight to the virgins, neither could there have been, without first a delay of their Lord, the reason why they could not tell.

Hence our position up to the "tenth day," has been clearly foretold in the unerring word of the Lord. And since that eventful moment it has not been less clearly defined by the same infallible word.

We close with the following extract from the Advent Mirror, a valuable sheet recently published by brethren A. Hale and J. Turner, of Boston, Mass.

"Now we are prepared to ask. Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? Did they not then slumber and sleep? Have they not heard the cry, behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? surely our history is a perfect fulfillment of the parable, and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point."

JOSEPH MARSH, editor of the Voice of Truth, in the numbers for January, 1845, says—

"THE HARVEST.—We are doubtless near that auspicious hour when the harvest of the earth will bereaped, as described in Rev. xiv, 14–16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described, in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand.

Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.

The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches, which constitute Babylon, together with her own often repeated lamentations and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction, that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." Rev. iii: 9. The habitation of devils, and the hold of every foul spirit, and cage of every uncleanand hateful bird. Rev. xviii, 2.

'GREAT SPIRITUAL DEARTH.

"It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely en account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that loves Zion must view it.—When we call to mind how "few and far between," cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, "has God forgotten to be gracious?" Or, is the door of mercy closed?

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, *muffled* and *bustled* as if nature had deformed her? O! she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.—*Circleville, Ohio, Religious Telescope.*"

With such testimony as this, and coming from the source it does, who can longer doubt that the harvest of the earth is ripe? The evils referred to above are not confined to the neighborhood of Circleville; they are seen and felt in as great or more alarming degree throughout the land and entire world. The sickle will soon be thrust in. O prepare to be gathered into the garner of the Lord.—*Ed.*

"VOICE OF THE FOURTH ANGEL.—This is the title of a small but valuable sheet just published by Br'n J. B. Cook and J. D. Pickands, at Cleveland, Ohio. The object is to show that our present position is that of prayer; and that when the saints in spirit, and with the understanding, cry day and night for the Lord to thrust in his sickle, the harvest of the earth will be gathered. We design to give their arguments at length as soon as some other matter is disposed of. The following note is all we have room to insert now.

"THE BIBLE A 'LAMP TO OUR FEET.'—Many ask 'why did you not see that the vision of the fourth angel must be fulfilled?'

"ANSWER.—We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. 'We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn.'

"By the light of God's word we are to walk; because we are in a dark world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to "watch," with our lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all just what the lamp showed us. Next we saw the 7th month. Ten thousand voices swelled on the breeze as we advanced to meet him.—'Behold the Bridegroom cometh.' * * *

"Br. Barry is with us, constantly looking, and fervently praying for the harvest of the earth to be reaped. Br. Mansfield has just left for Lewiston, strong in the same faith.

"Br. E. R. Pinney, Seneca Falls, Dec. 30, writes, "I leave this evening for Ithaca. I am inclined to the opinion that our campaign is a short one, and we should be up and doing. I think Bro. Pickands' cry is the true light, and I go out to give it in connection with Esdras."

These leading men, Marsh, Pinney, Mansfield, Pickands, Cook and many others, were certainly in an error in giving the fourth angel's message, Rev. xiv, 14, 15, in 1845, for they had not given the third angel's message, in verses 9–12. But in taking that position they acknowledged a very important fact, that Rev. xiv, 6–18, contains, to use Elder

Marsh's own words, "the history of God's people in this mortal state," "before being glorified."

It is universally admitted, that the flying angel of verses 6 and 7, represents the advent message to the church and world. If this position is correct, and no advent believer will doubt it, then it follows of necessity that the angels that "FOLLOWED also represent so many distinct messages of holy truth, to be proclaimed prior to the second advent. This natural, plain and correct position was taken by these leading men in 1845, and we defy them to show us where their position in this respect, was incorrect. We know that it was a correct position, and therefore hold it fast.

The above named persons erred in taking the ground that the second and third angels were fulfilled when the advent people left the churches in 1844. We all know that there were not two distinct messages then given relative to the condition of the churches and the importance of God's people leaving them; no, it was all embraced in one message. Every sermon preached or printed embrace not only the fallen condition of those bodies, but the call "Come out of her my people." It was the second angel's message. The time had not then come for us to see the third message; that was reserved for the saints in their trying, waiting time, since the autumn of 1844.

We thought that the last mark of the Beast was gone from us when we left the church, but how mistaken! We were still observing the first day of the week, as a sanctified day of rest, without one text of scripture to sustain us in so doing, no not one. If there is scripture testimony for Sunday keeping, will some one be kind enough to show it? History is plain, and the bible is plain, that the Sunday sabbath is purely a child of Papacy. It is THE MARK OF THE BEAST mentioned in the third angel's message. The second angel called us out from the bondage of the churches, where we are now free, and can hear and obey the message of the third angel, and exchange the mark of the Beast for the Sabbath of the Lord our God. Happy exchange, indeed, to give up an institution of the Beast, for a sanctified, hallowed and blessed institution of Jehovah, as old as the world. See Gen. ii, 2, 3.

For holding this view, and for giving the third angel's message, we are published to the world, by advent papers and preachers, as fanatics and heretics. But one thing is certain, that those who gave the fourth angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850.

They preached that the harvest of the earth was then "RIPE," and were praying, not for sinners, but that the harvest might be reaped. That was a SHUT DOOR of the closest kind; for by it all those who have not come under the direct influence of the advent doctrine were shut out. We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such, who were not brought directly under the influence of the "everlasting gospel," are now coming into the clear light of the third angel's message. Praise the name of the Lord.

EXTRACTS RELATING TO THE CHURCHES, AND CHURCH ORGANIZATION.

Eld. Marsh, in the Voice of Truth for May 7, 1845, under the head, GIVE US A KING, says:

"While Israel obeyed God he defended and blessed them; but when they desired a king like the surrounding nations, and said, "Give us a king," God departed from them, or suffered them to follow their own wisdom; and the result was, a yoke of oppression was laid upon their necks by their king, who was given to them "in wrath and taken away in anger."

While the primitive church stood upon the foundation laid by Christ, obeyed his law, and followed him, they were humble, prosperous and happy; but when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with the kings of the earth, and soon constituted the "mother" whom John saw seated on the scarlet colored beast, drunk with the blood of the saints.

While the seceding sects were young, humble and submitted to Christ and his word, they were blessed, and proved a blessing to the church and the world; but when they patterned after the "mother of harlots," they, like her, "committed fornication," and became identified with mystery Babylon, that great city which reigneth over the kings of the earth.

From this fallen city, brethren, we have fled, in obedience to the command, "COME OUT OF HER." Let us not go back to her polluted temples, nor build one of *our own* after any of her patterns. Obey Christ and his word, and you have nothing to fear; but if you depart from him, like the examples before us, he will cast us off forever."

In the Voice of Truth for May 21, 1845, Eld. Marsh says:

"Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of *coming to the order* of the New Testament, under the name there given to the true church. It looks like laying plans of our own devising to be acted upon in the *future* when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for his coming every hour."

Edwin Burnham, in a letter to Eld. Marsh, says:

"I am glad and rejoice in the stand you have taken in relation to the existence of creeds, &c. O, my brother, that is the simplicity of the gospel. Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months, to come? Is this our faith? O I cannot, I cannot—I must not. What! the advent people have a creed? What! the advent people organize into a sect? O, brethren, do let us be consistent. Did not our enemies tell us that after our time passed—if it did pass—we should organize into a sect? What did we answer them? You who are disposed to organize and have a creed, answer it. Is Agag dead? are all the Amelikites dead? is all the spoil destroyed? Then what means the bleating of these sheep, and the lowing of these oxen from Albany? See 1st Sam. xvth chap.—Let us remember three things and overcome them. 1. The beast. 2. His mark. 3. The number of his name. Here is the PATIENCE and FAITH of the saints. Let the Gentile princes exercise their dictation, but let us not be so. Love as dear brethren, be kind, be affectionate. Little children, love one another.'

"Let those who are acquainted with Edwin Burnham's present position and course, compare it with the above, and then judge who has departed from the "simplicity of the gospel," and the pure meek spirit of the original advent faith; those who stand aloof from the "Advent Church," or Edwin Burnham, who is laboring to build up this new sect.

Those whose lamps have not gone out can see, and will see that those who have rejected the present truth, have departed from the simplicity of the advent faith, and have not the sweet spirit that attended the proclamation of the first and second angel's messages, and which called forth these living testimonies from the leaders in the holy advent cause.

We hope and pray that these testimonies may inspire the hearts of God's dear children with stronger faith and brighter hope, while they obey the divine injunction—"call to remembrance the former days." W.

THE DOCTRINE OF PROVIDENCE.

BY J. B. COOK.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven. Matt. x, 29–33.

The Blessed Redeemer informs us, in this connection, what his servants may expect from this world. "Ye shall be hated of all men, for my name's sake." "If they have called the Master of the house Beelzebub, how much more, them of his household." Fear them not, however, for their agency is limited to this world—to the body. Nothing that befalls you is beneath my notice,—Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and "whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, *he shall in no wise* lose his reward." ver. 41, 42.

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur "without your Father. "Whosoever, therefore, believes this, and will lose his life for my sake, shall find it." Whosoever, in view of opposition and reproach, will fearlessly "confess me before men," I will own and honor, "before my Father, in heaven."

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man.

This doctrine of Providence seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the infinite. The creature

cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is ruinous, not thus to believe

There are fewer still who have any just appreciation of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. Eph. i, 9, 10. Having made known unto us the mystery of His will—that in the dispensation of the fullness of times, He might gather together in one, all things in Christ.

Divine Providence is Divine oversight—Divine care, or administration over this and other worlds—angels, men and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event "work together for good to them who love God." The channel in which this mighty, ever heaving tide of cause and effect, purpose and accomplishment flows, is the "sure word of prophecy." Prophetic truth is the track on which Jehovah's providential chariot has ever rolled.—On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tending. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last,—the first Advent,—the apostacy,—the rush "to and fro" with increase of "knowledge" which was to characterize "the time of the end,"—the series of "signs" by which we may "*know*" our Lord is nigh,—the preaching of the faithful and the unfaithful servant,—the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.

Prophecy is history in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. "*Surely the Lord will do nothing, but he revealeth his secrets to his servants* the prophets." He unscales the prophet's eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded, it is, like the Deluge, in the past. There is no second series of the four great empires,—no second first Advent, nor time of the end nor midnight cry. "As for God, his way is perfect," therefore he never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonize with it. In the order of sequence, in time and manner, they all transpire as pencilled by prophecy. The history of those nations which come within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely, relates to those nations whose history is connected with God's people.

1. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in Gen. iii, 15. The seed of the woman shall bruise the head of the serpent—crush his power. In the more full expression of this prophetic truth, it is affirmed that: "for this purpose was the Son of God manifested, that he might destroy the works of the Devil." Redeem this world from sin and the curse, and fill it with glory and God. When "Death and him that has the power of death" will have been destroyed, not a scrap left. When all cor-

ruption shall have fled into hell to be forgotten, and *every creature* in earth and heaven, and under the earth shall join in the song of salvation, then all will be "very good," as God made it, God will again dwell with men, and they will be immortal.

Though God gave his fallen creature man, this assurance of triumph over the tempter, and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrifaction and perdition of the race—to counteract the tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.

Then again, after the flood, when mankind forgot alike God's judgments and promises and claims; and under the guidance of Satan were tending to the same state with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way,—to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abraham his friend and servant. He separated him from the mass of mankind, to be the head of his household,—the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in, and deliverance from Egypt—their miraculous preservation in the wilderness—their wonderful history in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham,—their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.

The prophecy may be regarded as a *conception* of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow, and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give *it birth. To such events, there are no abortions.* No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the Second. We can no more *confound them*, (though we may be ourselves confused) than we can confound the earth with *its* central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not, therefore," ye willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "*Ye are of more value than many sparrows.*" "But thou, Israel, art *my* servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee, and shall not cast thee away. Fear thou not, for I am with thee." Isa. xli, 8. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people? The things *that are coming*, and shall come, let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time, and declared it?—Ye are *even my witnesses.* Is there a God beside me? No, for even Jehovah himself says that He does not know of any. Isa. xliv, 7–8. The prophet, in harmony with the great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognise his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not."—"The very hairs of your heads are all numbered." Such are brethren to Paul "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men."

Those who know not God, either in his prophecy or Providence, are not his "witnesses." They cannot be the "Israel" whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to

get the "honor that cometh from men;" but he "who is not with me is against me," saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus fulfilled prophecy. Thus they were not God's "witnesses." The few despised disciples who saw the hand of Providence fulfilling prophecy, *were* God's witnesses. Messiah assured *them* that they had nothing to fear from death or Devils." John x, 28. That people who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and "wrath to the utmost" will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful. Matt. xxiv, 51; 1 Thess. v, 3; 2 Thess. ii, 10–12.

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognize prophetic fulfillment up to a certain point in our history, and then deny it in those events which are most manifestly, in time, order of sequence, and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognise both down to this generation; but from that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and "confess" Christ only up to '43? *Did either prophecy or Providence stop there?* Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor as he shoved through "the shut door," and got the whole of his crew where they cannot hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; "for whosoever shall deny me before men," saith Christ, "him will I also deny before my Father who is in heaven." O Lord we will "confess" thee in thy Providence, and when predicted events occur, we will, by thy grace, *witness for thee.* Amen!

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that THERE ARE NO AGENCIES ADEQUATE TO GIVE BIRTH TO PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYS; *consequently when they occur, we may know without a doubt, not only that they are a fulfillment,* but also that *God has done it.*

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the advent movement "is of the devil." Some "adventists" who would not venture to say that Satan guided those who preached the hour of God's judgment in '43, and the midnight cry in the autumn of '44; yet they do not confess Christ—his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been fulfilled: consequently unbelief may *not* be sinful. Nay, why would it not be praiseworthy? It is both rational and *right*, to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground at all, for doubt. When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognized as *the fulfillment.* Taken together, they were regarded as proof positive, that Providence had put its broad seal on his Messiahship.—The time and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it.

If the events referred to have been witnessed, even though they be as unimportant in human esteem as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is the fulfillment of the prophecy. God in his providence has done it. We have got beyond those way marks on the prophetic track. They can never we witnessed again; God's word is the truth—the truth is the agreement

between his word and the event, as brought out in Providence. If the word names it but once. and Providence produces it, or allows it, twice; then there is not an agreement. Should Providence grow "slack as some count slackness," let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices *no counterfeit*, with the genuine event. But we affirm on the highest and best authority, God's "*word* IS TRUTH." The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs it is genuine. We are bound to believe "without doubt or wavering" There is an ease, a naturalness, a Divinity about them, which walls off all cause of doubt. It is true doubts arise, but they spring from a source entirely disconnected from the prophetic fulfillment, —from the heart.

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true.

1. We notice the creatures, "of every kind," which went into the ark with Noah. The Patriarch was told, yet seven days I will cause it to rain on the earth. "Come thou and all thy house into the Ark. Of every clean beast *thou shalt take* to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth." This was the plan revealed 120 years before; but did Noah set traps to catch the birds? Did he make yokes, and harness, for the mighty lion and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! THEY CAME, and "went in two and two unto Noah, into the ark, the male and his female, as God commanded Noah." They seemed to have come in one day; because "the waters of the flood were upon the earth," after seven days. Their entrance was as *natural as that of Noah himself*. They came spontaneously like the subsequent descending flood. This event was as great a miracle as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred at *the right time*. God's Providence concurred with Noah to fulfill his word. That cannot be counterfeited.

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. xxxvii, 1–9. As they were, in vision, binding sheaves in the field, his sheaf stood up, and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done—much less counterfeit it. The brethren must find the pasture short, as far as Dothan, where the Ishmaelitish caravan was to pass on their way into Egypt. Joseph must, in order to obey his father go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan and compelled the sons of Jacob to go down into Egypt and bow to "the Lord of the land," occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfillment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts are themselves but a part of God's great plan of Providence —a few links in the golden chain which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham, concerning his prosperity. Joseph's history was to previous prophecy, as the woof to the warp.

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter, *paid her wages for her maternal caresses.*

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. Isa. xliv, 24 to xlv, 4. When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.

An apparent exception may be suggested, from the false christs, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine,

because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.

III. Let us notice the more important reflections suggested by this subject.

1. God has magnified *his word above all his name;* therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish*, sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the "sure word" thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. *God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires.* There will be nothing in all time like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christs, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers are in unholy league to sustain them. It is then, clear as scripture fulfilled can make it, that there are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence *must be recognized in it*, or we be convicted as, so far, infidels.

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago,—and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostacy, the taking away of his dominion. The progress of "knowledge" in "the time of the end," the signs in "this generation" which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming,—the subsequent tarrying, the midnight cry, and the clamor about "the door," and the going without the camp, bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.

Let us mark the series in the parable, Matt. xxv, 1–10. The preaching of the time, and the signs, *was sustained by most marked interpositions of Providence.* The earthquake, which rocked half the earth. The comet's trail extending across half the heavens.—"The fearful sights and great signs from heaven." "Signs in the Sun, and in the moon and in the stars." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their *going forth* "to meet the Bridegroom." Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least, as much affected, as 1800 years since, by the interposition of Providence to bring out the day of Pentecost, "according to the scriptures." Now Mark! *Some body, or some thing, did these things, at the time specified "in the vision" written on tables.* It was a freak of nature,—chance "mesmerism, human influence," the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did "understand" the periods. The vision did "speak and not lie." Amen! This providential interposition did not take place in '42 nor in '44; but *in that very year to which the prophetic times pointed. In the year when "the virgins took their lamps and went forth to meet the Bridegroom."* It was in 1843. Amen.

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, "Behold the Bridegroom cometh, go ye out to meet him." From the periods, tar-

rying, and the types, we concluded that "the set time," was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was *the* time, to expect the Antitype of all those rights. Then, those who are characterized in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and *loved* the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly to give the midnight cry.—Amid the signs of these last days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the *right time*, so far as could be ascertained by a prayerful, critical study of the word. It came in the *right place*, in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. *The leading events in the parable have become history*, as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to "deny" Christ, or he would not have been denied, when He, himself was the preacher, and Providence the expounder; but these events are certainly as important as the place of Messiah's birth,—his going into Jerusalem in triumph, or being buried without a "bone broken." They have all the marks of God on them that you find on those, which have been witnessed, in other ages of prophetic fulfillment; and seeing a sparrow does not fall to the ground "*without our Father*," these did not transpire, but under the direction of His Providence, to fulfill his word;" because that "*cannot be broken*," either by chance, or mesmerism, or Satan.

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events, as they have transpired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He "set in order" and "declared" this series of events. I confess a perfect fulfillment. Amen.

3. By the "word of God, quick and powerful," in the Midnight cry, we were cut down as the harvest. True, we are in "the field," which "is the world;" and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,—dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out, by the finger of Providence.

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only Infidels, but absolute Atheists. Infidels "confess" God's Providence. These would have us deny it.

It is, however, as irrational as unscriptural, for the preaching of the hour of God's Judgment, and the midnight cry did not require the slow process of "the societies," sending out their salaried slave-like, lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates into the Ark with Noah,—with an ease and naturalness, which has ever characterized prophetic fulfillment. Joseph's brethren did him obeisance, willingly.

We are now in our Advent experience, where Noah was after the animals entered the Ark. This Divine interposition was to him *the crowning testimony!* He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, *prove the presence of God by a special Providence.* We "confess" the promised presence and agency of Him, who confirmed Noah's faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence to fulfill his word, connected with the Advent of Christ, *into the kingdom.* Doubts to the winds now. Hallelujah!

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small business for God to meddle with. They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall "without our Father."

Others reject the scriptural doctrine of Providence, in our recent experience because the midnight cry was so limited. They forget that the ministry of Moses,—of Messiah,—of the Reformation was too limited to meet the demands of skepticism.

But the grand objection is based on our disappointment. You were deluded. God's Provi-

dence did not produce the events of prophecy, because your expectations were not realized. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In Matt. xxi, we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation They thought that His entrance into Jerusalem according to prophecy, was *the* time, when he would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was, however, *just* as *really fulfilled*, as if they had correctly conceived God's purpose, and realized their expectations. The disciples were extremely disappointed and distressed at the crucifixion. "*They were glad*," *but still disappointed*, in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe.—The disciples' mistake did not destroy discipleship. It was piety in them, to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just so with us.

6. It has been said with reproachful sarcasm, you "can not be disappointed!"—As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God's Providence, fulfilling his work, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *libel on God*. It would give the lie to all he has revealed of his Providence—or promised his trusting obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility, we cast ourselves on Divine infallibility. Amen!

Those who reflect on us, seem not to see themselves. They assume that *their conception* of the Advent must be realized; as if their theory of prophetic fulfillment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their "original faith." Messiah must come according to their conceptions. There they stood, in a fixed position, till "their house was left unto them desolate." The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a "disciple" however much despised.

7. All attempts to re-adjust the prophetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God's word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologers, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: "I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is *not in my power to rectify it*. I must leave that with God. The mistake was of precisely the same nature of that of the Holy Twelve, and others, Matt. xxi: 4. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord's design in that fulfillment. *It was however a fulfillment*. So in our case precisely, God's will was done.

Our experience, in this respect, harmonizes with that of God's people at every epoch in our world's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. Ex. v, 21–23; Matt. xxvi, 56. The disciples all "forsook him and fled;" yet even in that they fulfilled, Zech. xiii, 7. They had inadequate conceptions of God's revealed plan, Luke xviii, 31–34, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the *manner*, in which he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved us not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall."

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. This plan comprehends agents

voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes—the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open on our astonished or enraptured vision. "The righteous will be saved. The wicked will be damned, and God's eternal Providence approved." Amen and Amen.

O, Lord, give us grace and we will "*confess thee before men.*" Be "witnesses" for thee, —that thou "hast set in order" from ancient time, "and declared it!" No agency can defeat or derange the "order" which thou hast declared. When the predicted events occur in the prescribed "order" we confess the truth of Jesus. It does not occur "*without our Father.*" It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also "appear with Him in Glory. Hallelujah! Praise ye the Lord!! We are "not orphans," not left comfortless. *He is present*, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not "cast away their confidence" shall be glorious like their Lord, through a blissful immortality. Amen!

My "confession" is not an "apology" to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of our testimony.

9. Finally, as Noah knew that God was with him, when he saw the creatures coming "two and two" unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses' mother and David's friends knew that God was with them by a fulfillment of his word. As the Apostles knew Jesus to be the Messiah, by events, and his works, *according to scripture;* so we *know*, without doubt, that the Advent movement is Divine in its origin. Divine in its progress. Divinely glorious will it be in its results. Amen!

THE SABBATH.

BY J. B. COOK.

"*I was in the Spirit on the* LORD'S DAY," said the beloved disciple. "The Son of Man is *Lord also of the Sabbath Day*," Matt. xii, 8. Now setting human opinion aside, and taking "Divine testimony," I ask what is "the Lord's Day?" In Isa. lviii, 13: the Sabbath is by the Lord, called "*My Holy Day.*" The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord's Day is clearly, from this testimony, the Sabbath Day. It did not end with the Jewish dispensation; for we learn from Isa. lvi, 1—7, that it was to be observed by the sons of the stranger—others beside "the outcasts of Israel." Gen. ii, 1—3: Ex. xx, 8—11; Matt. v, 17—19.

Every enactment relative to the religious observance of the first day *originated with the Pope*, or Potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever ORIGINATED IN HEAVEN, relative to the keeping of the Sabbath *confines us to the* SEVENTH *day.* The seventh day is "the Sabbath of the LORD OUR GOD."

My space will not allow me to adduce the historic testimony; but the above I solemnly believe, is the exact truth. From the twelth to the fifteenth centuries we trace the efforts of the Man of Sin, to set aside "*the Lord's Day*," and introduce the first day—the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify; and let us throw off the *last rag* of "the mother of harlots."

Jesus did not after his resurrection, meet his assembled disciples till about or *in* the evening of the first day, as we reckon time. It was the early part of the *Jewish* second day, or the very close of the first. They began THEIR DAY about six o'clock, or sun setting. Mark! The two disciples and Jesus had been at Emmaus—were at Emmaus seven and half miles distant when that first day "was far spent." He went in to tarry with them and made himself known to them in the breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the resurrection, Jesus himself came in. John xx, 19; Luke xxiv, 29, 33—36.

Then eight days after He met them again, John xx, 26, which must have been on the second day of the subsequent week. Paul met his disciples on the *first* part of the first day, answering to our Saturday night—preaching all night "till the break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night it would have been the Jewish second day.—Then he did *not* keep that first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of Papal Rome. My feelings were inexpressible, when I saw this. The *truth* I must confess.

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. This passage I Cor. xvi, 2, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! Col. ii, 16, does not speak of *the* Sabbath; but Sabbaths—called in our version incorrectly Sabbath *days;* (days being supplied by the translator.) These sabbaths are like the new moons and other mere Jewish institutions, mentioned in Lev. xxiii, 39. This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the seventh month, it could not, only in a series of years, commence on the day originally set apart as *the* Sabbath of the Lord our God. These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord "nailed to the cross;" so that no one is now condemned for their non-observance. But God's law of Eden—his type of Paradise restored—the Sabbath which was made, like marriage "*for man*," as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that "was made for" him.

"Your assertion is not worth a groat," says the objector, in the abscence of Scriptural testimony. So say I. My expectation to "*overcome*" is based on the true "testimony." Jesus said, "Pray that your flight be not in the winter, neither on THE SABBATH DAY." Matt. xxiv, 20. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That "is a nail in the right place, fastened by the master of assemblies! Therefore I say again, He did *not* abolish the Sabbath, which was "made for man"—for the good of man. From the dreadful wreck, occasioned by "the fall" in Eden, there has been two institutions preserved; the Sabbath and Marriage. Both were "made for man." This, is the type of Christ's union with "the Church." Eph. v, 23—33. That, of "the rest that remaineth for the people of God." Heb. iv, 4—9. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen!

SHUT DOOR.

My space will only allow me to say a few words on the interesting question of the shut door in Matt. xxv. I believe in that just as I do in the whole representation, of which that is a part—as expounded by Divine Providence.

If the infidel ground be the true ground—if the advent cause be unworthy of Divine regard—or the advent people (though distinctly described by Divine promise,) unworthy of Divine guidance—or if this be not the era to expect the preparatory scenes of the Second Advent, then the writing out of the 'vision,' the tarrying, the midnight cry, the failing light of the foolish, (those who felt ashamed of the guide, or their trust in God's word,) and the clamor about the shut door, is all a mere flash in the pan. There will be *no* Second Advent now or soon.

But reverse all this, if the believer's confidence is *well* founded—if the Advent cause and people be worthy of Divine interpositon, or this the era to expect the Lord, then, we are down through "the shut door" in that representation of Advent History. My language to many has been, I believe in the shut door just as you have *experienced it.* Precisely so. This state of things since "the cry," has not occurred "WITHOUT OUR FATHER."

MIDNIGHT CRY.

Bro. Galusha says that we should not make the parable go on "all fours." Now just listten, my brother! Would you, as many do, give all the legs to the cry, and keep *it* going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would rend it limb from limb. All parts must have legs to go alike, or it could go only to pieces! Am I mad, or you mistaken?

Again: Others make "the cry" in the parable sufficiently important to call in the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the *other* parts are too trifling for God or *man* to meddle with. *This method* of exposition may as well make it mean "the man in the moon!" If this will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord—make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well what alternative have I but to believe the different parts to be important, if not alike important in the *fulfillment*, as it is in the prophecy! Here's a man about Boston, who told me that I "*once* had common sense." Do you, my brother, think it has forsaken me here? Come, speak up, and tell me.—*Advent Testimony.*

After sending out to all whose names are on our list we have on hand 700 copies of the "Review," No. 1. We hope that every brother and sister, who can distribute them where they will be candidly read, will send for them immediately. W.

☞ The Review should be carefully stitched, cut open and preserved.

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"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
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THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

BY J. B. COOK.

Jno. 17th, Jesus said, "Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."

"The gift of God is eternal life through Jesus Christ our Lord." This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the true God and his redeeming Son. For all such he prays.—Ver. 9: "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine." His ever prevalent prayer was that they might be kept "from the evil" that is in the world, and sanctified "through the truth." It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated, soul, body and spirit to the Lord. Ver. 20: "Neither pray I for these alone, but for them also, which *shall believe on me through their word.*"

In this solemn supplication of our Saviour, there is no mention made of any who shall be saved, except those who *believe* the truth taught in his word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterized as the subjects of his prayer in parallel scriptures. Rom. viii, Heb. vii, 25. His prayer prevails for them all. "He is able to save *them* to the uttermost,"—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people, the necessity of Divine guidance and succor. Even Peter would have perished, had not his Lord prayed for him, "that his faith fail not." They were hated by the world, because "*chosen out of the world.*" Ver. 16: "They are not of the world, even as I am not of the world." Let us notice the leading truths connected with the doctrine of divine guidance.

I. Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand or even "live" but by "faith," they need definite pledges of Divine "help in time of need." All the promises recognize our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor: therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God and it shall be given him." The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. John xiv to xvi chap. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be, Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple—vessels unto honor, *meet for the Master's use.* To all such this heavenly guide is pledged forever.

II. These promises belong to His friends, John xv, 14,—to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek *will he teach his way.*" "The wise shall understand." "If any will, (is willing to) do his will, *he shall know* of the doctrine, whether it be of God. John vii, 17, It is mere history to state that the Advent people WERE WILLING to know and

to do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists *believed*, nay, well nigh DEVOURED their bibles. They trembled at the word of the Lord. They had the "beginning of wisdom." They meekly, diligently, prayerfully sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to *teach them His way*. He has, if so, done it as certainly as he is the true God.

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning," waiting for Jesus. Such are "blessed." They are "led by the Spirit of God," and having "the first fruits of the Spirit," they GROAN within themselves, "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Saviour promises to "come again"—to send the Holy Ghost to "abide with them for ever," and then he prays for "*all who believe on Him* through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we cannot claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me.—They *could not confide* in me; but suppose further, that I could, by bringing forward the documents in the case, shew all who would listen, that I had done just what I had *agreed to do*. Then confidence would not only be restored, but greatly *confirmed*, as to my future engagements. Precisely so in regard to our Saviour. If we imagine that His promises have not been fulfilled to His trusting, cross-bearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. xi, 1. Faith is the *substance* of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are *supposed* to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished,—allow what is true, that these events, in the preparatory scenes of the 2d Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "*His way*," He led us at each point to do *His will*. Amen!

IV. Divine goodness does not make us infallible, in our conception of the manner in which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly.—Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is *not* God.

V. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for Divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plentitude of his mercy, He has provided that we "understand," so far as necessary to do His will—that we do "know of his doctrine," just as He has promised—as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not understand as angels, but as *Christians*. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his Spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet

Cyrus had "*not known him.*" Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn." Then he was laid aside as a thing of nought. God makes "the wrath of man to praise" Him, and the "remainder of wrath" will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus, as the revolutions of earthly empire demand, can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them *notwithstanding their mistakes.* He verifies his promises to them, in spite of all their weaknesses, and gradually brings them to "understand," both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and they "would have cried out." Do they, through fear, flee from the Lord, and leave him "alone;" it fulfills scripture. Does Judas sell and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2d Advent people, God has led them in "His way," at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerved them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a BLESSED NECESSITY to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, *trembles and loves.* "I am a worm and no man," before this wonder-working God."

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning him. Like that resting on our Saviour. "Thus it *behooved* Christ to suffer." "A bone of Him" could "*not be* broken" by the executioners; because the scripture type, the passover could *not fail* of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fiery trial"—the "fuller's soap," and the "refiner's fire" *must* do its work—on and in his people. Character must be developed. Those who have not "oil in their vessels," i. e. grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom—no more than he intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not oil in their vessels." Such would want "the door" open after it was TOO LATE. The necessity for this development is indeed, dreadful; yet there is *this necessity.* Thus it is written: "the *scripture* MUST BE *fulfilled.*" Those only, who have "oil in their vessels," with their lamps in their hands. can "stand before the Son of Man." They have grace reigning within. They KNOW that God is true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his *promise*, or his *Providence;* but wait on God, as did Moses in his emergency—as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the *weakness* of his obedient children nor the "wrath" of their foes, can defer, or defeat the Divine purpose. God's "*counsel will stand* and *He will do all His pleasure!*" Hallelujah, Amen!

VI. To deny that God does thus guide his people is to deny God's agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the spirit of grace." How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, cross-bearing people? Who would, or who *could* believe God, if in such a crisis as that just preceding "the consummation," He should fail to fulfill his word! "If the foundations be destroyed what can the righteous do" "toward trusting God?" The Lord is in his ho-

ly temple—His eyes behold, His eyelids try the children of men." (Ps. xi.) To deny the fulfillment of Divine promise, since '43, to those who look for and "love his appearing," is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin "which has no forgiveness." We "know how that afterward when Esau *would have inherited* the blessing he was rejected," Heb. xii, 15–17. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way? To those who do not "hold fast the *beginning of their confidence, steadfast unto the end?*" What promise is there for those who "let go" their confidence in God's guidance, in order to get a better hold, somewhere in "doubtful chronology"? As the lamp of life shines only on the believer's pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God's guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the Spirit's aid? One class was *ashamed;* the other sunk down deeper into God. One class attempted to justify *themselves;* the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches, or from "doubtful chronology;" the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast away "the beginning of their confidence." These are holding it fast "steadfast unto the end." Amen!

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings,—to bear "their cross daily," till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go "the beginning of their confidence," draw back from much that God had "sealed," by his Spirit, or by his Proivdence, and joined the world (silently it may be) in denying that God's promised guidance had been granted them. Such not heeding the Spirit's message to the church of the Loadiceans will not be heard when they "knock."

This, if true, is a tremendous truth, and onght to be suppressed no more than the truth of Christ's coming. ***It shews that the great event is just upon us.*** Men cannot be converted by denying God—draw ng back to '43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the judgment, right on men, when authorized from the word and Providence of God to believe that it is so. If there be any who are honest hearted—any who have not consented "to the counsel and deed of those who" deny the truth of Divine promise and Providence, they may be benefitted. It certainly can lull none to sleep; who "have an ear to hear," to be assured that the burning splendor of the day of God is just opening on the world!! It shews believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be "*present truth.*" The faithful servant gives "meat in DUE SEASON." The points in the parable having been passed,—the virgin band broken up,—the clamor about the door being heard, it proves that the season for this portion of meat is "*due.*" The promise and Providence of God, proving a fulfillment of this portion of the Parable, I dare not withhold the truth in its "season." The responsibility of *believing* this truth is thought to be great, but is not the responsibility of *suppressing* truth, inconceivably greater?

VII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.

The parable of Mat. xxiv, 45–49, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not."

The facts preceding a marriage are employed for this purpose. All the action in the parable, *precedes* the nuptials and the marriage feast. *Is not this so?* If so, then, in the fulfillment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while *waiting and watching* for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light—one part remain-

ing out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) the other making a subsequent clamor about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the parable. They represent the feeling and action of Adventists in *view of their Lords coming*. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. xiii, 13. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called in this parable. They may know, as nearly as unbelief *can* know, that if the Son of Man should come at any one point in the parable prior to the end, the *rest would remain unfulfilled*. Those "jots" would so far fail.

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent?

2d. The parable represents the action of Adventists in *view* of his coming. Those who knock do it *with the full conviction that they can and ought to enter*. There had been no change externally.

3d. There is a different feeling and different action among the self-deceived *after* he comes; he "knows them not." They "wail," and he cuts them assunder.

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our Christian course; but Jesus, standing very near, cries, "Whosoever doth not bear his cross and come after me, *cannot be* my disciple."

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith after the time passed. The Midnight Cry was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of Divine promise, and the interposition of Divine Providence amid our disappointments, it brings a cross.

Some Advent preachers and papers have united to cast contempt on those who would not "confess" and "draw back" to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach—many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterized as God's people. We are the "offscouring" of the Advent band—the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting "a snare" for the world. Still we have nothing to glory in, save the cross, for *necessity is laid* on us—"yea, *woe is unto*" us if we "preach not" the truth of Divine guidance. There is a moral necessity that those who share the grace should bear "the reproach of Christ." Those who will wear the crown, *must bear the cross*. The necessity which existed for Jesus to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to His dear name, he makes the "reproach" "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still this shut-door cross transcends all that have gone before it. The world, the flesh and the devil will not consent to the door's being shut. It *brings* JUDGMENT TOO NEAR; *makes it too* CERTAIN.

Mark! None can deny that there is a shut door in the Advent prophecy—that Jesus is answering the inquiry, "What shall be the *sign* of thy coming?" None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. *Can any but Infidels deny that they have occurred by the* DIRECTION *of Providence?* In view of God's promised guidance, dare any but Infidels deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene *preparatory* to the Second Advent, cannot have transpired "without our Father;" Matt. x, 29. If so, then the Advent cause is *the cause of God*, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will

say, "*I know you not.*" This will lead to the "wail" of the wicked; Matt. xxiv: 30.

The shut-door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place in *view of his coming, before he discards the foolish*, and consequently before he damns them.—This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross, (John xiii); also that which attaches to the salutation. Any view of these portions of truth which *avoids the cross*, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus except we take the cross too.—Those who will not "confess Christ" in the shut-door, dare not in the "New Commandment." They are on the popular side, avoiding the cross in these points; and justifying so far the disobedience and unbelief of the church and world.

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!!! Instead of confessing the spirit and providence of God in the past and present state of the once virgin band, they confess to the world—"draw back" from the "present truth," and yet will have it believed that "the door" is open still! The clamor about the door has occurred since the cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired and gone away from the closing scene of strife—has left his trusting people to chance, "doubtful chronology," "mesmerism," or Satan's sway!!!

It looks like admitting the divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "*O fools and slow of heart to believe all that the prophets have spoken*—OUGHT NOT CHRIST TO HAVE SUFFERED?" &c.—Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as "*foolish*;" for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written, and thus it *must be*," that one part would wish the door open after it was "SHUT." "The scripture cannot be broken," therefore all must take place *before* the Lord answers them "*I know you not.*" How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned ere He would withdraw His hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.

VIII. There is finally, a necessity for the experience connected with the shut-door.—There is need for the shut-door to separate us finally and forever from the world, preparatory to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there *is* a shut-door in the same discourse; in Jesus' reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom. Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are "foolish." They must be *detected* before being rejected. "REMEMBER LOT'S WIFE," said he, as we left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of Divine promise and Providence for a pillar of cloud. "What is the chaff to the wheat?" saith the Lord. Doubtful chronology is sliding sand, God's promise is an EVERLASTING ROCK.

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. iv, 17. Heb. xii, 17; Rev. xxii, 10–12. This principle and the above facts sustain the shut door of the parable, and I see the propriety as well as the necessity of it, before

the Lord shall look out with his eyes of flame, and say to those who apply "too late," "Indeed I do not know you."

Let those who *suspect* the promise and Providence of God in the fulfillment of Advent prophecy, read Acts xiii, 40; 'Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE *believe*, though a man declare it unto you. In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of 'present truth,' you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world, you condemn God, and must perish beneath his frown.

In conclusion, I remark that this view is sustained by the faith of Christians in Christian experience. Bro. Miller said March 20th, of the 7th month, 'If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then.' This is the doctrine of this discourse. We had better rush on forked lightning, than 'deny' the Holy Ghost in the Advent experience—better be plunged into a fiery furnace than deny God who is a 'consuming fire.'

The points of the parable have been by Providence verified down through the *shut-door to the clamor of those whose light of faith failed them.* As a sparrow does not fall 'without our Father,' this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. 'If we deny him, he CANNOT DENY HIMSELF.'

To present the necessity of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to *doubt*, and they dare not, *cannot* trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We 'walk by faith,' not by doubt—by faith in God's truth, not in man's doubtful chronology. This doubtful chronology is a perfect 'slough of despond,' in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would 'deceive, if possible, the elect;' and no marvel, for Satan himself is, transformed into an angel of light."

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailing promise of guidance. He says, 'My sheep hear *my voice*, and they FOLLOW ME.'—His doctrine of Divine Providence is certainly a very different compound to feed the 'little flock' from, than that of doubtful chronology or mesmerism. One is 'from Heaven' the other from men.

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 28, 46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Lord."

This is a virtual denial of the promise of Divine guidance, and the providence of God, which Jesus taught. His "guiding spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving his appearing." True he led Israel and his first disciples "*by a way they knew not*," yet he guided them in "*his way*." Amen. *This is all that is claimed in relation to the Advent movement.* God has guided us to do his will infallibly. He overrules alike "the wrath" of foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered, now he is coming himself to reign, and I must confess him in all his truth—in all his commandments; Rev. xxii, 14.

The falling away of the foolish and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.

One word to those who say that they cannot see; rather for the instruction of those who *can see*. Those who were *unwilling* to admit the truth of Christ's Messiahship found an excuse—those *not willing* to see the Second Advent at hand in '43 found a reason—those *not willing* to take the cross of the "New Commandment," explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord"—Sovereign of our whole being—our faith and our worship. Then we can see, then we can take up his cross—"follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "*glory*, HONOR, and IMMORTALITY." Amen.

THE BAPTISM OF JOHN.

Whence was it, from Heaven or of men? Mat. xxi, 23–32. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness;' sought not his own glory. John vii, 18. 2. The

fruits of his labor were, as far as they could extend, most beneficent: bad men became good. Mat. vii, 20. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, 'a voice crying in the wilderness, prepare ye the way of the Lord.' Isa. xl; Mal. iii.—4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit "voice in the wilderness," or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know—to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age.—Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Mat. xi, 3. Being *disappointed*, he *doubted*.

Let me change the form of inquiry. *The Advent Movement, is it from* HEAVEN *or of men?*

With all the assurance of my soul, I answer, from Heaven.

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials.—John vii, 17, 18.

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. Mat. xxiv, 46–50; Rev. xiv, 6, 7; Hab. ii, 1–4; Mat. xxv, 1–13.

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgement, the going out of the most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of 'Heaven,' or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you 'cannot tell;' but be honest.

If it be 'from Heaven,' then the Judgment is right on us. If so, then none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.

DOUBTING.

"*Whatsoever is not of faith, is sin.*—Was it well for Noah to *doubt* after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events that had been brought out by Providence,) coming for corn? Could Moses find a good reason to doubt that God would fulfill his promise when he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when, after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the discipline to doubt just prior to the reception of "the promise of the Father" at the Pentecost, after all the wonders they had witnessed in the fulfillment of prophecy?—Then it may be *right* and safe for us to doubt

Divine direction amid the preparatory scenes of the Second Advent. If we "doubt," while professedly maintaining the Advent cause "we are damned." If we maintain it without *faith*, it is to us, a sin. If it be "of men" give it up at once.

In every crisis God's people have been shut up to faith, as we now are. My heart and flesh cry out "*belive.*" My reason and religion echo BELIEVE!! Maintain your consecration to God. Wait on Him. He has not, *can not* FAIL his trusting ones. He so interposed in '43 and '44, as to compel the confession that a crisis was just impending. Shall we now *doubt*, because God has been fulfilling scripture in our disappointment, and setting the "snare" for the world by the delay? Hold on!!

Our blessed Lord Jesus is coming. It is made more certain to us by our having witnessed the evident truth of the Bible doctrine of the Divine interposition to fulfill scripture. Amen!

"Jesus my all to heaven is gone,
He whom I fix my faith upon.
Jesus says he will be with us to the end;
For He HAS BEEN with us—still is with us,
And He's *promised* to be with us, to the end."

This is the doctrine of the Bible, as well as the language of devotion. Doubting souls, who are ashamed of your past interest in God's truth, you must, (to reduce your scripture reading to your present doubts,) change *both your Bible and Hymn Book.*

OBEDIENCE.

Abraham was distinguished as "the friend of God." Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: "Ye are *my* FRIENDS IF YE DO whatsoever I command you." Thus we may be true children of the true God.

Would you be brother, or sister, or mother to the Son of God: "Whosoever shall do the will of my Father, in heaven, the same," said he, "is my *brother, and sister, and mother!*"

Would you, dear reader, have "right to the tree of life," and feel at home in the New Jerusalem, beneath the unveiled glories of God and the Lamb? "Blessed are they that DO his commandments that they may have RIGHT to the tree of life and may enter in through the gates into the city." Amen!

Would you wear the name of your Father in Heaven, stand on Mount Zion, with the Lamb, and be numbered with the 144,000, having the golden harps singing the new song? "These are they who *follow the Lamb whithersoever he goeth.*" Lord let us belong to this class. Amen!

The Apostle Paul names as a mark of piety, in a widow, "if she have washed the saints feet." Jesus, the adored of angels, gave the example and the command enjoining it more solemnly than he did any other act of his life. "The Friend of God" served thus before angels. Gen. xviii But, notwithstanding all this, in these days of degeneracy, it is regarded as an "offence, to be punished by the" priest. It is said to be "earthly, sensual and devlish!" He who does it, though with all reverence, is denominated a "demon." The recording angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction of humility, given by incarnate Deity, to the Devil. The language of the Adventist, Elder ———, was 'it is all of the Devil.' You will hear of that again, sir! Jesus heard you.

When a man becomes too wise, or too proud, or too pure to follow his Lord, 'without the camp, *bearing his reproach,*' he should leave the Advent and renonnce the name of Christian. WHY BE A HYPOCRITE! Why profess to know Christ, while denying Him, in his Holy example and most urgent requirement.

It was apostolic, nay, Divine, in the era of the first Advent. Who but those, who would reduce all things to their own level, now call it devilish? 'To the pure, all things are pure; but to them that are defiled, is NOTHING *pure!*' No, not even the institutions of Heaven!

Searching the scriptnres according to Jesus' command, has been a mortal sin to millions. Bap'ism, as described in the scriptures, is deemed indecent and dangerous; but Jesus' lovely example of humility, is, when put in practice outright 'Devlish!'

O Lord thou 'wilt be *avenged* on such a people as this.' Amen!

In strong contrast with the above named charges, let me adduce the language of my Lord, shewing that it is *Divine.* We are held *accountable* for the manner in which we treat it. When our Lord, 'having loved his own,' would shew them his love 'unto the end,' he arose from supper and proceeded 'to wash their feet.' Their modesty led them to decline such an act of condescension He assured them they did not know why he did it; but should 'know hereafter.' They would have known then, had his purpose been to purify them or relieve them from distress. Their personal impurity or pain would in that case have suggested to them his design; but as they were not in distress, nor their feet in need of washing, they did not perceive his design. He 'afterwards' told them according to his promise, what his object was. He gave them '*an example.*' But it is not to be followed? Yes, it is, 'that *ye should* DO AS *I have* done unto you."—When religion becomes popular, we shall be unwilling, O Lord, to do as thou hast done! Well, says he, you are no better than I am. 'If I, your Lord and Master, have washed your feet, ye OUGHT also to wash one another's feet.' But this would urge us to do the very thing to which we are *utterly disinclined* 'Verily, verily, I say unto you, the servant is not greater than his Lord.' If it is not beneath my dignity, it should not be beneath your's. You should not disdain to do what your Lord has done. This is my love to you. I command you to 'love one another AS *I have loved you.*' John, xiii, 1–34.

But the Elder affirms, with great asperity, 'that it was never done in creation,' till now! Yes it has been. 'No, I say it has not been, *nev r in creation!*' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it. You are not, I hope, prouder than the Pope; if 'greater' in this, than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic *testimony*, to prove their perpetaity, and their observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus's solemn a servation.—'The Father, who sent me, gave me a commandment—and I know that his *commandment*

is life everlasting ;' but those who 'love and make a *lie*'—an ingenious falsehood, to get round the cross, connected with the commandment, shall be found outside the city among 'whoremongers, murderers, and idolators.' Those only who DO his commandments, shall be blessed—'have *right* to the tree of life, and enter in through the gates into the city.

Every thing we do should be done to the glory of God—every act of worship should be performed with a 'single eye,' an humble, contrite spirit, and a sincere regard to propriety. 'Decently and in order' is the Divine direction in all worship. No act of worship, no course of conduct, can be acceptable to our 'Holy Lord, God.' except it proceed from a holy motive.—The Lord looketh on the heart, and says to us all. 'If ye love me, *keep* my commandments." Amen!

[*Advent Testimony.*

EXTRACTS FROM MILNER'S END OF CONTROVERSY, A CATHOLIC WORK ; PAGES 89, 90.

A CUTTING REPROOF.

The first precept in the Bible is that of sanctifying the seventh day; God blessed the SEVENTH D. Y, and sanctified it. Gen. ii, 3. This precept was confirmed by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy. The* SEVENTH DAY is the Sabbath of the Lord thy God, Exod. xx. On the other hand, Christ declares that he is *not come to destroy the law, but to fulfill it.* Mat. v, 17. He himself observed the Sabbath; and *as his custom was, he went into the Synagogue on the Sabbath day.* Luke iv, 16. His disciples likewise observed it after his death: *They rested on the Sabbath day according to the commandment.* Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the *Sabbath or seventh day* holy, Protestants, of all denominations, make this a *profane day*, and transfer the obligation of it to the *first day of the week*, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word* or *tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.

I will confine myself to one more instance of Protestants abandoning *their own rule*, that of scripture alone, to follow *our's*, of scripture explained by tradition. If any inteligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined? I make no doubt but he would answer, *The washing of feet.* To convince yourself of this, be pleased to read the first seventeen verses of St. John, Ch. xiii. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his "love for his disciples;" next *the time* of his performing it; namely, when he was about to depart out of this world; then *the stress* he lays upon it, in what he said to Peter, *If I wash thee not, thou hast no part with me;* finally, *his injunction*, at the conclusion of it, *If I your Lord and master have washed your feet, ye also ought to wash one another's feet.* I now ask, on what pretence can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic Church] that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain sense of scripture.

THE SANCTUARY.

BY O. R. L. CROSIER.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel *what* Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the sanctuary is, our only safety lies in seeking from the N. T. the Divine comment upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (ch.xiii, 11.) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shew-bread; which is called [Hagia] Holy. And after the second vail, the tabernacle which is called the [Hagia Hagion] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex. xxv, 8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "paterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" vers, 23, 24 When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the

Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" ch. viii, 1 2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of 2300 days is also *the Sanctuary* of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex. xxv, 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb. xi, 10. What is its name? "The heavenly Jerusalem;" ch. xii, 22; Rev. xxi. "A building of God, an house not made with hands eternal in the heavens"; ii Cor. v, 1. "My Father's house of many mansions;" Jno. xiv, 2. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": Matt. xxiv, 1, 2. That temple was their Sanctuary; i Ch. ch. xxii, 17–19; xxviii, 9–13. ii Ch. xxix, 5, 21; xxxvi, 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "*In my Father's house are* MANY MANSIONS"; Jno. xiv, 1–3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, *and these only*, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find *none*. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, *No!* Was Daniel so taught? Look at his vision. "And the place of his Sanctuary was cast down"; Dan. viii, 11. This casting down was in the days and by the means of the Roman power; therefore, the Sanctuary of this text was not the Earth, nor Palestine, because the former was cast down at the fall, more than 4,000 years, and the latter at the captivity, more than 700 years previous to the event of this passage, and neither by Roman agency.

The Sanctuary cast down is his against whom Rome magnified himself, which was the Prince of the host, Jesus Christ; and Paul teaches that his Sanctuary is in heaven. Again, Daniel xi, 30, 31, "For the ships of Chittim shall come against him; therefore, shall he be grieved and return, and have indignation [the staff to chastise] against the holy covenant [Christianity,] so shall he do; he shall even return and have intelligence with them [priests and bishops] that forsake the holy covenant. And arms (civil and religious) shall stand on his part, and they [Rome and those that forsake the holy covenant] shall pollute the Sanctuary of strength." What was this that Rome and the apostles of Christianity should jointly pollute? This combination was formed against the "holy covenant," and it was the Sanctuary of that covenant they polluted; which they could do as well as to pollute the name of God; Jer. xxxiv, 16; Ezek. xx; Mal. i, 7. This was the same as profaning or blaspheming His name. In this sense this "politico-religious" beast polluted the Sanctuary, (Rev. xiii, 6,) and cast it down from its place in heaven, (Ps. cii, 19; Jer. xvii, 12; Heb. viii, 1, 2) when they called Rome the holy city, (Rev. xxi, 2) and installed the Pope there with the titles, "Lord God the Pope," "Holy Father," "Head of the Church," &c., and there, in the counterfeit "temple of God," he professes to do what Jesus actually does in his Sanctuary; ii Thess. ii, 1–8. The Sanctuary has been trodden under foot (Dan. viii, 13,) the same as the Son of God has; Heb. x, 29.

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" ch. ix, 17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; Wis. Sol., ix, 8; i Ch. xxviii, 10–13. It had shar-

Ps. lxxviii, 60. The Lord forsook it when the Philistines took the Ark (i Sam. iv, 3–11) and delivered his strength into captivity, and his glory into the enemy's hand; ver. 21. ed in the seventy years desolations of Jerusalem; Dan. ix, 2; ii Ch. xxxvi, 14–21. It was rebuilt after the captivity; Ne. x, 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solomon, which superceded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, &c., "*by the Spirit*;" i Ch. xxviii, 10–13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; ii Ch. v, 2–8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num. iii, 29–31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary.—*Prideaux*. We learn the same from ii Ch. xxix, 18, 21. "We have cleansed all the house of the Lord, *and* the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in ver. 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. xv, 17.—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" Heb. xi, 10; a "Tabernacle," ch. viii, 2; "A Building in the heavens;" ii Cor. v, 1. And the Lord has chosen Mount Zion *in* Palestine for the place of its final location; Ps. cxxxii, 13, 14. "For the Lord hath chosen Zion; he hath desired it *for* his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps. lxxviii, 54,) which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did *they* regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" (Ex. xxv, 9. "The shekel of the Sanctuary," Ex. xxx, 13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ezk. xxvi, 1–6. "Before the vail of the Sanctuary," Lev. iv, 6. "Carry your brethren from before the Sanctuary;" Lev. x, 4. "Nor come into the Sanctuary;" Lev. xii, 4. "He shall make atonement for the holy Sanctuary;" Lev. xvi, 33. "Reverence my Sanctuary;" Lev. xi, 30; xxvi, 2. "Nor profane the Sanctuary of his God;" Lev. xxi, 12. "Vessels of the Sanctuary;" Num. iii, 31. "Charge of the Sanctuary;" Num. iii, 32, 38. "They minister in the Sanctuary;" Ch. iv, 12. "In the Sanctuary and the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" ch. iv, 15; vii, 9; x, 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch. viii, 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch. xviii, 1. "He hath defiled the Sanctuary of his God;" Ch. xix, 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord"; Jos. xxiv, 26. "All the instruments of the Sanctuary"; i Ch. ix, 29. "Build ye the Sanctuary"; Ch. xxii, 19.—"Governors of the Sanctuary"; Ch. xxiv, 5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. xxviii, 10; ii Ch. xx, 8. "Go out of the Sanctuary;" Ch. xxvi, 18; xxix, 21; xxx, 8. "Purification of the Sanctuary;" Ch. xxx; 19; xxxvi, 17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor *any* land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Ju. xviii, 31; i Sam. i, 9–24,) and was pitched at the city of Shiloah at the time of dividing the land; xviii, 1, 10; hence it was called the "Tabernacle of Shiloah," (safety and happiness,)

It was brought back to Kirjath-jearim, (i Sam. vii, 1, 2) thence to the house of Obed-edom, thence to the city of David which is

Zion, (ii Sam. vi, 1–19; v, 9,) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, (i Kg. viii, 1–6,) which was built in Mount Moriah near Mount Zion; ii Ch. iii, 1. The Lord has chosen Zion to dwell in at rest forever; (Ps. cxxxii, 13, 14) but as yet he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Ps. cii; Is. xxxiii, 20. And then "the people shall dwell in Zion at Jerusalem"; ver. 18, 19. The Song of Moses (Ex. 15;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in *their midst*, and is built and forms a part of the city whose name is, "The Lord is there."

THE PRIESTHOOD OF CHRIST.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was "made an High Priest forever, after the order of Melchisedec." *Taxis*, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; Heb. vii, 3 (margin) i. e. he never followed nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood," (which passeth not from one to another; *margin*) ver. 24.

The Priesthood of Levi to be continuous had many and a succession of priests, "because they were not suffered to continue by reason of death;" ver. 23. 2. Being after the order of Melchisedec, he is superior to the Sons of Levi; because he blessed and received tithes from them in Abraham; vs. 1, 7, 9, 10. 3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; vs. 14, 21. 4. Being himself perfect, and his priesthood unending, he is able to "perfect forever" and "save them to the utermost that come unto God by him, seeing he ever live h to make intercession for them." He was not called after the *order* of Aaron; i. e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is.

1. After calling upon us to "consider the Apostle and High Priest of our profession (or religion.) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [*oikos*, people] and Christ over his, (Heb. iii, 1–6) and says: "Moses verily was faithful in all his house, as a servant, *for a testimony of those things which were to be spoken after.*" This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest "as was Aaron;" Ch. v, 1–5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Chs. ii, iv. 5. Both were ordained for men in things pertaining to God: that (they might) offer both gifts and sacrifices for sins;" Ch. v, *1*; viii, 3.—6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them; as. 7, "And they truly were many priests, because they were not suffered to continue by reason of death: *but this man*, because he contiueth *ever*, hath an unchangable priesthood." 8. "Who needeth not *daily*, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for *this* he did *once* when he offered up himself." 9. "For the law maketh *men* high priests which have infirmity; but the word of the oath which was since the law, maketh the *Son* who is consecrated [perfected, margin,] for evermore;" Ch. vi, 23–28. 10. "But now hath he obtained a more excellent ministry" than theirs; Ch. viii, 6. 11. "By how much also he is the mediator of a *better* covenant" than theirs; Ch. viii, 6. 12. "But Christ being come an High Priest of good things to come, by a *greater* and *more perfect* tabernacle" than theirs; Ch. ix, 11.—13. "Neither by the blood of goats and calves, *but by his own blood*, he entered in once into the holy place," ver. 12. 14. "For if the *blood* of *bulls* and of *goats* and the ashes of an *heifer* sprinkling the unclean sanctifieth to the purifying of the *flesh; how much* more shall *the blood of Christ*, who,

through the eternal spirit offered himself without spot to God purge your *conscience;*" ver. 13, 14. 15. "For Christ is not entered into the holy places *made with hands*, which are the *figures* of the *true*; but into *heaven itself;*" ver. 24. 16. "Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others;" but now *once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself;" vs. 25, 26. 17. "And as it is appointed unto [the] men [priests] once to die, but after this the judgment: *so Christ* was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," vs. 27, 28. 18. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering *he* hath perfected forever them that are sanctified;" Ch. x, 1, 14. 19. "It is not possible that the *blood* of *bulls* and of *goats* should take away sins;" "but a *body* hast thou prepared me;" vs. 4, 5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's.—I add one more. Ch. viii, 4, 5. "For if he were on earth he should not be a priest, seeing that there (*margin*, they) are priests that offer gifts according to the law: Who *serve* unto the *example* and *shadow* of heavenly things."

The features of the substance always bears a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (vs. 1, 2,) performed by our high priest in his Sanctuary; for if the *shadow is service*, the substance is service also.

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. "Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make *all things according to the pattern* showed to thee in the Mount."

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, Ch. ix, 23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of the priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, Ch. vii, 27; x, 11] into the first tabernacle, accomplishing the service of God; but in the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of his people." Ch. ix. 6, 7. Here Paul divides the services of the Levitical priesthood into two classes—one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Ex. xxix, 38–42; Num. xxviii, 3–8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex. xxx, 34–38; xxxi, 11; xxx, 7–9. The same was afterwards done at the Temple. i Ch. xvi, 37–40; ii Ch. ii, 4; xiii, 4–12; xiii, 2, Ez. iii, 3.

This did *not atone for sins* either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.

Examples.—The italicised words are, in the text, synonimous with atone or atonement. Ex. xxix,36; "Thou shalt *cleanse* the altar when thou has made an atonement for it."—Lev. xii, 8; "The priest shall make an atonement for her and she shall be *clean*." Lev. xiv, 2; "This shall be the law of the leper in the day of his *cleansing*." Ver. 21; "The priest shall make an atonement for him and he shall be *clean*." The atonement could

not be made for him till after he was healed of the leprosy, Ch. xiii, 45, 46. Till he was healed, he had to dwell alone without the camp. Then, Ch. xiv, 3, 4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest command to take for him that is *to be cleansed* two birds alive and clean," &c. The law was the same in cleansing a house from the leprosy. Ver. 33–57; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Ver. 48; "And he shall take *to cleanse* the house two birds" &c.—Ver. 49; "And he shall cleanse the house with the blood of the birds" &c. Ver. 52, 53; "And make an atonement for the house, and it shall be *clean*." Ch. xvi, 18, 19; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Ch. viii, 15; "And Moses took the blood, and put it upon the horns of the altar round about with his fingers and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it," ii Ch. xxix, 29; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel," Jer. xxxiii, 8; "I will cleanse them from all their iniquities," "and I will pardon all their iniquities." Rom. v, 9–11; "Being now justified by his blood," "by whom we have now received the atonement," ii Cor. v, 17–9; "Who hath reconciled us to himself by Jesus Christ," Eph, ii, 16; "And that he might reconcile both unto God," Heb. ix. 13, 14; "The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgression," and to "perfect forever them that are sanctified," Ch. x, 14; Eph. i, 7; "In whom we have redemption through his blood, the forgiveness of our sins," Acts iii, 19; "Be converted that your sins may be blotted out."

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz., bringing into favor with God; and in all cases *blood* is the means, and sometimes blood and water.—The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different from that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively—the former was made for the *forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

(*Conclusion in our next.*)

EXTRACTS OF LETTERS.

Bro. Nichols, of Dorchester, Mass., Aug. 21, writes:—Last evening I received the "Advent Review" No. 1, which I read with much interest.

"The re-publishment of the testimonies of the leading Advent preachers after the 7th month, '44 and '45, is seasonable, and it will have a salutary effect in reviving the hearts of those who hold sacred the 7th mo. cry, and lead them to a deeper examination of the present truth—the shut-door and the commandments of God.

"I think the "Review" will be read with considerable feeling by all classes of Adventists, and by the honest seekers after the truth with profit, and it is at this time, the best thing that can be published.

"It seems to me it is now time for God's *called* servants to put forth their energy in getting the sanctifying truth established every where; and it is the duty of those who have money to spare, to help sustain the cause either in publishing a paper, or in preaching from place to place, as duty calls them But let them take *heed what they preach.* The "testimony" to the world was *bound up* in 1844, and since that is the *sealing* of the law of God upon the disciples who hold fast the testimony. As the *law* of God is the *seal* of the living God, of which the Sabbath is the crowning testimony, the law of the living God must be *preached* before it can be received; and

when it is believed from the heart the *Holy Spirit stamps* the *impression* of the *seal* upon the heart and mind. or "forehead," for the forehead is the seat of the mind, and what is openly manifested in the mind proceedeth from the heart. Mat. xv; 18–19. The "seal" and sealing in the New Testament are figurative language to represent the Divine testimonies, and their effects upon the heart, after the similitude of a *literal seal*, (which is an instrument well known in all ages,) and the *impression* of a *seal* upon the *wax* and its *ratifying effects*. The sealing operation is the receiving the *impression* of the *seal* upon whatever it is applied. To receive the impression of the "seal of the living God," requires faith, love, and obedience to the whole law; then the Holy Spirit makes an impression of the seal, or "writes it upon the heart." "After ye *believed* ye were sealed with the Holy Spirit," Eph ii, 13; here the *gospel* testimony was the *seal* and the *Holy Spirit* the *sealer*. The testimony must first be *preached*, and then *believed*, before the Holy Spirit can seal us with the truth. Some have thought from Eph. iv, 30, that when they were *sealed* they could not fall away afterwards, but this is a mistake. A sealed letter is considered secured, hence money enclosed in the letter is regarded safe; yet wicked men may break the seal and rob the money. So it is with those sealed with the Divine testimony, by the Holy Spirit; it is impressed upon the heart, and they become new creatures, happy and holy, yet the Devil may lead them into temptation and transgression. Then the seal is broken, and by yielding to temptation the impression of the seal is erased from the heart. "Watch and pray lest ye enter into temptation." It is a great thing to be sealed by the Holy Spirit, and then keep the seal unbroken "until the day of redemption."

OTIS NICHOLS.

Bro. Rhodes writes from Michigan, Aug. 22, —I was glad to hear that you, your's and the family where you are, are so well, and that you have the victory through faith in the Lord Jesus Christ. I would be glad to say many things to you all, but can find time to write but little.

I started Tuesday after the meeting at Jackson, and after traveling two days over loose rails, rough log-ways and through the mud, I found the North Plains about seventy-five miles north of Jackson. I found dear Bro. Case at work in his shop. He seemed very glad to see me. We went to the meeting Thursday, where about a dozen met together in the afternoon, in a barn—not much said or done. Bro. Case told them that he wanted to have my views presented, and that I might use what time would fall to him. We proposed a Bible class the next forenoon, and about a dozen met. I took up Rev. x, 1–7, and xiv, 6–7, which they confessed to be the Advent doctrine. I then took up Rev. xviii, and xvii, 1–8, and compared them with Isa. xxi, and Rev. xiv, 8, showing the two cries in our past experience. Clark, seeing by this time about where he would have to come, in following along through the third Angel's message, thought best to turn and fight the truth from this time onward, through the meeting. Bro. Case's eyes were opened wide by the Bible class.

Friday afternoon I had the time to talk, and spoke on the 2,300 days. Bro. Case saw their end, the Sanctuary in Heaven and the shut-door clearly, and finally has come into all the present truth, strong and understandingly, and is able to defend his position. I attended the meeting, Sabbath, E. Miller preached on the sleep of the dead, (it seems that many know but little else.) After he got through his discourse, I felt it duty to expose the nakedness of those who think they are rich and increased in goods, and while I was talking, Alva Seymour tried the art of the sons of Balaam, (Jannes and Jambres, see Tim. iii, 8,) on me. Many of the people noticed his serpentine look, but knew not what he was trying to do till the Lord shewed him to me, when he was exposed and thrown into confusion. Sunday noon Bro. Case and myself left the meeting, and examined more fully the Sabbath, shut-door, day of the Lord in the future, the seven last plagues, &c. We went Monday to see B. B. Brigham, the principal one among those who profess to believe in the Advent. I think there is but little doubt but that he will, with his wife and son, come into the truth.

Tuesday morning, by Bro. Case's request, I went with him down into the woods—we knelt by the side of a beautiful stream of water, where we prayed for the Spirit to come upon us. The Lord heard and answered. Bro. Case was there buried with Christ in baptism. I think he will yet go into the field, when the way shall open. S. W. RHODES.

☞ *Be sure and see that your Letters are receipted.*

Letters received at Port Byron up to September 2: —S. W. Rhodes, 3, G. W. Holt, S. Howland, Otis Nichols 2, J. N. Andrews, Albert Belden, A. Abbey, P. D. Lawrence, Joseph Bates 2, E. L. H. Chamberlain, R. R. Chapin, Frances M. Shimper, Leonard Hastings, N. A. Hollis.

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"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT
SAMUEL W. RHODES, and
JAMES WHITE,
} Publishing Committee.

TERMS—*Gratis*, except the reader desires to give something toward its publication.

☞All communications, orders and remittances for the "Review" should be directed to Elias Goodwin, Oswego, N. Y., (POST PAID.)

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THE DAY OF JUDGMENT.

"Because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 31.

"When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another as a shepherd divideth his sheep from the goats; And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world, &c.

"Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels, &c." Matt. xxv, 31–46.

We have never been able to harmonize all the scripture testimony relating to the judgment, with any other view than that the great day of judgment will be one thousand years long. Our Saviour has given a description of the scenes of the judgment, [Matt. xxv, 31–46,] and if there was no other scripture testimony to explain the words of Jesus, and show the length of the day of judgment; then we might suppose that the righteous and wicked would be raised together at the second advent, and that the scenes of the judgment would all be acted in a literal day of twenty four hours. But there is other testimony that cannot be harmonized with this view. All the testimony will perfectly harmonize with the correct view. We will now notice some of the events of the day of judgment.

1. It will be introduced by the second advent of the "Son of man, in his glory," and "all the holy angels with him," to gather the elect only—the righteous—both the living and those who sleep. They will be "caught up together" in "the clouds to meet the Lord in the air," and "ever be with the Lord."

2. Then shall He sit upon the throne of His glory. When? Answer. It is the next event immediately following His advent, "in his glory, and all the holy angels with him."

"Verily I say unto you, that ye which have followed me, in the regeneration when the Son of man shall sit in the THRONE OF HIS GLORY, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel." Matt. xix, 28. This text proves that the followers of Jesus must first be raised to sit on the thrones of judgment, before Christ sits upon the throne of his glory. We will here give Campbell's translation of Matt. xix, 28, which makes this point much clearer.

"Verily I say unto you, that at the renovation, when the Son of man shall be seated on his glorious throne, ye my followers, SITTING also upon twelve thrones, shall judge the twelve tribes of Israel."

Question.—How long will the Son of man and his followers sit on thrones of judgment? Answer.—One thousand years. Proof.—"And I saw THRONES, and they SAT UPON THEM, and JUDGMENT was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and REIGNED WITH CHRIST A THOUSAND YEARS." Rev. xx, 4.

"But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the DAY OF JUDGMENT and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a THOUSAND YEARS, and a thousand years as one day." ii Pet. iii, 7, 8. If this testimony from the apostle does not go to prove that the Lord's day of judgment is one thousand years—the seventh millenium—then it is unmeaning language to us. Many minds have been confused by the conflicting views that have been published on this subject. Some have contended that the day of judgment was prior to the second advent. This view is certainly without foundation in the word of God.

It is true, as Paul says, that "the saints shall judge the world," but not while in their mortal state. The Apostle adds, "Know ye not that we shall judge angels?"

"And the ANGELS which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the JUDGMENT OF THE GREAT DAY." Jude, verse 8.

When the immortal Saints sit on thrones with Christ, in the great day of judgment, then they will not only judge the world, but fallen angels—the Devil and all his angels. Daniel, "in the night visions," saw that "judgment was given to the Saints of the Most High," but not to mortal saints—not "until the ancient of days came," and the "little horn" ceased prevailing, which will not be until he is destroyed by the brightness of Christ's coming.

"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at [not before] his appearing and his kingdom."—ii Tim. iv, 1.

The advent angel [Rev. xiv, 6, 7,] "saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come," does not prove that the day of judgment came in 1840, or 1844, nor that it will come prior to the second advent. The testimony of that angel could only signify, that the period had come for this generation to be tested by second advent truth. It is true that mortal saints act a part in the trial, in probationary time. They bear the cutting truths of God's word, which separate the wheat

and tares, the "precious from the vile," but the work of judging to be done in the great day of judgment, and executing the "judgment written" is the work of immortal saints. "This honor have ALL the saints, [dead and living, after their resurrection and change.] Praise ye the Lord." Ps. cxlix, 9. God will execute his judgments on this generation, by pouring out the vials of his wrath, on all who have the mark of the beast. This must be before the second advent. But the pouring out of his wrath on this generation, will no more be "the day of judgment and perdition of ungodly men," than his wrath in drowning the world in the days of Noah, raining fire and brimstone from heaven on Sodom, or his wrath on the Jewish nation for rejecting the first advent. Mark this: "The day of vengeance," or year in which the seven last plagues are to be poured out, is not "THE day of judgment." Those who are cut off by the plagues will have to be judged in the great day of judgment, as well as those who were drowned by the flood, or the men of Sodom, on whom God rained fire and brimstone.

"Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah, in THE DAY OF JUDGMENT, than for that city." Matt. x, 15.

3. "And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats."

We have shown that Jesus and the saints reign on thrones in judgment one thousand years, therefore the third great event in the judgment, which is gathering ALL NATIONS before him, will take place at the close of the one thousand years, when "the rest of the dead" at the resurrection of "the unjust" will live "again." All nations cannot be gathered before the king until they are raised, which will be when the "rest of the dead" live again. Then all nations will be, indeed, gathered before him. And as a shepherd divideth his sheep from the goats, so will the righteous be separated from the wicked. The saints will all be gathered into the Beloved City, and then the rest of the dead will be raised outside of it, and come up on the breadth of the earth, and compass the camp of the saints. All nations are then gathered, not to be judged, no, for the judging day, one thousand years, will then be passed, but to hear their sentence, and receive their reward.

To those on his left hand the King will say, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels." This "everlasting fire" is that which comes "down from God out of heaven" and DEVOURS them. It will "BURN THEM UP, saith the Lord of hosts, that it shall leave neither root nor branch." This everlasting fire which will not be quenched until the whole host of Gog and Magog are devoured, which was prepared for the devil and his angels, will burn up, not only the "root," the devil, but the branch, or branches, his children, not a scrap left, thank Heaven! Then God will have a clean universe, and there will be no more tempting devil to annoy the saints, or holy beings of other worlds. Then the whole universe of God can join in one grand jubilee, or as John in prophetic vision heard and has written:

"And every creature which is in heaven and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v, 13. The melody of that universal song, ascribing glory, honor, blessing and power to God and the Lamb forever and ever, will not be marred by the wails of the damned. "For yet a little while and the wicked shall NOT BE, yea, thou shalt diligently consider his place, and it shall NOT BE."

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then the saints of the Most High will inherit the kingdom under the whole heavens.

Said Jesus to the Jews, "For I say unto you, ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." Matt. xxiii, 39. Those wicked Jews who rejected and crucified God's only Son, have never yet acknowledged him blessed, neither can they, until they are raised at the second resurrection. Then, when all nations are assembled before him, those Jews who rejected him will be present, and overwhelmed with anguish, as they behold the marks of the crucifixion on his Kingly form, they will acknowledge him "blessed,"—that he was the true Messiah. Then, and not until then, will EVERY EYE see him.

"Behold he cometh with clouds, and EVERY EYE shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him." Rev. i. 7. This text covers at least one thousand years.—His coming with clouds will be when he comes with all the holy angels to raise the righteous dead, and to change the righteous living. Then the eyes of the righteous will see him, but the wicked certainly will not see him, until they are raised. Then they that pierced him will see him again.

The presence of one angel at the resurrection of Christ, caused the keepers of the sepulchre to "shake," and become "as dead men," therefore, when "the Son of man shall come in his glory, and ALL the holy angels with him," the eyes of the living wicked, who remain after the plagues, cannot and will not then see him. Mark this; the man of sin is to be destroyed "with the BRIGHTNESS OF HIS COMING." See ii Thess. ii, 8. When the whole heavens shall blaze with glory, reflected by the Son of man, and "all the holy angels with him," then the wicked will flee to rocks and mountains to hide from the burning glory of that holy throng as it draws near the earth. Their prayer will then be—"Mountains and rocks fall on us, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb." Rev. vi, 16.

These facts are sufficient to show that "every eye will not see Jesus, until all nations are gathered before the King, at the close of the one thousand years. Then, and not until then, will "EVERY KNEE" bow and "EVERY TONGUE" confess. For we must all stand before the judgment seat of Christ. For it is written, [Isa. xlv, 23, 24,] "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God." Rom. xiv, 10, 11. "It is written" in Isa. xlv, 23, 24, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear. Surely shall one say in the Lord, have I righteousness and strength; even to him shall men come; and all that are INCENSED against him shall be ASHAMED." Every knee will bow, and every tongue will confess, and all who have been incensed against God, since the days of Cain, will be "ashamed," when gathered up around the Beloved City to receive their just reward, from a righteous God at the close of the seventh millennium.

"For we must all appear before the judgment-seat of Christ, that every one may RECEIVE the things done in his body, according to that he hath done, whether it be good or bad." ii Cor. v, 10.

It is not to be judged that "all appear before the judgment-seat of Christ," no, for that is the work of the one thousand years, while Christ and the saints sit on thrones; but "that every one may RECEIVE

the things done in the body," which cannot be until "every one" are raised and gathered before the King, at the close of "the day of judgment and perdition of ungodly men."

THE AGE TO COME will be the great jubilee, the seventh millennium, in which the LAND, the whole earth will rest. There are many things that look very inconsistent in the view that the earth is to be made new at the coming of Christ, and that the saints are to reign with Christ on the earth, during the seventh thousand years. Some of them we will notice.

1. Prophecies which speak of the earth remaining "*waste*," "*utterly emptied*," and "*none*" to "pass through it.' This is after the plagues, and second advent. See Isa. xxxiv, 8–15; xiii, 9–22; xxiv, 3. This seems to be shadowed forth by the seventh year rest unto the land, and the jubilee. See Lev. xxv, 1–12.

2. If the earth is made new at the first resurrection, then the wicked must of necessity be raised out of the purified new earth. And what seems still worse, the devil is let loose in that new world, and gathers his numerous army, and they come tramping up over the fields of living green. Then God sends fire from heaven on Gog and Magog, and burns them up on the new earth!!

3. After the saints are 'redeemed' by the blood of Christ, 'out of every kindred, and tongue, and people, and nation,' and are made 'kings and priests' unto God, they sing 'a new song,' a part of which is, 'AND WE SHALL REIGN ON THE EARTH.' See Rev. v, 8–10. They are not yet on the earth, the final inheritance of the saints, though 'redeemed,' 'kings and priests,' and singing the 'new song.' Where are they? Answer. In the City of the Living God, which has not yet descended from God out of heaven, reigning with Christ kings and priests, one thousand years, while the earth remains desolate, waste, without inhabitant.

When Christ comes to raise the righteous, he comes not with the saints, no, no; they are sleeping and his coming is to awake them, but with 'all the holy angels with him.' And at the close of the one thousand years, when his feet shall stand upon the mount of Olives, and the mount parts, and there is a very great valley, (just large enough for the New Jerusalem,) then the Lord will come with ALL the saints. 'And the Lord my God shall come, and all the saints with thee.' Zech. xiv, 5. Then the wicked will be raised, Satan loosed for 'a little season.' Fire from 'God out of heaven' will DEVOUR Gog and Magog, and purify the earth. Then the saints will 'REIGN ON THE EARTH.' Amen. W.

SECOND ADVENT WAY MARKS AND HIGH HEAPS;

OR, A CONNECTED VIEW OF THE FULFILLMENT OF PROPHECY, BY GOD'S PECULIAR PEOPLE, FROM THE YEAR 1840 TO 1847. By Bro. Joseph Bates.

'Set thee up *way marks*; make thee high *heaps*; set thy heart towards the highway, even the way that thou wentest.' Jer. xxxi, 21.

How perfectly natural it is for every person either travelling or sailing, to have their minds excited respecting their starting place, their place of destination, and all the intermediate places on their way; among passengers on the land, but more particularly on the ocean, the continual enquiry is our whereabouts. If God's people manifested half the anxiety concerning their spiritual welfare, they would live in a continual state of joy and thanksgiving, and a perfect state of readiness for the everlasting kingdom. But as the reverse of all this has ever been the case, with comparatively but few exceptions—hence the instruction from the Prophet of God to this people, henceforward to set them up way marks and make high heaps, and set their hearts towards the highway, even the way they went or had come. Every anxious traveler knows what a relief it is to his mind to find a guide board, a mile stone, or a post; but the mariner has to be more particular. Instead of finding guide boards and mile posts on the Ocean, he has to chain out the distance he runs, and so prove it by signs in the heavens—something after the following manner:—He takes the bearing by compass, and then judges his distance from the land or lighthouse that is now receding from his view. And now the watch is set to keep the ship on her course, and measure the distance run every two hours, night and day, during her passage to her destined port. At 12 o'clock every day this account is made up and recorded in the journal of the voyage. This is what the sailors call *dead reckoning*. Every day when the sun is not obscured by clouds, the captain and officers ascertain the ship's position in relation to her latitude, by watching the sun, and noting the moment she leaves the Eastern and passes into the Western Hemisphere. It is then 12 o'clock at noon; and the next day now commences, with reckoning for the next 24 hours.

But there is still another more intricate and difficult process, by which the true (and not the dead) reckoning is ascertained. This is done by measuring the distance between the sun and moon, or moon and some well known star, if in the night. This process, when accomplished by the help of a nautical almanac, gives the ship's longitude, showing clearly how many miles the ship is either east or west, as the case may be, of the port she left. This, with the above process, (taking an observation of the sun at noon, by the same instrument,) gives the true position of the ship on the ocean. Then by consulting the latitude and longitude of the land from which they took their departure, and the port to which they are bound, the true bearing and distance from each place is correctly ascertained; the ship all the while making the best of her way *onward*, until another observation to correct her *dead reckoning*. Here passengers and crew, although they are wanderers alone on the trackless ocean, are relieved from their anxiety, and inspired with fresh courage and confidence to pursue their intended voyage. What a beautiful figure this, for the truly humble, faithful followers of Jesus. As the Mariner is here dependant on the celestial scenery, (sun, moon and stars,) to correct every now and then his *dead* reckoning, so the followers of Jesus are ever seeking from the Sun of Righteousness, whose habitation is in the heavens, a more correct view of their wanderings over the ocean of time, to correct their dead reckoning, and inspire them with unshaken confidence to pursue their pilgrimage toward the heavenly Canaan.

But ah, how many professed followers of Jesus, after launching out from the shores of sin and folly, with strong determinations to pursue the voyage over life's rough sea for the heavenly Canaan of rest, have laid down their watch, and thrown by their instruments of observation, and concluded to pursue their onward course and trust alone for their *destination* to their *dead reckoning*. But, bless the Lord, there are some that are fully determined to correct their *dead reckoning*, by watching every opportunity for an observation of the sun of righteousness, and by faith cling fast to all the promises, doing as the Prophet has shown them—'Stand continually upon the watch tower in the day time, and set in their *ward* every night,' watching for all the terrestrial and celestial land marks and heaps in their

pathway, 'Holding fast that which they have,' (that is their experience,) trusting in the Lord, which makes them as Mount Zion, that cannot be removed, but abideth forever; and as another prophet has it 'the righteous shall also hold on his way, and he that hath clean hands shall be stronger and stronger.'

Now although the pathway of the truly righteous is directly opposite to the world, yet the way marks and heaps which they are to set up, and have in remembrance as they pass along, are so assimilated to the literal, that the wayfaring man need not err. Of the literal in the scriptures, we will give an instance or two. The case of Jacob, being overtaken by his father-in-law Laban, they finally made a covenant that they never would pass that place to harm each other; and that they may never forget this covenant, Jacob took a stone and set it up for a pillar (or way mark,) and told his brethren to gather stones and make a heap, the margin reads the heap of witness, beacon or watch tower. Laban says 'This *heap* be witness, and this *pillar* be witness, that I will not pass over this heap to thee, and that thou shalt not pass over this heap and this pillar nnto me for harm.' Gen. xxxi, 31, 43–52.

2. The curse of God rests on all such as remove 'their neighbor's land mark.' Deut. xxvii, 17. This undoubtedly means both literal and spiritual, as in the case in Isa. x, 13. 'The Assyrian (the oppressors of God's people) make their boasts in removing the bounds of the people (or land marks.) God tells his people not to be afraid of them, for yet a very little while and the indignation shall cease, and mine anger in their destruction.' Verses 24, 25.

Hosea says the Princes of Judea were like those that remove the bound. v. 10. The spiritual leaders in Israel remove the bound, and make sad the heart of the humble seeker. This has been done undoubtedly since the days of the going out of Egypt, but never in so general and in such a peculiar manner as within the last thirty months. Hence the pressing necessity for God's people to set their hearts toward the highway which they went, and look well to, and remember their *way marks* and *high heaps*, or as Jesus taught those in the Philadelphi church 'to hold fast that which they had.'

Our object then is to present in a prophetical and spiritual point of view, the way marks and high heaps which the people of God have bitterly experienced in these last days.

In directing your mind to this great and all absorbing subject, I wish you to look back on your *pathway* to the year 1840, when the subject of the second Advent of Jesus aroused the dormant feelings of his people to examine their Bibles as they never had done before.—The best view, and I know not but the only one which was published down to May 1844, will be found in volume 1 of the ADVENT SHIELD and REVIEW, under the head of *Rise and Progress of Adventism*, Article II.—As all of my readers may not be privileged to see this standard work which marks the Second Advent believer's *pathway* as above stated, I shall take the liberty occasionally to make some quotations therefrom to show the motives, feelings and determinations, of some of those who led the way in this glorious work. But to the subject of the text. Where in the Bible do we find the light in our pathway, showing us in 1840 what to call our

FIRST LAND MARK AND HIGH HEAP.

A Proclamation of the everlasting Gospel! John in vision s ys, 'And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them th t dwe l on the earth, and to every nation, and kindred, and tongue, and people, saying, with a loud voice, fear God and give glory to him, for the hour of his judgment is come.' Rev. xiv, 6, 7. Now every one knows, or must see, that this angel symbolizes messengers or teachers preaching the everlasting gospel just before the judgment; for the next angel that follows, announces the fall of Babylon just before the end of time. Furthermore, invisible angels have never been known to preach to men. Respecting 'the hour of God's judgment is come,' there must be order and time, for God in his judicial character to decide the cases of all the righteous, that their names may be registered in the Lamb's Book of Life, and they be fully prepared for that eventful moment of their change from mortal to immortality.

Respecting the time and order of this everlasting gospel, Jesus has given the same view in Matt. Ch. xxiv. His answer to his disciples respecting his coming and the end of the world, (or as Campbell translates it, "the conclusion of this state,") he says in v. 14, "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." What end? See Campbell's translation. "And these good tidings of the reign shall be published through all the world for the information of all nations, and then shall come the end," or as he said in v. 3, the "conclusion of this state," the closing of the gospel dispensation. It is clear that it is not the same in time that Paul speaks of in A. D. 64 to the Col., that this gospel had then been "preached to every creature under heaven." Now at the hour of God's judgment, it is to be published *only* to every nation, and kindred, and ongue, and people, and not as it had been to "every creature under heaven."

Without pursuing the subject any farther, we say the only clear understanding of this proclamation at the hour of God's judgment in Rev., is the preaching of the Second Advent, and the reign of Christ in the new heavens and new earth, and that the angel that John saw represents messengers delivering a message with a *loud voice* (that the sound may be heard throughout all these nations.) was William Miller, of Low Hampton, N. Y., and all others who believed and honestly taught the same doctrine, and that this doctrine has been published, by books and preaching, to every nation under heaven, is clear, and not *now* disputed; and that I have given what all Advent believers admit and teach is the clear understanding of the text. Is it possible for any one to show that this proclamation in the text has ever been published to every nation and kindred under heaven since the days of the Apostles. I think history will be searched in vain for it, and if it has not been faithfully given since 1840, then I think it cannot through the instrumentality of man. Then if, as we have shown, this prophecy is fulfilled, it never can occur again. That it is done I have not the shadow of a doubt.

The commencing of the way. Father Miller says his first lecture on the Second Advent was in August, 1833. Advent Shield, page 57, says, 'His first course of lectures in Chardon Street Chapel, Boston, constituted altogether a new era in the history of Adventism.' This was in the winter of 1840. In March following the first paper was issued by J. V. Himes, called the SIGNS OF THE TIMES, relating to the second coming of Christ. By this means the subject was made public throughout the land.

October 14, same year, the first Second Advent Conference convened in Boston, at the close of which they sent out their first circular to the world. Before the close of the memorable year 1840 this glorious doctrine of our coming Lord was fairly under way. The flying angel or messengers now began to move from

the very same quarter of the Globe where, sixty years before, the sun was darkened and the moon refused her light, to issue the Proclamation of the reign of Christ and give the world their last warning.

To show how this glorious work was progressing, I will give extracts from two letters published in the Signs of the Times, April 15th, 1840. The first is from the pen of Elder D. Millard, Portsmouth, N. H.; he says: 'On the 23d of January, Brother William Miller came into town and commenced a course of lectures in our chapel on the second coming of Christ. During the nine days he remained, crowds flocked to hear him. Before he concluded his lectures a large number of anxious souls came forward for prayers. Our meetings continued every day and evening for a length of time after he left. Such an intense state of feeling as now pervaded our congregation, we never witnessed before in any place. Not unfrequently from sixty to eighty would come forward for prayers in an evening. Such an awful spirit of solemnity seemed to settle down on the place, that hard must be the sinner's heart that could withstand it. All was order and solemnity. Generally as soon as souls found deliverance, they were ready to proclaim it, and exhort their friends in the most moving language to come to the fountain of life. Our meetings thus continued on evenings for six weeks. For weeks together the ringing of bells for daily meetings rendered our town like a continual Sabbath. Indeed such a season of revival was never before witnessed in Portsmouth, by the oldest inhabitant. It would be difficult at present to ascertain the exact number of conversions in town. It is variously estimated at from 500 to 700. Never while I linger on the shore of mortality, do I expect to enjoy more of heaven than we have in some of our late meetings, and on baptizing occasions. At the water side thousands would gather to witness this solemn institution, and many would return from the place weeping.'

The second letter is from Elder Fleming of Portland. Things here are moving powerfully. Last evening about 200 requested prayers, and the interest seems constantly increasing. The whole city seems to be agitated. Br. Miller's lectures have not the least effect to affright; they are far from it. The great *alarm* is among those that did not come near. But those who candidly heard are far from excitement and alarm.—The interest awakened by the lectures is of the most deliberate kind, and though it is the greatest revival I ever saw, yet there is the least passionate excitement. It seems to take the greatest hold on the male part of the community. What produces the effect is this—Br. Miller simply takes the sword of the spirit, unsheathed and naked, and lays its sharp edge on the naked heart, and it cuts!! that is all. Before the edge of this mighty weapon Infidelity falls and Universalism withers. False foundations vanish, and babel's merchants wonder. It seems to me that this must be a little the nearest like Apostolic revivals of any thing modern times have witnessed.' April 6th he writes again,—'There has probably never been so much religious interest among the inhabitants of this place generally, as at present; and Mr. Miller must be regarded directly as the instrument, although many no doubt will deny it; as some are very unwilling to admit that a good work of God can follow his labors; and yet we have the most indubitable evidence that this is the work of the Lord At some of our meetings since Br. M. left, as many as 250, it has been estimated, have expressed a desire for religion, by coming forward for prayers; and probably between *one* and *two* hundred have professed conversion at our meetings; and now the fire is being kindled through this whole city, and all the adjacent country. A number of Rumsellers have turned their shops into meeting rooms, and those places that were once devoted to intemperance and revelry, are now devoted to prayer and praise. *Infidels, Deists, Universalists* and the most abandoned *profligates* have been converted. Prayer meetings have been established in every part of the city by the different denominations, or by individuals, and at almost every hour—I was conducted into a room over one of the banks, where I found from thirty to forty men of different denominations, engaged with one accord in prayer, at eleven o'clock in the day time! In short it would be almost impossible to give an adequate idea of the interest now felt in this city. One of the principal booksellers informed me that he had sold more Bibles in *one month*, since Br. Miller came here, than he had in any four months previous.'

We might go on multiplying accounts of the like nature from other places if it were necessary; but we think this will suffice to convince the honest hearted.

The Second Conference was another glorious gathering, in the city of Lowell, June 15–17, 1841. This was another time of deep interest, and gave a new impulse to the cause here. Br. J. Litch gave the history of the Ottoman empire, which closed up the sounding of the sixth angel and second woe, as he had stated would take place on the eleventh day of August, 1840, some two years previous, by calculating the prophetical numbers in Rev. ix. The attention of most all classes had been turned to the proceedings in the East, to see if this prediction would be fulfilled.—Here then was where the flying messeugers began to make their message tell! and faith in the Advent was much strengthened, and the believers ranks hourly increased. In the spring of this year, Father Miller, Elder J. V. Himes, and Elder Cole, visited the southern part of Massachusetts and Rhode Island. In Fairhaven and New Bedford the subject had been previously presented, but now it seemed to be fanned up to a flame that the lukewarm and cold hearted professors could not withstand. The clergy were called upon to hold a meeting to canvass this subject. A large majority of them met and organized; read and prayed, and undertook to examine the visions of Daniel. Adjourned for further consideration; reassembled the next day; and closed their convention by giving the vision to a dead man, even Antiochus Epiphanes. 'And so they wrapt up the matter.' Opposition from various quarters began to arise; but the cause was hourly increasing and spreading through the land among the honest and faithful. In October the third conference was held in Portland, Me. Here a new impulse was given to the cause in that section of the country. Conferences were held in other places during the winter, particularly in New York City, Ct., N. H., Vt., &c.

In May, 1842, a general conference was again convened in Boston, Mass. At the opening of this meeting, Br. Chs. Fitch and A. Hale of Haverhill, presented us the Visions of Daniel and John, which they had painted on cloth, with the prophetic numbers and ending of the vision, which they called a chart. Br. F., in explaining the subject, said in substance as follows: he had been turning it over in his mind, and felt that if something of this kind could be done, it would simplify the subject, and make it much easier for him to present it to the people. Here new light seemed to spring up. These brethren had fulfilled a prophecy given by Hab. 2468 years before, where it says, 'And the Lord answered me and said, *write the vision and make it plain upon tables, that he may run that readeth it.*' This thing now became so plain to all, that it was unanimously voted to have three hundred of these charts lithographed forthwith, that those who

felt the message may read and run with it. A camp-meeting was also appointed for the first time, and convened the last week in June, at East Kingston, N. H., where an immense multitude assembled to hear the glad tidings of the reign of Christ. Now—to use a figure—the Advent ship was making such rapid onward progress under her cloud of well trimmed sails. that all the opposition of currents and adverse winds, (traditions of men) could not check her career. Camp meetings and conferences were being multiplied throughout the middle and northern States and Canada, and the flying angels or messengers of this 'judgment hour cry,' were seen moving, with all the speed of locomotives, on railroads and in steamboats, passing from place to place, 'saying *with a loud voice*, the hour of his judgment is come.' Here to, God, 'looking down from the height of his Sanctuary,' fulfilled his promise, and multiplied earthquakes in divers places, and fearful sights, and great signs in the heavens. Also, as said the Apostle Peter, they should prophecy, dream *dreams*, and see visions. I believe it was generally admitted on all hands, that history had never recorded the like within the compass of so few years, since the days of the first Advent. Who among the many thousands that crowded to the camp and great tent meetings about this time, at East Kingston, Littleton, Taunton, Salem, &c., does not distinctly remember the crowded steamboats, the overflowing cars, the jammed stage coaches, and almost all kinds of traveling vehicles, filled, with men women and children; besides foot passengers crossing and re-crossing from every cross road, and almost every by-path, pressing into the great thoroughfares, all making their way to or from the Second Advent camp ground; many of them probably to gratify their vain curiosity, while thousands of others were filled with anxiety to learn the truth of this (said to be) new doctrine. by listening to these flying messengers of God, who were 'saying with a loud voice, fear God and give glory to him, for the hour of his judgment is come,' in other words, 'the end of all things is at hand.' We believe that Christ will come in 1843.—It was also *called* the 'Midnight Cry.' And who does not also remember the thousands of happy converts to this glorious doctrine, who began immediately to *purify* themselves (as said the angel Gabriel) by breaking off from all their sins and turning to God, so that not only on the camp ground, but from the highways, stages, steamboats and rail cars, the songs of 'Alleluia' to the Lamb, and shoutings to the most high God, resounded and filled the air as we passed along. Were these people mad or crazy? Why were they not afraid or ashamed so to disturb their fellow passengers who had paid their fare for quiet and respectable accommodations? Because they believed the Message was true. It said '*fear* God and give glory to him,' and as they obeyed, the fear of man departed. Some said we were crazy—but we heeded them not. Many say we are not only crazy, but fools, for the position we have taken, since the time past—but this does not trouble us much. We believe this will soon be tested, and we fear not the result. How was it that the city authorities, and the railroad directors at the Salem depot allowed so many hundreds of these crazy fanatics to fill np their buildings and re-commence their meeting, in shouting and praising the Lord, for about two hours, while waiting for the cars that had been detained on the track? One reason no doubt was, they did not see that we were so much out of the way, as they were reaping such a rich harvest from our fare; and another perhaps more powerful reason was, that they were convicted of the truth of this doctrine. For according to accounts from there soon after, it appeared that the whole city was shaken by the power of these truths. Here I might go on and multiply facts of a similar nature in various places, but my limits will not admit of it.

Laborers now began to cross the great Atlantic to sound the cry. A paper was now established in New York called the 'Midnight Cry.' As 1843 was ushered in, the cause seemed to move forward with redoubled energy, It might well be said the virgins now took their lamps (Bibles) and went forth to meet the Bridegroom. Do not forget this literal fulfillment, Hardly an Advent believer in their camp and conference meetings, but what was furnished with a Bible, to give them light.

As it is not my object to enlarge this work, I would again refer the reader to the Advent Shield for information respecting the many interesting events, scenes and disappointments, in the passing of times, and so forth, down to the end of the Jewish year 1843.

Before the close of this memorable year, conferences were appointed to be held in New York, Philadelphia, Baltimore, and finally Washington City, to re-arouse and give the last warning, and, if possible, wake up and warn the household of Cæsar! This was a season of thrilling interest to all who truly loved the Second Advent doctrine. Br. G. and myself passed through these cities down into the slaveholding States, where we found a great number of white people ready and anxious to hear the doctrine. But the poor slaves feasted upon it, especially when they learned that the Jubilee was so near at hand. They seemed to drink it down as the ox drinks water, and from what I have since heard, I believe that many of them will be ready when Jesus comes. As we passed on from county to county, holding meetings, I one evening observed one of my hearers very uneasy. He came and got hold of me after we had closed the meeting, and says, you must go home with me. I introduced him to Br. G., my companion. He said we must both go. After we were in his coach underway for his plantation, he asked his wife if she remembered the dream which he related to her a few mornings since. She said yes.—Well, said he, these are the two angels which I saw in that dream. Said he, while I was listening to your discourse, I thought I had seen you before; I now remembered my dream of seeing two angels, that had come with good news, or something to this amount, and much more that I don't now remember. Your countenance and sallow complexion and mark (mole) on your cheek, are clear and distinct. This so impressed his mind, and his neighbor's also, to whom he related the dream and the message which we had delivered in five lectures, that we were earnestly entreated to stop and give them more light on this absorbing subject. We could not, for our appointments were ahead. What gratified us much was, he gave his coachman orders for all hands (his slaves) to go to meeting. This was just the thing we wanted, for we had ere this learned that the great burden of our message was to the down trodden and oppressed slave, and we trust some will be found there on the *rock* when Jesus comes.

When we had closed our lectures here, the coach of Mr. H. was ready to convey us some 25 miles to our next appointment. He related his dream to his friends on the way and where we arrived, and said at parting, 'I would be willing to sacrifice all the property I have if I could be in your situation.' God grant he may be saved, with all that are willing to make the like sacrifice.

As I have quoted Peter on this subject, to prove that these things would be in the last days, I will just give one instance more, out of the thousands that could be

named of others, in different places, during this loud cry. For some days my mind had been burdened to go with this message to Block Island, some thirty miles at sea from Newport, R. I. Objections and entreaties were thrown in my way, as in the case just mentioned, that the slaveholders would kill me because I was an abolitionist. Now there was no way for me to go in the dead of winter, and I never had been there; I was an entire stranger, and what did I expect to do? I said, God knows best. This I know, I have got to go. Finally all objections were removed. If God had directed, it was of course my duty. Through much anxiety and difficulty, mingled with joy and satisfaction, I at length reached there on Sunday, (not the Sabbath.) I met the minister and people coming from the forenoon meeting. After making myself known to the minister, he introduced me to his deacon. He said to his companion, (as it was soon afterwards told,) that is the man I saw in my dream. I think he said night before last. He came here from the east to bring us news, or good news. The Justice of the Peace pressed me to call and see him. I did so, and at the time I had in my hand an unbound book. He seemed somewhat agitated, and wanted to know the contents of the book, and if I would not let him have it. Said he, in my dream the other night, I saw a man here from the east, with good news; he held a letter in his hand, and I thought there was fifty dollars in it for me. A few evenings after this, to the astonishment of his neighbors, he heartily confessed his opposition, came over on the side of truth, related his conviction of sin, his singular *dream*, and conversion. Said he, my dream is interpreted: instead of fifty dollars in that letter, (I had been reading some extracts from Litch's Prophetic expositions) I have received that which is far beyond it, (or to this effect,) and that's the *man I saw*. From another neighborhood here, a woman related her dream about the chart, which had not been known here, described it hung up over the pulpit; as the house was constructed, this was the only place we could hang it to explain from. Now I ask, were these dreams from God or the Devil, judge ye? One thing I know, that I never had such a peculiar burden for any other place I visited during this loud cry, as these two, and I returned perfectly free and joyful, satisfied in my own mind that I had obeyed the Lord, and all that was done would result to his cause. 'To him be all the glory, Amen.'

All attention was now called to the long looked for period, the end of the Jewish year, viz. the 17th of April, 1844. We had rallied down to this point buoyant with hope and expectation, Bible in hand, (our lamps) to meet the bridegroom, expecting certainly that 'the Lord himself would descend from heaven with a shout, and Daniel, with all the just, would stand in his lot.' Here we were sadly disappointed. But the world was glad, and said to us, 'You see now what we told you—we were right. You thought you knew more than your neighbors. Now go and make your confession, and be reinstated in your former position.' Though we could not see the meaning of our disappointed hopes, the response to our prayers was, God will justify his word, it will 'not return to him void.' And this word said, 'Light is sown for the righteous,' (Prov. ii, 7,) and our minds were made up to wait for it. Our reply was, never! Go back to what? darkness, confusion, Babylon! No, no. We have experienced too much of the power and glory of God, to yield this '*waymark in our pathway*.' If there is no other difference to be seen, one mark is sure; we have been honest, and you have not.

At this important crisis the 'Advent Shield' was published, reviewing all the past, especially the prophetic chronology, showing positively that our *waymark* was sure.

Now see page 87. 'We look upon the proclamation which has been made, as being the cry of the angel who proclaimed, 'The hour of his judgment is come.' (Rev. xiv, 6, 7.) It is a sound which is to reach all nations; it is the proclamation of the everlasting gospel. In one shape or other, this cry has gone abroad through the earth wherever human beings are found, and we have had opportunity to hear of the fact. The story for instance, which was started by the New York Sun, that Mr. Miller had fixed on the 23d of April, 1843, as the time for Christ to come. There was scarcely a place *known*, where this report was not heard, and an interest awakened. Again, page 92—'No cause of a moral or religious character, probably, ever made so rapid advances, as the cause of Adventism. Its votaries have usually been the most humble, pious, devoted members of the different churches, men and women who love their Lord, and to whom the thought of his glorious advent has been a source of the sweetest pleasure. Never have a set of men labored more faithfully and zealously in the cause of God, or with purer motives. Their record is on high.'

What shall we say more? What need of multiplying more testimony to prove this point? *All* advent believers have agreed down to this point. Here, then, we say is demonstrated our first great *waymark with heaps* to sustain it. Not heaps of stones, but scripture testimony, proved out in our actual experience, which has so completely blocked up the *pathway*, that it cannot be retraced, but at the utter destruction of the whole man, body, soul and spirit. This brings us to our

SECOND WAYMARK. TARRYING OF THE BRIDEGROOM.

Matt. xxv, 5. 'While the bridegroom tarried, they all slumbered and slept.' In overhauling our dead reckoning, and re-examining our past observations, we could discover no mistake. But we did discover one thing, which was to us a clear explanation of our text, at the same time so simple that the most we could say about it was, that God had withholden our eyes from this point as he did the two disciples in company with Jesus at his resurrection. And this was, that six months had yet to be added to the prophetic periods before we could make them out full and complete.—For instance, we now could see clearly that it would take every hour of 457 B. C., and 1843 years after, to fill up 2300 days or years; and so of the seven times of the Gentiles; 677 B. C. and 1843, was only 2520 as given on the chart. Here we see plainly that the commandment to restore and build Jerusalem, did not go forth until the middle of 457; and so of the captivity of Manasseh, B. C. 677. And also that the 6000 years of the world could not be complete until the seventh month, where it commences.

That the ten virgins, a company of Second Advent believers, had been out with their *lamps* (Bibles) to meet the bridegroom (Christ) in 1843, was not doubted. That he *tarried*, that is, came not so soon as they expected him, was also clear. That this company became *drowsy and fell asleep*, and consequently lost a great part of their interest in the doctrine, and especially on *time*, was afterwards fully demonstrated, first, by the publication of a letter from one of our leading messengers, (Wm. Miller,) in the Advent papers, which stated that we must now look for the bridegroom (or Christ) every day until he came. This was generally admitted, but was soon proved to be a great mistake; but it was about the best we knew at that time, (May

1844) for while we were in this *stupid*, *dark* and *still* time, (Midnight) a cry was raised which clearly proved that the bridegroom could not come until at least three months.

Secondly, by the tens of thousands of confessions which these very same virgins made, at private and general conference, and camp meetings, after they were aroused by a cry at midnight. So clearly was this part of the parable fulfilled, that I can now hardly remember an individual among all the virgins that did not confess (and many with pungent sorrow) their stupidity and loss of interest in the doctrine and time of the Advent. It may answer for individuals who seldom visited our general meetings, to deny this fact, but any one who frequented them at this crisis, must have had their ears closed, and been fast asleep, not to have witnessed the multiplied and continual cases of this kind in all parts of the meeting. But why need I labor any further to prove what almost every living virgin in that company knows was *their* experience. I think it would be as easy to prove that we never had any meetings after April, 1844. I think *this*, with what further additional evidence we shall offer in another place, will sufficiently demonstrate this second *waymark* in our pathway, during this judgment hour proclamation. For we did clearly and literally, according to the representation of an Eastern Marriage, fulfil the text in v, 5; viz: became drowsy and fell asleep, while the Bridegroom *tarried*.

THE ONE HUNDRED AND FORTY FOUR THOUSAND.

"And I looked, and lo, a Lamb stood on the mount Sion, and with him an hundred forty and four thousand, having his Father's name written in their foreheads." Rev. xiv, 1.

"And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth, and the sea, saying, hurt not the earth, neither the sea, nor the trees till we have sealed the servants of our God in their foreheads. And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel." Rev. vii, 1–4.

To what state of the church do these scriptures apply? Evidently to the present. But as some doubt this position, we wish briefly to give some reasons for believing that the 144,000 are those who are alive, and are changed at the second advent.

I. The 144,000 are introduced in Prophecy among the preparatory scenes of the second advent. Reader, please take your Bible, and mark carefully the connection between the thirteenth and fourteenth chapters of Revelation. The thirteenth chapter, and the first five verses of the fourteenth, are a connected chain showing the sad history of the church during 1260 years of Papal rule, which reached to within fifty years of this present time; also, her last struggle with the image beast, and the saints' final and glorious deliverance. They stand on Mount Zion with the Lamb. The division of chapters should be between the fifth and sixth verses of the fourteenth chapter. This any one may see: for the sixth verse introduces another chain of events, which is not at all connected with the preceding chain. How very natural to suppose that John, after viewing the saints persecuted by the beast, and his image, would follow them but a step farther to Mount Zion with the Lamb.

"And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God." Rev. xv, 2.

Rev. vii, 1–3, has been, and is still, held by Adventists, with very few exceptions, to apply to the preparatory scenes of the second advent. In fact it seems impossible to apply it any where else.

Mark this: John was shown, not things that were in the past, no, bnt 'THINGS WHICH MUST SHORTLY COME TO PASS.' It is true that some allusions were made to the past, but it was only to explain the 'things which must shortly come to pass,' as in the case of the 'woman,' the 'dragon,' and the 'man child' of Chap. xii. This fact seems quite destructive of the view, that the 144,000 were raised at the time of the first advent. If the prophecy relative to the 144,000 was fulfilled at the time of the first advent, then the faithful Witness, instead of doing what he said he would do, viz: 'shew unto his servant things which must shortly come to pass,' showed John things that were all past, at least sixty years before he had his revelation in the Isle of Patmos. The twelve tribes, of which the 144,000 are sealed, are the same that the Apostle James addressed, A. D. 60.

"James, a servant of God and of the Lord Jesus Christ, to the TWELVE TRIBES which are scattered abroad, greeting,' James i, 1. This epistle is evidently addressed to the present state of the church; to that state when the people of God are waiting for the Lord, and in their disappointed, waiting, trying state need much patience. 'Be patient, therefore, brethren, unto the coming of the Lord.' Chap. v, 7. 'Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh,' verse 8. From these scattered 'tribes' who are exhorted to wait patiently for the Lord, the 144,000 are to be sealed.

II. The history and description of the 144,000 apply to those who are to be changed at the coming of the Lord, and to no other class. First, '*having his Father's name written in their foreheads.*' Said the true Witness to the Philadelphia church, 'Him that overcometh, will I make a pillar in the temple of my God, and he shall go no more out, and I will WRITE UPON HIM THE NAME OF MY GOD.' Where? 'In their FOREHEADS,' just where John saw the 'Father's name.' Now just as sure as the Philadelphia church is the true church of the last days, just so sure the 144,000 are sealed, just before the coming of the Lord.

Second. They sing '*as it were a new song*,' that none, in all wide heaven, but the 144,000 'could learn. 'And they sing the song of Moses the servant of God, and the song of the Lamb.' Ch. xv, 2.

The song of Moses was the history and deliverance of Israel. The new song of the 144,000 will also be of their experience and their deliverance. The reason why none but the 144,000 can learn or sing this song, will be because the history and deliverance of no other class will be like those who pass through the time of trouble, and are changed 'at the twinkling of an eye' at the coming of the Lord.

Third. '*These are they which were not defiled with women.*' A woman is used as a symbol of the church. See Rev. xii, 1–6; xvii, 1–6. The woman arrayed in purple and scarlet-color, on whose 'forehead was a name written MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS,' is the Catholic Church. Her harlot daughters must therefore be the Protestant sects. They are the women with whom

the 144,000 are 'not defiled.' Why not defiled with them? Because they obey the voice from heaven, saying—'Come out of her, my people, that ye be not PARTAKERS OF HER SINS, [be defiled,] and that ye receive not of her plagues.' Ch. xviii, 4.

Fourth. '*These were redeemed from among men.*' Not out of their graves; no, no,—'FROM AMONG MEN.' They must, therefore, be the living saints who are changed to immortality at the coming of the Lord. The sleeping saints are not 'among men.'—Those who came out of their graves at the time of the first Advent were not among men. No, they were in the silent grave. Some say that the 144,000 were the infants slain by Herod. Those infants had been slain more than thirty years, and of course had returned to dust again. What folly to say that they were redeemed 'FROM AMONG MEN'!!! There is no consistency in such a view. The simple truth on this point is this:—The 144,000 are on the earth, 'among men,' [the wicked,] at the coming of Christ, and at the 'voice of the arch-angel' they are changed in a moment, and are 'caught up' FROM AMONG MEN to 'meet the Lord.'

Fifth. '*Being the first fruits unto God and the Lamb.*' The first fruits in this text, do not refer to the type—the 'sheaf of the first fruits of the harvest,' which the priest waved before the Lord 'on the morrow after the Sabbath.' Lev. xxiii, 10–12. That was fulfilled in Christ. 'Christ the first fruits; afterward they that are Christ's at his coming.' Cor. xv, 23.—Paul does not say, Christ and 144,000 the first fruits, no, no; the 144,000 are a part of the great harvest, in the end of the world, of which the risen Saviour was a sample, or first fruits. If Paul had said, Christ and 144,000 the first fruits, and there was no other testimony in the way, then we might with safety believe that they were raised at the first Advent; but as it reads 'Christ the first fruits,' we think it safest and best to believe it as it reads.

'Of his own will begat he us with the word of truth, that we should be a KIND OF FIRST FRUITS of his creatures. James i, 18. It will yet be more clearly seen that the living saints will be delivered by the voice of God, and have power over the nations before the second Advent. Their captivity will be turned, and the yoke broken from off their neck, and 'destroyed, BECAUSE OF THE ANOINTING." See Isa. x, 27. The latter rain—the outpouring of the Spirit—prior to the Advent, will ripen the 144,000 for the harvest, while the other saints will be still sleeping in the grave. In this sense they will be 'the first fruits unto God and the Lamb. Then they will be 'without fault before the throne.' They will confess all their faults while Jesus is in the Sanctuary ready to blot them out, and they will be borne away by the scape-goat, just before our High Priest comes ont to bless his waiting people.

THE SEAL.—God has ever had a test truth, with which to seal his people. See Eph. ii, 13; Rev. ix, 4. 'And I saw another angel ascending from the rising of the sun, having A SEAL of the living God.' Rev. vii, 1, Whiting's translation. But the last sealing truth is the immutable law of Jehovah, of which the Sabbath is the crowning testimony. See Isa. viii, 16; Rev. xii, 17; xiv, 12; xxii, 14.

But do you believe there is salvation in the Sabbath? Answer. We do not believe there is salvation in the Sabbath, any more than in the other nine commandments. Salvation comes through Jesus Christ our Lord. Let me, reader, ask you a question. Do you believe that we can have salvation through Jesus, while violating all or either of the other nine commandments? You answer no. Neither can you have salvation through Jesus, if you reject the clear light of the Holy Sabbath. The Sabbath is the seal, and the Holy Spirit is the sealer. 'After ye believed ye were sealed with the Holy Spirit.' Eph. ii, 13. 'And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption.' Eph. iv, 30. W.

THE PRIESTHOOD.

BY O. R. L. CROSIER.

[*Concluded.*]

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2d for the meat-offering, the 3d for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The tresspass-offering, Ch. v and vi, 1–7, was similar to the sin-offering. "If a soul sin through ignorance," Ch. iv, 2, "when he knoweth of it, then shall he be guilty," Ch. v, 3, "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," ver. 5, From Num. v, 6–8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his tresspass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath tresspassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, Ch. iv, 24; i, 1; xvii, 1–7, there he (or the elders) laid his hand on its head and killed it, Ch. iv, 2–4, 13–15, 22–24, 27–29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an *atonement* for the individual, and his *sin was forgiven*, Ch. iv, 5–10, 16–20, 25, 26, 30–35.

The carcasses of the sin-offerings were taken without the camp and burned "in a clean place," Ch. iv, 11, 12, 21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the *blood* of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the *forgiveness* of sins. These points are expressly taught in this Ch. and the following one on the trespass-offering. Here is *an* atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest *alone once every year*, not without blood, which he offered for himself, and for the errors of the people," Heb. ix, 7; "Errors of the people," *Laos* nation. This defines the yearly to be.

The National Atonement, of which the Lord "speaks particularly" in Lev. xvi: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come *not at all times* into the holy place within the vail, before the mercy-seat, which is upon the ark; *that he die not:* for I will appear in the cloud upon the mercy-seat:" ver. 2. For what purpose and when could he enter it? "To make an atonement for *all* Israel, (the whole nation,) for *all their sins once a year*," "on the tenth day of the seventh month," ver. 34, 29. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now asemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4, Ex. xxviii, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, *the holy crown*, (Lev. viii, 9,) with "HOLINESS TO THE LORD" engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement *to cleanse them*, that they may be *clean* from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering ver. 3, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, vs. 5-8. He killed or caused to be killed the bullock for a sin-offering for himself, ver. 11. "Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," vers. 12–14. So much in *preparation* to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references,] the holy place [within the vail, ver. 2,] *because* of the *uncleanness* of the *children* of *Israel*, because of their transgressions in all their sins: and so shall he do for [i. e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs. 15, 16; "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself,) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it*, and *hallow it from the uncleanness of the children* of Israel," ver. 18, 19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. Ex. xxx, 1-10; "Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," i. e. the Holy of Holies, the Holy, and the altar in the latter.

We have before seen that atone, reconcile, cleanse, &c., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was per-

formed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant Sanctuary was cleansed.

The high priest on this day "bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts."—Ex. xxviii, 38. These holy things composed the Sanctuary. Num. xviii, 1. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the Sanctuary." This "iniquity of the Sanctuary" we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, Lev. iv, 14; v, 3–6, then of course they became sins of knowledge. Then the individual bore his iniquity, Lev. v, 1–17; vii, 1–8, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, Lev. xvii, 11, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the "iniquity of the Sanctuary" for the people "to make atonement for them," Lev. x, 17. "And when he hath made an end of reconciling the holy place [within the vail, ver. 2.] and the tabernacle of the congregation, and the altar [or when he hath cleansed the Sanctuary,] he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, *putting them* upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation.] Lev. xvi, 20–22.—This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24, 25. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day.—Ver. 27.

THE ANTITYPE.—As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "*body*," the "things themselves;" which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father;" let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was annointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies &c., Heb. viii, 6, 2.—Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, Ch. ix, 8. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a *figure* for the time then present, in which were offered" &c., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia,) Ch. ix, 8–12. The phrase, eis hagia, in ver. 12, is the same as that rendered "holy places," ver. 24. Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. *eis* which signifies on, into, upon, or among, *Hagia*, being a neuter adjective, is properly rendered "holy things;" but *Hagia* in ver. 2, is in the nom. sin. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in ver. 11 and Ch. x, 1, makes the expression mean things "good in themselves, or abstractly good."—This shows the perfect harmony of Ch. ix, 11, 12, 23, 24, and Ch. x, 1. The "things" are "good in themselves," "holy," or "heavenly," and in "heaven itself," where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more per-

fect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, Ch. ix, 1–5: and all those holy things together make the Sanctaruy. The Holies (two) ver. 8, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to his "greater and more perfect tabernacle," spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in Ch. ix, 8, 10, 19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but *one* place in the heavens, as many say, why were there *two* in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. vi, 19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is "the second vail," Ch. ix, 3; hence there are two vails, and that in Ch. vi, being the first of which he speaks, must be the *first* vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of course the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i. e. the atonement of both apartments, including both the forgiveness and the blotting out of sins.—Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev. xvi. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries, was then cleansed. I call them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation; Again, if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb. ix, 6, previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the *forgiveness of sins*, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things *to come*, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the *forgiveness of sins* was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb. ix, 7,) began at the first Advent, the antitype of the daily (Heb. ix. 6,) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary?—Roman soldiers and wicked Jews.

2. The *slaying* of the victim was not making the atonement: the sinner slew the victim, Lev. iv, 1–4 13–15, &c., after that the Priest took the blood and made the atonment. Lev. iv, 5–12, 16–21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb. viii, 4, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom. v, 11; "By whom we have now received the atonement," [margin, reconciliation.] This passage clearly shows a present possession of the atonement at the time the apostle wrote; bnt it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptized with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High Priest, and began his intercession for his people by "praying the Father" for "another Comforter," John xiv, 15, "and having received of the Father the promise of the Holy Ghost," Acts ii, 33, he shed

it down upon his waiting apostles. Then, in compliance with their commission, Peter, at the 3d hour of the day began to preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts ii, 38. This word remission, signifies forgiveness, pardon or more literally sending away of sins.

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac. iii, 19, "Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion (turning away from sins); for what purpose? "*That* your sins *may be* (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become imperative duties in the present tense; and when performed, those doing them "washed away" (Ac. xxii, 16) remitted or sent away from them their sins.—(Ac. ii, 28;) and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb on Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the "shadow." 1st, Convinced of sin; 2d, Repentance and Confession; 3d, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. i Peter ii, 24; "Who his own self bare our sins in his own body on the tree." See also Matt. viii, 17; Isa. liii, 4–12. His body is the "one sacrifice" for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all," "on the tree;" and all who would avail themselves of its merits must *through faith*, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must "maintain good works," not the "*deeds of the law;*" but "being *dead to sin* should *live unto righteousness.*" This work we all understand to be peculiar to the Gospel Dispensation.

* * * * * * *

An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the *plain testimony* of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways—by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfiled;" Lev. xii, 4. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (Lev. xxi, 12;) by a man's negotiating to purify himself; Num. xvii, 20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; ii Ch. xxxvi, 14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." Eze. v, 11.

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; Eze. xxiii, 38, 39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph. iii, 4. Antiochus polluted it by offering swine" flesh upon its altar, Mac. From these texts

we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed *before* the atonement was made by which it was reconciled or cleansed. See ii Chap. 29. And that, we have seen was the law of cleansing, Lev. xii to xv Chaps; the object must be made visibly clean, so to speak, so that *we* would call it *clean*, to *prepare* it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be *the cleansing* it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, Col. i, 19, 20, "For it pleased the Father that in him should all fullness dwell, and having made [*margin*, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When "things on earth" are spoken of in connection or contrast with "things in heaven," no one can understand them all to be in the same place. "Things in heaven" are to be reconciled as well as 'things on earth.'

If they needed reconciling they *were* unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the "building of God, an house not made with hands" is in the heavens; ii Cor. v, 1.

For what did he go to his Father's house? "To *prepare* aplace for you." Then it was *un*prepared, and when he has prepared it, he will come again and take us to himself.—Again, Heb. ix, 23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." What were the patterns? "The tabernacle and all the vessels of the ministry," (ver. 21,) which constituted the worldly Sanctuary; ver. 1. What were the heavenly things themselves? The greater and more perfect tabernacle, (ver. 11,) and the good things and the holy things; (vers. 11, 12.)—These are all in heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself," ver. 24. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly.

THE SCAPE-GOAT.

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st, That goat was not sent away till after the High Priest had *made an end* of cleansing the Sanctury, Lev. xvi, 20, 21; hence that event cannot meet its antitype till after the end of the 2300 days. 2d, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3d, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin." 4th. The goat received the iniquities from the hands of the priest and he *sent it away*. As Christ is the priest the goat must be something else besides himself, and which he can *send away*. 5th. This was one of two goats chosen for that day, one was the Lord's and offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Lev. xvi, 7–10, 22. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of ver. 8, is "Azazel." On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: ["Scape-goat.] See

diff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azzazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ. Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. xvi, 21; And John said, "Behold the Lamb of God, that taketh [*margin*, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2d, The priest bore them in its blood to the Sanctuary. 3d, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints). Matt. xii, 29; Lev. xi, 21, 22. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ.

* * * * * * *

The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin; it is manifest that the Sanctuary must be cleansed before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, Dan. viii. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the *Sanctuary* be cleansed," or justified (margin.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know *what* should be in the *last end* of the indignation." In the explanation which follows; he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed.

* * * * * * *

The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is *made to cease* in the destruction of the little Horn, the fruit and the successor of the Assyrian, Dan. viii, 25; Is. x, 12, xxv, 3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins," Is. xl, 1, 2. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Dan. viii. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in Isa. lii, 9. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "The Lord has comforted his people, he *hath redeemed* Jerusalem."—Jerusalem *was* in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth *shall see* the salvation of our God."—*Day Star Extra* 1846.

THE SEVENTH MONTH MOVEMENT.

"The late movement in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice, and its history is interesting, not only as a memento of the past, but also as a landmark for the future.

'ITS FRUITS.—It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance.' 'Advent Shield,' No. 2, pages 267, 271.

The present deplorable condition of the professed second Advent people, seems to call loudly for just such a work as was accomplished at the seventh month, 1844. But such a work they will never experience. There was to be but one going forth, one tarry, and one midnight cry; and they are all in the past, and those who have rejected the work of God, in their past experience may expect to grope their way in darkness, unless they repent zealously and return to the truth again. The present woeful state of many Adventists is certainly the reverse of that consecrated, holy, harmless, broken-hearted, and happy state of mind produced by the seventh month cry.

Look at the perfect war that has been going on between the two second advent papers—the 'Herald' and the 'Harbinger,'—then look at the biting and devouring of one another that is now going on among the Herald party, and then tell us if they do not need just such a work as the 'Advent Shield' says the seventh cry was. But, having pronounced that cry 'a mistake,' the result of 'mesmerism' and of 'the Devil,' and having chosen their own way, God has chosen their delusion for them. Dear Brethren, let them bite and devour one another, but God has something better for us. Let us 'hold fast' and show ourselves the members of the Philadelphia Church, the Church of Brotherly Love. Amen.

PUBLICATIONS.

"THE ADVENT REVIEW."—This is the title of a pamphlet of 48 pages, the size of the paper, containing the most important matter that has appeared in the four numbers of the Review. We have 2,000 copies, and they will be ready for distribution as fast as they are called for. We feel sure that we have done our duty in publishing this work, and now we depend on our brethren to distribute them. Let each brother and sister who can distribute them to profit, send in their orders as soon as possible. In our distributions we shall do well to remember the words of our Lord: 'Give not that which is holy unto dogs, neither cast ye your pearls before swine.'

We have also 600 copies of the four numbers of this paper on hand, which we hope will be called for soon. All orders and remittances for the pamphlet or papers should be directed to Elias Goodwin, Oswego, N. Y., (POST PAID.)

☞ Terms—gratis, except the friends wish to aid in publishing.

SABBATH PAMPHLETS,—The Present Truth, No. 1, and the Review of Joseph Marsh can be had by addressing Elias Goodwin, Oswego, N. Y., or Otis Nichols, Dorchester, Mass., (POST PAID).

Also 'Bro. Miller's Dream,' 'Third Angel's Message,' and 'The Sanctuary 2,300 Days and Shut Door.'

Bro. Rhodes writes from Jackson, Ind., Sept 2:—

"I will here say that we had one of the best meetings with the Saints in Jackson, Mich. Five were baptized—three children—how one of their little faces did shine as it came up out of the water. Glory to God! for salvation that can be felt in the flesh. Bro. Bowles and myself left Jackson, Mich., last Monday. Stopped at Battle Creek, found one brother nearly lost in the darkness of the Laodeceans. We think there is strong hopes of his embracing the truth.

We next went to Climax Prairie; found a few poor souls drowning in the "age to come" doctrine—the return of the Jews—a sacrificial age, &c., &c. Some hopes of their coming into the present truth. We have held meetings here (Jackson) three days, and the Lord has blessed our testimony. Two have embraced the present truth, and I think more will come to the light. I shall start, "if the Lord will," for La Port to-morrow. I am stronger in the truth now, than I was when I left New York. O how clear it all looks to me. The Lord is giving me clearer light on his word every day. I feel now much as Elisha did when he said—"Yea, I KNOW IT, hold your peace."

Kingsbury Ind., Sept. 9, "I am satisfied that the Lord is about to work by the present truth, and he will send laborers into the vinyard. Some three or four confessed the truth yesterday, and others are deeply convicted. Bro. Joseph Catlin has come into the truth like a giant. He has been a leader here. I expect to start to-morrow for Wisconsin."

S. W. RHODES.

CONFERENCE.

There will be a General Conference of the Brethren, at the house of Bro. Harvey Childs, in Sutton, Vt., to commence Sept. 26, 9 o'clock A. M., and hold over the Sabbath. The scattered brethren and sisters are invited to attend the meeting. 'He that hath an ear to hear, let him' come and 'hear.'

In behalf of the brethren, JAMES WHITE.

DEAR BRO. WHITE—The Extra is received, and I find quite a number of typographical errors. Please give the following errata in the "Review":

Page 1, col. 1, 2d line from bottom, read—very soon, after "will."

Page 1, col. 1, 9th line from bottom, read—in view of it, after "exalted."

Page 7, col. 2, top line, read—art for "are.,' 30th line from bottom, read commandments for "commandment."

Page 8, col. 1, 26th line from bottom, read 28 for "38."

Page 11, col. 2, 3d line from bottom, read Rom. xiii. 11, 12, for "xiv, 12."

Page 12, col. 2, 31st line from bottom, read Isa. lviii for "cviii."

Page 13, col. 2, 31st line from bottom read Isa. xliii, liv and lxv, 12, 13, for "xciii, civ and cxv."

Page 13, col. 2, 30th line from bottom, read lxxix for "cxxix."

Page 15, col. 1, top line read ii Esdras xvi for "Esdras xiv." 2d col. 7th line from top read comes for "come." 2d col. 17th line from bottom, read 16–19 for 6–19.

Page 16, col. 1, 9th line from bottom read ii Esdras for "Esdras."—Top line read ii Esdras for "Esdras."

There are other errors, but they are of minor importance.

HIRAM EDSON.

Port Gibson, N. Y.

ERROR IN No. 3, PAGE 44.—The first four lines of the first column belong between the third and fourth lines from the bottom of the second column. W.

We now expect to leave for the Vermont conference the 17th.—My address until the first of October, will be Sutton, Vt, and during the month of October it will be Topsham, Maine.

JAMES WHITE.

Letters received since September 2:—Otis Nichols, P. M. Bates, E. L. H Chamberlain, M. S. North, Geo, W. Holt, Elias Goodwin, A. R. Morse, Stockbridge Howland, P. D. Lawrence, Eunice Harmon, Ezra Mugford Joseph Bates, C. S. Hurlburt, C. Stevens, Leonard Hastings, Sylvania Childs, and S. T. Belden, S. W. Rhodes, 2; Hiram Edson, Melora Ashley.

THE ADVENT REVIEW

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"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and } Publishing Committee.
JAMES WHITE,

G. L. MELLEN & Co. Printers.

Second Advent Way Marks and High Heaps.

REVISED BY JOSEPH BATES.

[Continued from No. 4.]

THIRD WAYMARK, THE FALL OF BABYLON.

"And there followed another angel, saying Babylon is fallen, is fallen, that great city, (What for?) because she made all nations drink of the wine of the wrath of her fornication." She has made all the world drink from that cup of poison. Rev. xvii, 4. Hence as John says, "the inhabitants of the earth are made *drunk*"—and the only remedy pointed out by God to heal his people of this awful malady, and make them *sober* again, is to "come out of her" altogether, for while you stay there you will be continually *drunk* with her poison.

I have now come to a waymark which has been represented under so many false colorings by the majority of these messengers, making it very difficult for all the honest hearted to keep their eyes upon it long enough to be fully satisfied of its identity, that I need wisdom from God to direct, and by his help I will try, not to go all over the ground, which has been ably done by the minority, but touch some of the points, and show it fulfilled as it stands in our pathway. I at first supposed that this should be called the second waymark, instead of the tarrying time; but I think it will be seen *where* I have placed it, by the time I have described the fourth waymark. It is true it began to be seen before the second one, but its prominency was not fully discovered until we had passed the most trying part of the tarrying time. "And there followed another angel"—that is, during the judgment hour cry, some of the same messengers, with others that had been joining the ranks, commenced the second message, saying as in the text, "Babylon is fallen."

Many of the prominent and leading messengers, utterly rejected this message, while others were burdened and pained to be delivered. The message began to be heard in the fall of 1843, and increased in proportion to the first, down to the tarrying time. Here the subject began to be pretty thoroughly discussed, but still a great number of virgins could not, or would not understand it, on account of the difference of opinion among the messengers. Not that any of them doubted the message being given, for that could not be disputed any more than the first; but what the scriptural meaning of the fall of Babylon was. As the Advent Shield was introduced here in the tarrying time, for the especial purpose of reviewing all the past, so that our standard might be perfect and clear, this subject was canvassed in the iv. article, page 112 *What is Babylon, and what is the fall of Babylon?* They answer on pages 119 and 120, that Babylon is the *world*, and her fall the coming of Christ. Notice one thing here; the authors of this standard work opposed the giving of this message in its main features. They called Babylon "Babel," "the city of Rome," "the Catholic Church" and lastly "the World." But those that had been burdened with this subject and felt the cry in them, insisted upon it that these were mistaken, for Jesus had said, "If any man will do his *will*, he shall know of the doctrine whether it be of God." And they knew perfectly well that they had not been to Babel, nor into the Catholic church, nor to the city of Rome, to preach this doctrine, neither were they burdened to preach it to all the world; but to the organized churches, where God's people were.—It now began to be more clearly discerned that the standard work had not given the scriptural exposition of Babylon and her fall; for the mighty cry of these flying messengers with this second message, began to make the nominal organized churches tremble to their foundations. At this crisis another effort was put forth to check these disorganizers. Mr. Miller now came out with a different exposition, showing that Babylon would fall twice—first on the French Revolution, in the eighteenth century, second at the final destruction of all things. It was clearly seen that this position, if followed, would preclude the necessity of the 2d and 3d messages that were to *follow* the first, in Rev. xiv, 6, 7, until the saints were immortalized. And yet, in other parts of the book (from which I shall quote by and by) he clearly showed that this was the time for the message, and it was actually being given.

Subsequently he came out again with his view of Revelations xiv, 6—20, where he says, "I regard the woman or mystical Babylon as the fallen church, and all churches that have the papal spirit. But it does not follow that there can be no churches that love the Lord in sincerity." I wonder if there is such an organized church to be found. I think this globe will be searched in vain for it.

He further says of the loud cry (first waymark) in Rev. 6, 7, "that it will continue until Christ comes in his kingdom. The 2d message in 8v., the fall of Babylon, will take place after Christ comes. And further, that the angel in xviii, 1, 2, is the Lord Jesus descending from heaven to take the kingdom. When the angel has declared or is declaring the fall of Babylon, then the 3d angel that followed the 2d in xiv, 9—12, is showing the fate of his worshippers, and that the 13v. is the resurrection, and must synchronize with chapter xviii. 4, come out and meet him in the air,—14—16v., here the saints are called to meet the Lord in the air. Then 17—20, the vine of the earth is reaped. And this is the harmonious view of the scriptures. *To apply them differently is to pervert them.*" Now I don't mean to pervert the scriptures, neither can I receive this exposition. It is evident from xviii. 4, that God's people are called out of Babylon, that they may not receive of her *plagues*.

How many plagues are there? The angel says seven. Now, Mr. M. taught at that time, and I suppose fully believed, that six of these plagues had been poured out. Indeed, he has taught in his book, and in almost every place where he has given a course of lectures, that the seven *last* plagues (of course there are no plagues to come after the last) would be poured out before the gathering of the saints. Rev. xvi. shows

clearly that six of them will be poured out before Christ comes. (See v. 15.) Now if God's people have to wait in Babylon until Christ takes them out at his coming, as he has here attempted to show, then there is no meaning to the 4th v. of the xviii, where God's people are called out of Babylon to get clear of, or receive *not* of her *plagues!* Now I say this same text is proof positive that God's people are called out of Babylon before the last plagues are poured out. And Babylon certainly falls before the Second Angel calls them out.

Once more the voice from Heaven in 4th v. says,—*Come out* of her my people. Then if they do obey this call, it certainly will be an act of their own will in obedience to the voice from Heaven. Will it be so when Christ comes? No, No. The Apostle tells us that the Saints will be changed in the twinkling of an eye, and *caught up* in the air. This certainly is a very different act. The Saints then must go, they cannot avoid it. So we see that the meaning of the text is voluntary, while the latter is involuntary. This is only a few ont of the many difficulties that this exposition would have led God's people into if they had followed it.

For it was very evident that there were two processes for Babylon to pass throngh, after her fall and God's people had come ont of her, viz:—1st, "utterly burned with fire, v. 8. 2d, found no more at all," v. 21.

Abont this time [August, 1844,] ten thonsand extras of the Voice of Truth, containing the Editor's, S. S. *Snow's, and Geo. Storr's Exposition, were published,* showing what was Babylon and her fall, &c., &c.—This presented the snbject in so clear a light, and in accordance with the teachings of the Spirit, that it was clearly seen that Babylon, that great city symbolized by a "woman seated upon a scarlet colored beast, full of names of blasphemy having seven heads and ten horns," represented the existing organized Churches which had now fallen in consequence of rejecting the doctrine of the Second Advent of our Saviour, which was now being given by the messengers that were flying through the midst of Heaven, just as the Jewish Church fell by the rejection of the First Advent. See Matt. xxiii.

And the Beast with seven heads and ten horns, on which the Woman is seated, represented, "the kingdoms of this world drnnken with the wine of the wrath of her fornication." The Woman a symbol of the fallen Church, and the ten horned beast a symbol of the kingdoms of this world, just as closely nnited and connected together as the woman is seated on the beast;—witness the union of Church and State supported by Civil, Military and Naval power throughout Christendom. Still it is difficult for many to distinguish between the woman and the beast she is seated upon.—They confound it and make both one. Now to illustrate by a simple fignre, for instance, a beautiful, gay dressed woman seated upon a great red horse; now who would run the risk of being laughed at for his ignorance by saying that the horse and woman were one, and that there was no distinction. Would it not be perfectly plain that they were two. The woman riding and the horse carrying the woman,—so closely connected together that when the horse moved, the woman moved also. Would it not be obvions, also, that they were both separate, and at a certain period of time the woman mounted the horse, and became thus united and closely connected with him by riding about the world at her pleasure.

Well then, in the same point of view, look at this mystery Babylon, which is called a Woman, and this ten hcrned beast (which represents the kingdoms of this world) carrying her. In Rev. xii, 6, 14, John sees her entirely separate from the beast, struggling with these beastly kingdoms to maintain her honor and purity. She was then the pure Church. In the xvii. chap. the Angel directs John to look at her again. She is now about 1260 years older than when he last described her. What a mighty change. She has now become a drnnken harlot. With wine? No. Bnt with the blood of God's dear children, v. 6.—Matt. xxiii, 34, 35. She has made the inhabitants of the earth drnnk with her poisonous cup, and the kings of the earth while thus intoxicated, have nnlawfully united with her, and she rules, guides, and directs them as the rider does the red horse. She is now riding at her leisure full of names of blasphemy, with this blasphemous name written on her forehead, MYSTERY BABYLON, THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH. The 15th v. interprets the 1st v. and says "the waters she sets upon are peoples, and multitudes, and nations and tongues." These are what the beast represent.

The woman which thou sawest is that great city which reigneth over the kings of the earth. That is, they are perfectly under her control. This is the Mother, Papacy, Catholicism, or the Roman Catholic Church. She has harlot children, what do they represent, the Protestant and Greek Church, in all their organizations, represented in the xviii chap. The Angel says they were divided into three parts, xvi, 19.—It is brought to view again in the xi, 13th v. where it says "a tenth part of the city fell." This we have invariably taught, transpired in the Revolution in France *not far from 1790. The tenth part of what city fell* then? We say the tenth part of Babylon. How did it fall, did the territory of France fall? No. O, that would be a tenth part of the beast. Did the people fall? No. What then? why Ecclesiastical power both in the Catholic and Protestant Church were destroyed. Was that the coming of the Lord? No, it was the *fall* of the tenth part of Babylon. Here then is further proof that the fall of Babylon is not the coming of the Lord. But it is demonstrated to be the organized Churches.

Still further, according to John's vision in xiv Rev. Babylon *must fall in the time that the angel is giving* the everlasting gospel at the hour of God's judgment, for he says there followed another angel. Then this was the next thing in order after the flying messengers had fairly introduced the Second Advent doctrine, and it was opposed and rejected by the Churches. Their cry was, Babylon is fallen, is fallen. She has rejected the message of the angel that preceded. It was now obvious that she had drank from the cup of poison so deeply, that it had seized her vitals. She therefore utterly rejected her coming Lord.

Where is the history for the fulfillment of this event? We answer. Just where it ought to be, following in its order, and no where else. When this subject first began to be introduced in 1843, the most of the professed nominal Churches had closed their doors against the Second Advent doctrine, and began to treat the message with scorn and contempt. Some however looked at it more favorably until this message was presented in a clear Scriptural light, they then withdrew, and began stoutly to declare it the doctrine of the Devil. At this crisis the loud cry from Heaven was nervously proclaimed, come out of her my people, &c. Now I do not remember of hearing an objection against this doctrine's being in its proper order. If, as we fully believe, we were now called to go ont and meet the Bridegroom, this message was just where it shonld be, of this, thousands were fully convinced, for it was just what we were witnessing all around us, and it fully accorded with the predictions of Isaiah, Jer., Paul and John.—By comparing Rev. xvii, 2, and xviii, 9, it was perfectly evident that no other body could commit this sin

of fornication with the kings of the earth; but the organized Churches, the professed people of God, whose law requires them to be separate from the world. Every sect is therefore guilty, for they are unlawfully connected with the world, and consequently condemned.

This *way mark* was now distinctly seen in our pathway, linked in with, or chained on to the judgment hour cry, and stretching its way through the tarrying time, crying mightily with a strong voice [as was never heard before, nor since Oct. 1844,] "Babylon is fallen, is fallen, and is *become* [not will be] the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird."

This message now moved onward with the rapidity of the first, causing in its flight the nominal Churches to shake mightily. How then could this be the work of the Devil as many have said. Even the Churches themselves knew that it was the very opposite of any thing the Devil had ever done before.

Now if we have proved that *mystery Babylon*, the antitype of literal Babylon, which signifies confusion and mixture, represents the organized Churches of all descriptions, divided into three parts, Rev. xvi, 19, viz: Roman, Greek, and Protestant. Then is it not clear that this call from Heaven "come out of her my people," is delivered by messengers calling on God's people to come out of these Churches, and belongs to this message in connection with the history as stated in ch. xviii, 1—4.

RESPECTING ANGELS.

These undoubtedly are invisible: God's spiritual beings, ever ready to execute his orders, and as they fly with their messages proclaiming them in heaven, the Holy Ghost, whose office it is to take the things of God and show them unto us, introduces the message in its heavenly character to the Church on earth.

Thus the plans of God are executed, word and spirit agreeing. Angels, first proclaiming the message in heaven, and then men to their fellow men on earth, as it has been in Advent history since 1837. Our business then is with the Protestant Church, for it will be admitted by all that the Roman and Greek Church are corrupt and anti-Christian.

What is a Church?

A Christian Church is an assembly or congregation of *faithful men*. An anti-Christian Church is an assembly or congregation of *unfaithful* men. This Church proves itself corrupt and anti-Christian. 1st. By trampling on humanity or disregarding its claims. 2d. By becoming earnally minded and covetous. 3d. By ceasing to do the work for which Christian Churches were founded. And 4th, by disregarding or renouncing any of the fundamental truths of the Bible. This I believe is the mildest form of an anti-Christian Church, and whoever remains in it is far from being blameless in the sight of men, and of course criminal in the sight of God; hence the imperious necessity for the call, "*come out of her my people.*" That the Bible does speak of such a call is perfectly clear from the following testimony, "Depart ye, depart ye, go ye out from thence,—go ye out of the midst of her, be ye clean that bear the vessels of the Lord." Isa. lii, 11. Jeremiah speaking of literal Babylon, and John of mystical Babylon, shows clearly that the first is a type of the second, and harmonizes with other prophets and makes the subject clear in this last message to the Churches. He says, "Flee out of the midst of Babylon and deliver every man his soul." "We would have healed Babylon, but she is not healed, forsake her." v. 9. God says the Daughter of Babylon is like the threshing floor, it is time to thresh her, yet a little while and the time of her *harvest* shall come," v. 33. This shows clearly that the message to her is before the harvest, which is the end of the world. Again in v. 45, "My people go ye out of the midst of her and deliver ye every man his soul."—Micah shows that the Daughter of Zion shall go out of the city into the field, iv, 10. John says, "the woman which thou sawest is that *great City* which reigneth over the kings of the earth." Here in v. 13, the Daughter of Zion is called upon to thresh, and thou shalt beat in pieces many people. Zec. says, "Deliver thyself, O Zion, that dwellest with the *daughter* of Babylon," ii, 7—14. These scriptures show a work to be performed before the Resurrection. And that the Daughter of Zion is the true Church, the remnant that have literally gone out of the City [the Church] into the *fields* and into the *woods*, and there held their meetings.

Paul is in perfect harmony with these, and says, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you, and I will be a Father unto you and ye shall be my sons and daughters, saith the Almighty," ii Cor. vi, 17, 18. Come out from what? See v. 14, from unrighteous believers. Where did Paul learn this doctrine before the visions in Rev. were given? why from the very Prophets which I have quoted, and he makes the promise strong by quoting God for his author. I suppose that every rational person would admit that these propheeies relating to this subject would be fulfilled, and this message given before the second advent. Says the reader, the great difficulty with me is that I don't believe that this Woman, called "Mystery Babylon," "the great city," represents the present organized churches. Well, but it represents something. O yes What is it, then? There are but four names or expositions given to Babylon that I have read of, and only one of these can be the true.—Let us try them by a simple rule. The first, then, as the Advent Shield says, the kingdoms of this world are comprised in Babylon.

Isaiah says, "depart ye, depart ye, go ye out from thence." Jeremiah says, "flee out of the midst of Babylon—my people go ye ont of the midst of her, and deliver ye every man his soul. Micah says, "For now shalt thou go forth out of the city," (Babylon.) Zec. says, "Deliver thyself, O Zion, that dwellest with the daughter of Babylon." Paul says, "Come out from among them, and be separate." The last cry is, "*Come out of her my people, that ye be not* PARTAKERS OF HER SINS." Come out of what? Why out of the world!—that is what the Shield calls Babylon. Where shall we go? We are told, up to meet the Lord in the air. Who cannot see, to say the least of it, that this is a perversion of those texts? Do look at their connection, especially the last three. See if they will compare with 1 Thes. iv, 16—18, and 1 Cor. xv, 52. Besides it is absolutely contradicting the angel to say that Babylon is the kingdoms of this world, for he says the woman (Babylon) which thou sawest is that great city which *reigneth over the kings* of the earth." How can a city reign over itself?

2d. Babylon has also been called the City of Rome. "Come out of the City of Rome, my people." They are not there, and have not been for many hundreds of years. Anti-Christ reigns there.

3d. The Papacy or Catholic Church has been called Babylon. Come out of the Catholic Church, my people. You call in vain, they are not there—they *departed* from her certainly 300 years ago.

4th, And last, the cry is made in the Protestant churches, "Come out of her, my people." What is now the response? Thousands on thousands dissolve their connection, and out they come, under the full conviction that this loud cry is to *them*, and the churches

which they are leaving are fallen Babylon, because they have rejected the message which preceded this.—"The hour of his judgment is come." Their houses which they have closed against this second advent message, are left unto them desolate. God has left them in their own confusion. And hundreds and thousands of them have in *their own way* acknowledged it since. I ask you to look back to the summer and fall of 1844, where you see the fulfillment of this 2d angel's message in a most wonderful and striking manner in almost every town and city throughout New England. Why not somewhere else just as well? Because the sun was darkened here, and these flying messengers, as I have shown, multiplied and congregated here—and this being the lightest spot under the whole heavens, the message was heard first here, and then carried out to the utmost bonnds of the earth. It is true, many of the Middle, Western and Southern States, and the Canadas, have joined. Some object because it was not simultaneous in England, &c. If you will look at the xiv, ch. you will see that it was the first messenger only that sent his message to every nation, kindred, tongue and people. It has also been objected that the dark day was no sign, because it did not extend farther. But who does not know that it was more striking on this account? If as much as I have now written in these forty lines, had been recorded as history some few years ago, say relative to the sounding of the sixth angel or the sixth plague, who would have doubted? What then shall we do with the above, and much more that could be added, if necessary? Yes, I could begin to call names, and show from seventy-five to one hundred living cases in Fairhaven and New Bedford that fulfilled this prophecy, that either came out or were turned out of the churches about this time. It makes no difference whether they are infidels or backsliders now; they then claimed to be God's people, and they were so long as they obeyed, in his fear. I am aware that there were many others that left these churches before and at this time that had no faith in this message, but they saw the church was pro-slavery and had no sympathy for the poor, down-trodden slave; on this ground alone (and this was clear duty,) they came out from her unhallowed communion. The advent doctrine was the *last*, and crowning test which God ever gave his people to come away and separate themselves from all unrighteous unbelievers. Why, who does not remember what a perfect rush there was to get out of these churches just before the message ended in the closing up of A Cry at Midnight? They seemed to be as thoroughly convinced of this duty as many ministers and laymen did that thronged to the water side to be buried with Christ in baptism, being satisfied that they had withstood this ordinance as long as they dared to. Notwithstanding Mr. Miller took the ground as I have quoted that Babylon's second fall would be, or the second angel's message fulfilled at the second advent, he has in the same books previously noticed, (Advent Library, No. 47, page 19, 20,) admitted the whole message in its time and place. Hear him:

THE MOTHER OF HARLOTS.

Well may the Church of Rome claim the title of Mother Church; and those churches which have come out from her *may as well be called* HARLOTS. For there are few of them at this time, but are partaking of the old mother's character, and committing the same ABOMINATIONS of pride, vain show, worldly grandeur and riches, popular applause and political power.—Where is there a Protestant sect but now claims the same authority as the Pope over those who may honestly differ from them in understanding the word of God? Never did the Church of Rome persecute the Protestant Covenanters more when they fled from their fellowship, than the sects of the present day would the Adventists had they the power. See the venom of our sectarian papers which is cast out against those who believed in the near coming of the dear Savior. They have all in their turn been come-outers. Why not let the Advent brethren have the same privilege? [Sure enough.] Why complain? you gave us a sample, we are only working after the copy. You once called the Church of Rome the mother of harlots. We, because you partake of her nature and perform her acts, CALL YOU HARLOTS. This is the scripture language, and was once yours when you came out.—*The present moment* is one in which the sins of the people are reaching 'to heaven,'" page 34. Why keep back the message, then? why not allow those to declare it that were burdened with it also. This to us was paradoxical, first to preach and claim the privilege for all his brethren, showing it was right to do so, and then tell them that this message would not, nay could not be given (without perverting the scriptures) until the second advent. See also pages 39, 40. The Advent Herald has also sustained corresponding views and opposed these messages. Look at the 309 No., April 6, 1847—just read their article, *The Churches Coming Out*. After the message had ceased to have any real effect, they can say it is their 'deliberate opinion and duty to teach this doctrine, (just as it had been done three years before,) and call on them to come out of the churches.' Just read it for yourselves. What is the matter? has immortality *come?* or is the time come *now* to give this message? or was it given in the right time? We say without hesitation the latter. If we need any other human testimony to prove the permanency of this *waymark* in our pathway, we know where to call. If these messages were not fulfilled there, they never have been any where. Then it is impossible for them to occur again. Can any wise man show where faith and zeal, and power, as in this case, will ever occur again to do any thing like what has been done? No, never! and whoever looks for its fulfillment in immortality is not with the wise.'

FOURTH WAY MARK: A CRY AT MIDNIGHT.

"At Midnight a cry was raised, the *bridegroom* is coming, go ye out to meet him. Then all the virgins arose, and trimmed their lamps." We have already shown that the tarrying time for the bridegroom by the prophetic periods was six months, beginning the 19th April down to 22d October, 1844. The Midnight of this dark stupid time would be about July 20th. S. S. Snow gave the true Midnight Cry in the Tabernacle in Boston at this time, and it was received by the virgins in a different light from what it ever was before. He says he had been trying to make people believe it before, but without effect, because it was generally believed as we had been taught from 1840, that the Midnight Cry embraced the whole subject, even beginning back to the French Revolution, and some were old enough to believe that it began in the days of the Apostles. But now it began to move with rapid progress. God was giving the light by his spirit. I well remember *some* that I conversed with, who related the wonderful manner in which they were moved upon to examine this subject before they had heard it.

At Midnight, in the dead of the night of this tarrying of the Bridegroom, "the cry was raised," which caused great agitation and excitement, looking with unparalleled interest at definite time, 10th of the seventh month.

A camp meeting was held in Concord, N. H., somewhere about the first of August. Here, as we afterwards learned, the cry resounded throughout the camp. On the 12th of August, another was held at Exeter, N. H. On my way there, something like the following seemed to be continually forcing upon my mind. You

are going to have new light here, something that will give an impetus to this work. How many thousand living witnesses there still are scattered over the land that experienced the manifestation of the spirit's power in applying to their hearts the many scriptures, and especially the clear exposition of the parable of the ten virgins, at that meeting. There was light given and received there, sure enough; and when that meeting closed, the granite hills of New Hampshire rang with the mighty cry, *Behold the Bridegroom cometh, go ye out to meet him!* As the stages and railroad cars rolled away through the different States, cities and villages of New England, the rumbling of the cry was still distinctly heard. Behold the Bridegroom cometh! Christ is coming on the tenth day of the seventh month! Time is short, get ready! get ready!! In a few weeks this *Way Mark*, like a beacon to the tempest-tossed mariner, was clearly seen in our pathway throughout New England, and onward into other parts as it moved by camp meetings, conferences and papers. Here S. S. Snow published the true midnight cry. (Aug. 22, 1844)—"Then all those virgins arose and trimmed their lamps." *General excitement and looking with awful and unparalleled interest to a definite point.* What a striking and perfect fulfillment. Who does not still remember how this message flew as it were upon the wings of the wind—men and women moving on all the cardinal points of the compass, going with all the speed of locomotives, in steamboats and railroad cars, freighted with bundles of books and papers, wherever they went distributing them almost as profusely as the flying leaves of autumn. They purported to contain the last warning to a guilty world. (How true it was that this was the last warning that they would ever receive from Advent believers.) And then the agonizing prayers and entreaties for our families, friends and brethren. Surely time can never efface those deep impressions, besides the deep searchings of heart and consecrations of time, friends, property, all, all to God. Surely here is where we put on the wedding garment—"*were made white.*"

Say, was this the work of God? If you deny it, you veto the work and power of God among men, in every age, and make religion a something which man can never understand. Admit that there were frailties and improprieties in some, and every thing else that man is subject to; but it does not follow by any means that all was wrong. I feel bound to say without fear of contradiction, that this mighty cry was the power and work of God. I should peril my soul to deny it, and so will every honest hearted one that had any thing to do with it. Why, if this was not the work of God, then I should forever despair of finding the road to heaven. I say again, in the fear of Him before whom I soon expect to appear to receive my final destiny, it is downright infidelity in any Advent believer to doubt this being the fulfillment of the parable of the ten virgins. It was the only conclusion we *all* came to at the time we felt and knew the most about it that we ever shall in this mortal state. And surely none could understand it better than those that were burdened with this cry.—For eight long months we were discussing the subject of this cry, while the sound was rolling away in the distant heavens. "*And the foolish said to the wise, give us of your oil,*"—that is, give us your evidences, your light; we want preparation. "*Buy for yourselves,*"—that is, search your Bibles, pray God for grace to prepare you. "While they went to buy, the Bridegroom came, and those who were ready went in with him to the marriage, and the door was shut." Here is where the division took place which was so clearly manifest at the very close of the cry, and has been a standing witness ever since. *While they went to buy*—clearly showing that they left a part of the virgins in the right position with oil in their lamps waiting. When he comes, this waiting party go in, and the door is shut. Where are the others? Gone away for oil. Do any of our readers say this is not fulfilled? I ask what you mean then, by writing, preaching, talking, and lamenting the divisions among the Advent people? Don't you see that you are to the very letter acknowledging the fact. But you say that would be acknowledging ourselves the foolish virgins. Whether you do so or not, the parable and our experience make it clear; each party had their choice.

"Afterwards came also the other virgins, saying master, master, open unto us." After when was this knocking? Why it is after the door is shut! And there has been a clamoring at the door ever since the cry was finished—a perfect fulfillment of the parable in all its features. This calling for an open door after it is shut, must certainly be fulfilled here, and not in the air. Thus we have the likeness perfect and complete. Suppose, for instance, your likeness should be painted, leaving out your hand, foot or nose, or even the expression of your eyes, you would detect it in a moment, and point to the defect; and when finished, you would pronounce it a likeness. Well, this parable is a likeness of the kingdom of heaven, and finishes after the 12th verse, and no where else. And after it was finished, we were at least eight months examiuing its features, and proving it to be what our Lord had told us it was; and how many thousands there were that pronounced it a perfect picture. Many have since denied it, but that has not altered the features of it in the least, nor neither has it shown how this cry with all its appendages will or can be, in the future. I say there is not faith enough in all those who have doubted this mighty work to put forth one hundredth part of the energy, moral courage and zeal, to do this work as it was done when accomplished. And I ask who else will attempt it? Not those surely that believe it is done. Neither the world nor such as have pronounced it mesmerism. You know very well that God has called out a people to do his work and will; and think you that it will not be done in scriptural order, and in the right time? It has been and it is the height of folly to believe that God will require his people to do it twice.

I know it is triumphantly stated that the door is not shut; and there has not been any striving to open it, because no one would ask for admittance until they knew it was shut. They must know the fact first, say they, and they say they do not. Answer, why did not these same virgins understand that their vessels were empty of oil before it was too late? So in the case of the clamor about the door—they have then already been proved to be foolish virgins, and are as likely to make a fatal mistake in this part of the parable as the other. How many scores of writers could be called up here, if time and space would admit of it, to prove how clearly this cry has been fulfilled, and that our work ended here for the world. I know it is called infidelity now and even blasphemy to say so. Admit this to be your testimony then about all the advent believers have committed blasphemy, and their confession to backslidden advent blasphemers or a fallen church and guilty world, will never atone for one sin or back track which they have taken. One letter out of the many was joyfully received, (though it came at a late hour,) as so much interest was felt in the author. I will extract a few lines:

"Oh the glory I have seen to-day. My brother, I thank God for this light. My soul is so full that I cannot write. My doubts and fears and darkness are all gone. I see that we are yet right. God's word is true; and my soul is full of joy. Methinks I hear you

say, Bro. Miller is now a fanatic. Very well, call me what you please; I care not. *Christ will come in the seventh month*, and will bless us all. Oct. 6, 1844." This then was our united testimony respecting the tallest *way mark* in our pathway.

WHO IS THE BRIDE?

Upon the right understanding of this question there is much pending; it being so intimately connected with the evidence that the King in his beauty is immediately to appear. Every ray of light therefore, which can be gathered upon the inspired word, should now be brought to bear upon it. Around this interesting question however, there are many influences, calculated to mislead the enquirer. All have been indoctrinated into the idea that the *church* is the Bride. This notion has been blended with almost every song of praise, uttered incessantly at the altar of prayer, and proclaimed from every pulpit—none questioning its validity. It is one of those fruits of spiritualizing the sacred Oracles, which have so fatally corrupted the streams of truth. Being thus taught, and universally received as truth, it has "grown with our youth and strengthened with our strength." But although this subject has been so long involved in darkness, it is nevertheless a plain one. The inspired word is clear and full in its testimony relative to the same. To that, we shall now appeal in as concise a manner as the subject will admit. It will be necessary, however, in presenting the evidence, to advance many arguments, which may not be new to all our readers,—the importance of the subject must be the apology.—We shall take the ground that the New Jerusalem, and not the church, is the Bride. The first testimony to which we invite your attention is,

1. Isa. 54th chapter, commencing at v. 5. "For *thy* Maker is *thine* HUSBAND; the Lord of Host is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called." v. 6, "FOR the Lord hath called THEE AS a WOMAN forsaken and grieved in spirit, and a WIFE OF YOUTH, when thou wast refused, saith thy God."

In these two verses, it is plain, 1, that the Lord is addressing one towards whom he sustains the relation of "husband." 2. She had before borne the character of Wife to him, (or to use the language of the Prophet—"*wife of youth*,") but had been "forsaken," "refused." 3. She is *again united* to her Lord—"For the Lord hath called thee as a woman forsaken," &c., showing a second choosing.

To bring this testimony to bear upon the point, we have only to settle this question.—To whom is this language addressed? *Man* says it is the church. Let us see. The Lord continues his address thus:—v. 11, "O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy STONES with FAIR COLOURS, and lay thy FOUNDATIONS with SAPPHIRE. v. 12. And I will make thy WINDOWS of AGATES, and thy GATES of CARBUNCLES, and all thy borders of pleasant stones. v. 13. And all THY CHILDREN shall be taught of the Lord: and great shall be the peace of THY CHILDREN." Now then as we see that this, whom the Lord calls his wife, is to have "foundations of sapphire,"—"stones of fair colours,"—"windows of agates,"—"gates of carbuncles," is it not evident that this is applicable alone to the New Jerusalem?—the city John saw descending—and which he describes in similar language to this, used by the Prophet?

But says the objecter, "Is not this a symbolical description of the church in its glorified state?" If so, we ask who will be the "*children*" spoken of—"great shall be the peace of *thy children*." Surely it will not be contended that *conversions* to the church will take place after she is glorified? And even granting that, we contend that converts do not become, children of the church, but a *part of the church itself*.

The query may now return:—"If the New Jerusalem is the *wife*, who are the *children?* Let St. Paul answer. Gal. iv, 25. "For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children." v. 26. "But Jerusalem which is above is free, which is the mother of us all." Here then we have the whole story. Old Jerusalem under the old covenant was the mother,—the Jews her children. Under the new,—"Jerusalem which is above" is the "mother" and the saints her "children." But as if to put this subject beyond controversy, the Apostle gives his authority:—"*For it is written*, Rejoice thou barren that bearest not; break forth and cry, thou that travailest not; for the desolate hath more children than she which hath an husband." Where "is it written" thus? In the *first verse* of the *chap.* we *have been considering*. So then this is Paul's exposition of that address of the Lord to the wife. We prefer it to *modern guessing* at the meaning!

God originally chose Jerusalem as the Metropolis of his kingdom, but the children of Israel sinned, and they were delivered into the hands of their enemies; and the city was desolated. God's promise, however, to establish David's throne forever remains in full force.—Zechariah informs us that when the "four horns" (or kingdoms) of the "Gentiles," shall have had their day, Jerusalem is to be chosen again. Zech. i, 17. "The Lord shall yet comfort Zion, and shall yet choose Jerusalem." Read also the remainder of the chap., also chap. ii. Thus the Prophet describes Old Jerusalem as "forsaken," "refused," and then a second union between her and the Lord of Hosts, which the Apostle shows is fulfilled in "Jerusalem which is above."

2. Let Isa. speak again. Lxvi, 10. "Rejoice ye with JERUSALEM and be glad with her, all ye that love her; THAT ye may suck, and be satisfied with the breasts of her consolations; that ye may milk out and be delighted with the abundance of her glory. For thus saith the Lord, Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream: then shall ye suck, ye shall be borne upon her sides, and be dandled upon her knees. As one whom his MOTHER COMFORTETH, so will I comfort YOU; and ye shall be comforted in Jerusalem.

Here Jerusalem is beautifully personified as a living, affectionate mother; and "they that love her," as children, "borne upon her sides," "dandled upon her knees," "comforted in Jerusalem," "delighted with the abundance of her glory." By referring to the context a most striking and sublime description of the resurrection of the righteous dead, their gathering to Jerusalem, and perfect bliss, will be found. In v. 5, is a comforting assurance that the Lord "will appear" to the "joy of those who have been cast out for his name sake." v. 7. A description of the resurrection of Christ the "first fruits." Mount Zion is represented as "bringing forth a man child," "He who is to reign in Mount Zion, and in Jerusalem and before his ancients gloriously." v. 8. Mount Zion is in "travail,"—"a nation is born at once," "brought forth in one day." Zion and Jerusalem thus obtain their children, then in v. 10, the saints are called upon to "Rejoice with Jerusalem, the Mother." In this we recognize clearly Jerusalem as the Wife of Christ, and Mother of the saints.

3. The prophet also places this subject in a very clear light in chap. lxii: "Thou shalt no more be termed Forsaken: neither shall thy land any more be termed Desolate; but thou shalt be called Hephzibah, (margin, my delight is in her,) and thy land Beulah, (Married); for the Lord delighteth in thee and thy land shall be

married." That Jerusalem is here the subject will be seen by the context. "For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest," &c.

V. 5. "For as a young man marrieth a virgin, so shall thy sons (the church) marry thee: (Zion) and as the bridegroom rejoiceth over the *bride* so shall thy God rejoice over THEE." (Jerusalem.) v. 6. "I have set watchman upon thy walls O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence;" v. 7. "And give him no rest, till he establish, and till he make *Jerusalem* a praise *in the earth*." Here we have the express declaration that God will rejoice over Jerusalem as a bride. * * * * *

V. 11, 12. "Behold, the Lord hath proclaimed unto the end of the world, say ye to the daughter of Zion, Behold, thy salvation cometh;"—Now mark, before it was simply "Zion:" now the "*daughter* of Zion" or the church is introduced. "And they shall call them (daughters of Zion) the holy people, and thou (Jerusalem) shalt be called, sought out, a city not forsaken."

Who can fail to see in all these prophecies a marked distinction between Jerusalem, styled "mother" "bride" "wife," &c., and the church called "sons," "daughters," "children," "holy people," &c.—and consequently the beautiful relation existing between the three, Christ being the Husband, the City the Wife, the saints the children. May the family soon be united! Amen.

Before adducing more evidence from the Prophets, we will let St. John testify. Rev. xxi, 2. "And I John saw the holy city, new Jerusalem, coming down from God, out of heaven, prepared as a bride adorned for her husband." Again, v. 9. "And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, come hither, I will shew thee the BRIDE, the LAMB'S WIFE. v. 10. "And he carried me away in the spirit to a great and high mountain, and SHEWED ME THAT GREAT CITY, the HOLY JERUSALEM, descending out of heaven from God; having the glory of God," &c.

Was the promise made by the heavenly messenger really fulfilled? Did he direct aright the gaze of John? If so (and who dare deny it) then let it be forever settled, that "Jerusalem which is above" is the Bride.

To this view, however, there are objections raised, the most prominent of which we now propose to consider.

OBJECTIONS. The words of the Apostle to his Ephesian brethren, chap. v, are often urged as an objection to the view we are presenting. Also a similar passage in 2 Cor. xi, 2. "For I am jealous over you with godly jealousy: for I have espoused you to one husband, that I may present you as a chaste virgin to Christ." It is true that the apostle employs this figure to express the union existing between the Saviour and the saints, just as Jesus himself did when he says, "I am the true *vine* and my Father is the *husbandman*, every *branch in me* that beareth not fruit he taketh away:" &c. There Jesus uses this figure because it so beautifully illustrates this union, and to show the *necessity* and *duty* of his followers "bearing fruit." So also with the apostle; he says, "Ye are members of his body, his flesh, and his bones." "For this cause shall a man leave his father and his mother, and shall be joined unto his wife, and they two shall be one flesh." "This is a great mystery but I speak concerning Christ and the church." He thus illustrates the nature of this mysterious union: In 1 Cor. vi, 15—17. The same subject is brought to view, "Know ye not that your *bodies* are *members* of Christ? shall I then take the members of Christ, and make them members of an *harlot*? God forbid! What! know ye not that HE which is joined to an harlot is one body? for two saith he shall be one flesh. But he that is joined unto the Lord is one spirit." Is it not perfectly plain that Paul had no design to make it appear that the church is the bride or wife?

Again. Does he not confine the application of these beautiful figures to the present state? Does he any where intimate the church will constitute the wife, or be *again* married at the coming of the Lord—when the *great* and *glorious* marriage is to be celebrated? No, never. On the contrary, as before quoted, the new Jerusalem is called the "mother"—consequently *wife*, and the saints "children."

'Tis this the Saviour intimated, when he confounded the Scribes and Pharisees by asking, "Can ye make the *children* of the bride-chamber fast, while the Bridegroom is with them?"

Once more. If the church is to be the Bride, who will be the *guests* at the wedding? *Guests* there must be,—who are they? Hear the language of the prophet while speaking undoubtedly of the very hour in which we live. Zech. i, 7. Hold thy peace at the presence of the Lord God; for the Lord hath prepared a sacrifice he hath bid, (margin, sanctified or prepared) his GUESTS. The *guests* here spoken of must be the saints. The scriptures every where point out the church as the guests. See Luke xiv, 8—26; Math. xxii, 10; xxv, 1—12. As therefore the church will be the guests at the wedding, it cannot at the same time be the Bride. What a gross absurdity it would be to suppose the Bridegroom would marry the guests!!

Another objection many are ready to urge against this idea, as soon as presented, is this:—"It is absurd to suppose the Lord Jesus will marry a literal city." But stop a moment, my brother! Perhaps you may not have a clear perception of the vast importance of just such a union to the Saviour, and to yourself as well as all the saints; if you did we think you would discover a surpassing glory, in the idea. It will be recollected that Old Jerusalem was the Metropolis of the Kingdom under the old dispensation. Here God was pleased to manifest his ancient people. But for their iniquities the Jews were "cast off," the kingdom subverted and their beloved city given into the hands of their enemies. But the times of Gentile rule are to end. The Lord at one time spake to David saying, "I have chosen Jerusalem that my name might be there." And King Solomon while praying in the presence of the congregated hosts of Israel, repeats the gracious promise, and astonished at its magnitude, thus breaks out:—"But will God in very deed dwell with men on earth!" Well, God promised David that his seed should reign upon his throne forever. That assurance is good to-day!

Who is the promised seed? See Gabriel's address to the trembling Mary. Luke i, 31—34. "Thou shalt bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: And he shall reign over the house of Jacob forever; and of his kingdom there shall be no end." Amen and Amen! Notice also the language of God to the idolatrous Zedekiah.—"Thus saith the Lord God, Remove the diadem, and take off the crown; this shall not be the same: I will overturn, overturn, overturn it, and it shall be no more, until he come whose right it is: and I will give it him." This last prophecy has he fearfully and literally accomplished. David's throne has been overturned—is now desolate—Jerusalem the once glorious city—"is now in bondage," but he whose right it is will sway the sceptre, reigning on David's throne. "Then" will God in very deed "dwell with man." "Then will *Jerusalem* be called the *throne* of the Lord," and "His dominion shall be from sea to sea, from the rivers even to the ends of the earth."

This is why symbolically, Jerusalem is denominated the Bride. As Old Jerusalem was the metropolis of ancient Israel, so will the New be the capital of the true Israel. And when the fulness of times had come, Jesus was to claim his right. That we believe has arrived. Jesus has asked of the "Ancient of Days the heathen for his inheritance, and the uttermost parts of the earth for his possession." He has claimed as his legal right, being the Son of David, the city which hath foundations, and soon his faithful ones, the children of the Jerusalem above, will behold their glorious eternal Mother, and "be delighted with the abundance of her glory."

"Fly swifter round ye wheels of time
And bring the welcome day."

This last objection naturally suggests another often urged, viz: How the New Jerusalem can say "*come*," as in Rev. xxii, 17.

If the careful reador will notice the preceeding verse a solution of this apparent mystery may be found. Let us read. "I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and *offspring of David*, and the bright and morning star." Now v. 17. "The Spirit and the bride say, Come." How plain the meaning! Just as if Jesus had thus spoken; "I am the offspring of David, therefore the legitimate heir to his throne; I have been giving to the church through my servant John a revelation concerning the coming of that Kingdom; I have carried him in the spirit down the stream of time to the hour when I shall claim the Sceptre; I have "showed" him the glorious Metropolis, my "Wife," in all the effulgence of her glory; I have revealed to him the terms on which the sons of men, may become children of the bride-chamber and be permitted to celebrate the marriage supper; and now at the close of this prophecy, where the curtain is that hides eternity from my sons and daughters, the Spirit and the Bride cry *Come!* Is she not the glorious "*Mother?*" Can you turn from the call to the wedding-feast, the call to an everlasting kingdom? Come O Come!—Share my glory." Oh! how beautiful the metaphor—the Bride says Come!

But let us read the passage in question and give it the verse that the objector would give. "And the Spirit and the bride say come." This is understood, "The Spirit and the Church say come. Let us proceed. "And let him that heareth say come." Pray tell us who is here intended?—who is it that "heareth?" The Church, you answer. Suppose then we read again the verse, and give it this rendering. "And the Spirit and the church say come. And let the church say come?" Who can fail to see, that by such an interpretation, its beauty and harmony is sadly marred.

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How often have we heard ministers preach from this text, and by it show the freeness of salvation in this state, "come," say they, and drink of the water of life—come, and receive the forgiveness of sins! How has this language been perverted. *When can we partake of the water of life?* In a mortal state? Certainly not. John shows us where that crystal tide will flow. xxii, "And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and the Lamb.—"In the midst of the street of it, (the City) and on either side of *the river*, was the *tree of life*" &c. To teach that we can now drink of that water, is practically teaching that we are *now* in the New Jerusalem. A child may see this. Turn to Rev. vii, 13—17. Here John has a view of the redeemed, who have come up out of great tribulation. "We shall hunger no more, neither *thirst any more*." Why shall they *thirst* no more? "For the Lamb, which is in the midst of the throne, shall feed them, and shall lead them unto *living fountains of water;* and God shall wipe away all tears from their eyes."

* * * * * * *

The true child of God, is *now* emphatically thirsting to drink from that living fountain, that "pure river, clear as crystal," never to thirst again. "The marriage of the Lamb is come!" The supper prepared! All things are now ready. The invitation is now extended to the guests, come "and *let* him that heareth say come." The solicitation is accepted—the answer returned, "even so, come, Lord Jesus."—*Hope of Israel.*

CONFERENCES.—The blessing of the Lord attends such meetings in a wonderful manner. The Vermont conference, held at Sutton, Sept. 26, 27, 28 and 29, was well attended, and we are sure resulted in much good. The number of believers present was about seventy. Eight of our dear brethren from Canada East were among the number, strong in the "commandments of God, and the faith of Jesus."

We anticipated a great trial at that meeting; but were very happily disappointed. True, some trial arose in consequence of the introduction of certain views, relative to the Judgment, &c. upon which we could not at first agree, but God helped us to discuss the subjects upon which we differed with profit, and to commit them, and ourselves to Him in fervent prayer. Before we left the place of meeting our trials were all removed. Errors were confessed, and perfect union, as sweet as heaven, was felt among us all. The readiness of all to receive truth in exchange for error has proved sincerity of heart, and has created union, and a confidence in each other, never to be lost. The fact that God is thus uniting those who keep the commandments is cheering to every soul that loves God and his holy law; and is one strong evidence that he has stretched out his hand the second time to recover the remnant of his people. Our beloved brother and sister Barrows of Irasburg, Vt. here saw three of their six dear children led down into the water. The other three were baptized last June. That, truly, must be a happy family. Parents and children, also, grandmother Barrows, all "walking in all the commandments and ordinances of the Lord blameless." Bro. George, the son of our beloved brother and sister Morse of Sutton, and two others, were also buried with Christ in baptism.

October 12 and 13, we met in conference with the brethren at Topsham, Me. The necessity of a full preparation for the day of wrath, and coming of the Lord, was one of the principal subjects introduced. All seemed to realize its importance. One dear brother, who had become engrossed in the cares of this poor world, and for whom we greatly feared, was fully restored, and again consecrated himself and his substance to the Lord. It was a time of great refreshing from the presence of the Lord. We never witnessed a meeting, where there was more of the power of the Holy Spirit manifested. We have been in meetings, some years since, among the Methodists and other sects, and with some Adventists, in 1843 and 1844, where a false excitement seemed to exist, which resulted in distraction and leanness of soul; but our meeting at Topsham, though exciting, all being deeply effected with the power of truth and the Spirit of the Lord, has had a saving, uniting and blessed influence on the brethren.

We met in conference with the brethren at Fairhaven, Mass. Oct. 19 and 20. It was a very interesting meeting. Some that were in a doubting state when we were there in June have become fully established in the whole truth. A young brother, fifteen years of age, was baptized; also, a sister who has recently heeded the call and "counsel" to the "Laodiceans." The Lord has done much for that band of dear brethren of late. If they keep humble the Lord will keep them, and, we trust, add to their numbers "of such as shall be saved." Sister Bates, the wife of our faithful Bro. Bates, is strong in the present truth. The deceptive influence of some who professed to preach the true advent faith, blinded her mind, and prejudiced her against the truth. Bro. Bates persevered, and for years, yes, all through the scattering time, has kept the Holy Sabbath alone. But when the gathering time came, and God began to reach out his arm to recover his precious "jewels" from beneath the "rubbish," sister Bates was led to examine the truth for herself. And now she and her husband are walking in all the commandments and ordinances of the Lord." Praise the Lord for what he is doing for the trusting remnant.

Sister F. M. Shimper writes from East Bethel, Vt. Oct. 6.

"Again holy time is nearly passed, and, outwardly, we have been endeavoring to keep it according to the commandment." Some good degree, also, of the spirit of the Holy Sabbath has been granted us; insomuch that all nature has seemed to partake with us, and bow in sweet submission to the law of God.

It has been good and profitable, too, to call on the name of the Lord, read his blessed Word, and meditate upon divine present truth."

Nov. 9. "Since I last wrote you, I have known something of trials, and, also, of the mercy and goodness of God. At that time I thought my way clear touching temporal things, as there was a good prospect of work; but alas! before I had accomplished one week's work, in a business-like manner, I found a serious return of the complaint of the liver, &c. which has troubled me for some years; but from which I have been partially relieved for more than a year past."

We would here ask the prayers of the brethren for our afflicted Sister Shimper. We would also say to those who would esteem it a pleasure to help her in temporal things, if they choose to forward means to us we will send it to her immediately. We have taken the liberty to extract the above few lines from Sister Shimper's excellent letters, and trust she will pardon us if we have erred in so doing. Mark this. We make this call in her behalf, without the least solicitation for aid, on her part.

"Pure religion and undefiled before God," see James i, 27, if exemplified by us, will lead us to relieve the wants of the fatherless and widows among us.

☞ We have received $1, from Bro. Peter Gibson of London, C. W. by the kindness of Bro. C. A. Minor. Will Bro. Gibson, and others in Canada send us the names and address of all who would like to receive the paper. We again, ask all, especially our brethren in Canada, to write if they wish it sent to them. Those who send means will please be particular to state to what use they wish it devoted, and it shall be receipted in the paper accordingly. W.

PART III

THE ADVENT REVIEW

Extra, September, 1850

THE ADVENT REVIEW.

EXTRA.

AN APPEAL TO THE LAODICEAN CHURCH.

That there is to be a call to the Laodicean Church, and that the time for that call to be made is at hand, is evident. But who constitute the Laodicean Church? An array of argument on this point seems unnecessary. All Advent believers know perfectly well that the Philadelphia Church, the Church of Brotherly Love, was made up of those who came out of the Sardis, or nominal Church in 1844, under the cry "Babylon is fallen, is fallen." They know, also, that the Laodicean Church is the next in order, and is the seventh and last stage of the Church, as brought to view in Rev. chapters ii, and i i. This church is made up of such as have become "luke-warm," and have left the Philadelphia Church, of brotherly love, and are saying "I am rich and increased in goods, and have need of nothing;" and know not that they are "wretched and miserable, and poor and blind, and naked."

Oh! that you but knew and felt this to be your true condition, and had an "ear to hear what the Spirit saith unto the churches." Then could I hope that you would set about buying "gold tried in the fire, (present truth) that you might be rich, and white raiment, (righteousness of saints,) that you might be clothed, and that the shame of your nakedness may not appear, and anoint your eyes with eye-salve, that you may see." The "Amen, the faithful and true Witness," is now saying to you—"As many as I love, I rebuke and chasten: BE ZEALOUS THEREFORE AND REPENT." Oh! that you but knew the things that now "belong unto your peace," in this time of your visitation. But unless you speedily awake to this subject, and buy gold, white raiment and eye-salve, it will be eternally too late, and it will be said of you, "but now they are hid from thine eyes."

Your saying "I am rich and increased in goods, and have need of nothing," does not at all refer to worldly riches or goods. This is clear from the context, viz: "I counsel thee to buy of me *gold tried in the fire*, that thou mayest be *rich*," &c. God counsels no one to buy of him worldly riches; but your riches and increase of goods, referred to in the text, has direct reference to your boasted increase in the knowledge of the truth of the bible. Having learned so much bible truth in your Advent experience, and being so far in advance of the nominal churches of the present day, you have become exalted, and your soul has become "lifted up," and "is not upright in" you. If you were not destitute of this tried gold, white raiment and eye-salve, the "trne Witness" would not counsel you to buy it of him. Let me repeat His testimony again—"thou art wretched, and miserable, and poor, and blind, and naked," and "knowest" it "not."—Awful delusion!—Your poverty, nakedness and blindness consists in your being destitute of the present saving truth.—Here I will give extracts from an article written by JOSEPH MARSH, VOICE OF TRUTH, for August 13, 1845:

"LAODICEAN CHURCH.

"To what period of the church does John's letter to the Laodicean church apply? Evidently to the last. This appears clear from the address in v. 14. "Saith the Amen."

V. 15. "I know thy works, that thou art neither cold nor hot."—Like the Israelites in the days of Elijah, (1st Kings xviii; 21)—"*Halting between two opinions*;" undecided whether to serve God or Baal, so the Laodiceans are neither cold nor hot in their work. The two cases are similar; timidity, doubt, lack of faith, confidence and descision, characterize both. Well, what body of professed christians, in our day, answers this character? Not the nominal church or churches, for they are grounded and settled in *their* faith, cannot be moved from their position, and acknowledge themselves "dead twice dead." This surely, is far from being neither cold nor hot. No body of religionists answer this description as well as many of the believers in the second coming of Christ. And since the "tenth day," but few, if any of this faith, but that have at times, in a greater or a less degree, borne this character. Certainly many do now. They are wavering on the great question of the immediate coming of the Lord. They have their fears that they are wrong; but the evidences of the near coming of the Lord are so overwhelming, that they dare not abandon the cause altogether. Thus they stand, between hope and fear, doubting and believing, undecided, halting between two opinions, or do not hold fast the profession of their faith *without wavering*; and their works, of course, correspond with their faith, they are neither cold nor hot, or their engagedness is lost.

"I would that thou wert cold or hot." Decided on a question of this magnitude. The evidences by which you may decide are abundant, clear and weighty. What more could reasonably have been done to convince an understanding mind that it is the true faith which you have professed, than what has already been done? You are without excuse for your doubts, fears and unbelief; God has been lavish in giving the most overwhelming evidences to ground and settle you in this faith, but still you distrust him, slacken your labors in his cause, and turn back, at times, in your heart, to a fallen church, or a perishing world. Many have already turned back, and we fear to their everlasting ruin.

God is long suffering towards his erring children, but still, he will not forever bear with their unbelief, back-slidings and luke-warmness; heaven and earth shall pass away, yet his word will never fail. And you who are neither cold nor hot, hear his warning to you; and when you hear, tremble before him, at your certain doom, unless you speedily repent of your luke warmness. "I will spue thee out of my mouth," is his unchangeable decree. Reject and cast you off forever. The Lord now knocks at your door—O, hear his voice and live, v. 20.

V. 17; "Because thou sayest, I am rich, and increased *in goods*, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor and blind, and naked." Here are other striking traits of the Laodicean church presented. The *goods* which they supposed they possess, and made them rich, must be the same that are mentioned in the next verse, which the Lord counsels them to buy of him, that they may be rich, which, evidently, is the durable riches of his word; or which his word imparts to all who believe and obey it. He counsels no one to become rich only in faith, knowledge, grace, and every good work. The Laodiceans thought they were rich in these things, but were not.

Humiliating and painful as it is to say it, we believe we as a people, are the subjects of this prophecy. If we are not, most certainly we bear the description which the pen of inspiration has here given. There may, as in the other churches, be some few exceptions, but they are few. Look at which of the different divisions among us you please, and you find each talking, and some boasting of their spiritual riches, but when weighed in the scale of truth and righteousness, they are found greatly wanting. We desire to deal plainly with ourself and with others; the case demands it; and the word of the Lord requires it at our hand.

"Let no one murmur at the chastenings of the Lord; they are designed for our good; "for whom the Lord loveth he chasteneth." Great have been our chastisements for a few months past—and we have been worthy—for as a people, we have departed from the *faith, confidence, hope, zeal* and *lovely spirit* of that gospel in which we at first stood.—Our Lord knew we would do it, and made provision for our backslidings in his instructions to the Laodicean church. Read his counsel in verse 18, an I hear what he says in verse 19. "As many as I love." Blessed be his name, he loves his honest yet deceived and erring children still.

"I rebuke and chasten" He has done it, and is doing it, as we all well know; for which we should love him more fervently, and for

which, as he commands us we should "be zealous, therefore, and repent." "*Zealous*." yes, burning hot in repenting of all our backslidings—there is no time to lose. The last offers of mercy are now tendered to you—you are the last church in the seven, and doubtless you are the last that will ever exist *before the coming of the Lord*. He stands at the door and will soon come and if not ready to meet him you will be lost. But if you are *zealous* in repenting—obey his counsel—buy of him gold, that you may be rich—white raiment, that you may be clothed—and eye-salve, that you may see, and *overcome*; then you may claim with confidence and joyful hope the following exceeding great and precious promise. "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne." " v. 21.

Mr. Marsh, in giving the language of one portion of Advent believers, says—

"We are satisfied with our position; and as a general thing we have the truth—are much better off than the surrounding churches which have rejected the doctrine of the coming of Christ and his kingdom. In short, they suppose they are "increased in goods, and have need of nothing" And what renders their case alarming in the extreme, is, they cannot be made to see and feel their poverty Or as the Word says, 'knowest not that thou art wretched and miserable,' as every one must be who wavers, or does not hold fast the profession of their faith; "and poor," not rich in faith, "and blind" * * * Much of the past has become darkness to them! "And naked;" faith, an important part of their armor, is lost, or is merely nominal. They are not strong in the faith, giving glory to God. That this is the condition of not a few among us cannot be denied."

Do you inquire "what is the present truth—the gold tried in the fire, the eye-salve,"&c.? I answer, "the commandments of God, and the testimouy of Jesus Christ." Said John, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

"*Bind up the testimony, seal the law* (the ten commandments) *among my disciples*." Isa. viii; 16. A part of the third angel's message is—"Here is the patience of the saints, here are they that keep the *commandments* of God and the faith of Jesus." The commandments here referred to, are those which were engraven in two tables of stone, "written with the finger of God." Nine of them are universally admitted to be binding on mankind. But the fourth, the Holy Sabbath commandment, is trodden under foot and must be restored, and this breach be made up before the third angel finishes his message and before it can be truly said, 'here are they that keep the commandments of God.' It is highly necessary that we also "remember," and confess "all the way" the Lord our God has led us in our Advent experience, which brings us to the keeping of his commandments under the voice of the third angel.

He has humbled us to prove us, to know what was in our heart, whether we would keep his commandments or no. And he has humbled us, that he might make us know that man doth not live by bread only, but by EVERY WORD that proceedeth out of the mouth of the Lord, doth man live. Therefore thou shalt keep the commandments of the Lord thy God, to walk in his ways and to fear him. See Deut. viii. 2–6. But perhaps you are ready to say that this all belonged to the Jews and has nothing to do with us. We will look at this point directly, and try to show you your mistake; and that your position is without foundation in the word of God.

Then I repeat it, let us "remember ALL the way the Lord" our God "led" us, through the proclamation of the hour (or time) of his judgment, the fall of Babylon, and the midnight cry. These messages brought us to the shut door, and an open door, which brought the commandments of God to our view.

"And the temple of God [the most holy place within the second vail] was opened in heaven, and there was seen in his temple the ark of his testament." or ten commandments.

But you say "I do not believe the door is shut, for I believe there has been true conversions since 1844; we are now in the gleaning time after the great harvest has been reaped." To this I answer, after the harvest is reaped, then there must be a time for the threshing, and then the fanning, and the gathering the wheat into the garner. See Isa. xxi, 10; Matt. iii, 12.

But I, with you, want all the standing heads of WHEAT gleaned out of the field, and let them be threshed and winnowed and the wheat be gathered into the garner but remember that when the wheat and the tares were ripe, and the harvest reaped, it was then too late to convert ripe tares into wheat.

We may glean all the standing heads of wheat, and believe in the shut door too; but let us take good care that we leave the tares in the field, for they are of no value to us.

It is not my design here to enter into the proof of the shut door, but barely state what door is shut, and what *door* is *opened*.

The Lord told Moses to make him a Sanctuary, and to make all things according to the pattern showed to him in the Mount. And we learn from Paul that these were patterns of things in the heavens; the figures of the true, into which Christ has entered, and is a minister of the Sanctuary, and of the true Tabernacle, which the Lord pitched, and not man.

In the typical Sanctuary were two apartments; the holy and the most holy places separated by the second vail. The first vail was the door of the tabernacle of the congregation, and the second vail was the door into the most holy place. When this second door was opened, the first thing that was seen was the ARK, which stood right at the entrance of the door; and in that ark were the two tables of stone, tables of the covenant, the ten commandments. And upon the ark was the mercy-seat, shadowed by the cherubims of glory. "Now when these things were thus ordained, the priests went always [daily] into the first tabernacle, accomplishing the service of God: But into the second went the high priest alone once every year, ["on the tenth of the seventh month,"] not without blood," &c. Again Paul says, these priests "served unto the example and shadow of heavenly things." Now let us follow the *example* and *shadow* a little farther.—The high priest on the tenth day of the seventh month was arrayed in the holy linen garments, the mitre and the holy crown upon his head, the onyx stones upon his shoulders; on them were graved the names of the children of Israel, and the breast plate of judgment, in which was the Urim and Thummim, and twelve precious stones in four rows, in which was graved the names of the children of Israel. See Ex. xxviii.

Thus all Israel that were within the reach of salvation were embraced in the twelve tribes, and were borne by the high priest into the most holy place, on the breast plate of judgment, when he went in to make atonement for the *blotting out* of their sins. See Heb. xii, 24; Acts iii, 19, and cleansing the Sanctuary from the sins of Israel, and removing them from it, putting them upon the head of the scape-goat. See Lev. xvi. They were to afflict their souls in the day of atonement, and "whatsoever soul it be that shall not be af-

flicted in that same day, he shall be cut off from among his people." See Lev. xxiii, 27–32. There was to be "no man in the tabernacle of the congregation," when the high priest entered the most holy place. See Lev. xvi, 17. The DOOR of the tabernacle of the congregation was shut on that day, and the DOOR into the most holy place WAS OPENED.

Now let us hear what Jesus, our high priest says to the Philadelphia Church. "And to the angel of the church in Philadelphia write; These things saith he that is holy, he that is true, he that hath the key of David, he that OPENETH and NO MAN SHUTTETH; and SHUTTETH, and NO MAN OPENETH: I know thy works: behold, I have set before thee an OPEN DOOR, and NO MAN CAN SHUT it." See Rev. iii, 7–13. Here we have a shut door and an open door to the Philadelphia Church. The shut door is the door of the tabernacle of the congregation, and no man can open it, or find admittance in through that door. The open door is the door into the most holy place, within the second vail, called in Rev. xi, 19, "the temple of God; and there was seen in his temple the ARK of his TESTAMENT," the ten commandments.

Let it be remembered that in the pattern, the most holy place within the second vail, was the only place where the ark of the ten commandments was kept, and could not be opened or entered only on the tenth day of the seventh month, on pain of death. So also, on the tenth day of the seventh month, 1844, at the termination of the 2,300 days, the time appointed to cleanse the Sanctuary, the most holy place of the Sanctuary, or true Temple in Heaven, was opened under the sounding of the seventh angel, and there was seen (by faith, by the little flock,) the ark of His testament," the ten commandments. See Rev. xi, 19. At that time we came to the "blood of sprinkling that speaketh better things than that of Abel." See Heb. xii. 24, and to the blotting out of the sins of the whole house of Israel. See Acts iii, 19–21.

Christ has not entered the holiest of all, of the heavenly Sanctuary, yearly, since the ascension, to blot out sins, and cleanse the Sanctuary, "for then must he often have suffered since the foundation of the world." "But now ONCE in the end of the world," [at the end of the 2,300 days,] hath he appeared [in the holiest of all] to PUT AWAY sin, by virtue of the sacrifice of himself, [on Calvary.] See Heb. ix, 22–28.—Jesus, our High Priest, PUTS "AWAY SIN" by blotting it out and removing it from the Sanctuary, to the land of separatiou on the scape-goat. At the end of the 2,300 days, our high priest bore into the most holy, on the breast plate of judgment, all who were within the reach of salvation.

And among those that were borne in, I believe, were some that had not had the light on the second advent doctrine, and had not rejected it, but were living according to the best light they had. And I believe also, that there were others who had a sacred reverence for God and his word, and had his fear before their eyes, yet they made no profession of religion, or of conversion, but in the sight of God who sees not as man sees, they were much nearer a state of justification before God, than very many who made a great profession of religion. Again, children who had not arrived to years of accountability were borne in on the breast plate of judgment. These three classes are the standing heads of wheat to be gleaned, and gathered in from the field. The Lord will see that the present truth is given to all these, and if they receive and obey the truth their sins will be blotted out and "put away." But if they reject the present truth, their names will be blotted out, and they will be cut off from the house of Israel forever. Many of the above named will be raised up to take the garments and the crowns of those who have backslidden and become luke-warm. Said Jesus, to the Philadelphia Church, "Behold I come quickly: hold that fast which thou hast, that no man take thy crown." Again, "Behold I come as a thief; blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

Oh that you would be entreated to buy gold tried in the fire, and white raiment that the shame of your nakedness do not appear, and anoint your eyes with eye salve, that you may see; and be rebuked and chastened, and be zealous and repent, lest you be spued out of his mouth, and be disinherited, as those were who rebelled in the wilderness of Paran. Those were examples of the Laodicean Church. But Caleb and Joshua, who wholly followed the Lord, were the example of the Philadelphia Church, which follow the Lamb whithersoever he goeth. Read with care Num. xiv; 11, 12, 22–24, 37, 38.

God's purpose was to take them, at once, into the promised land, but for their rebellion they had to learn and know his breach of promise, (margin, altering of his purpose.) by being disinherited. So also now those who have not kept their garments, but lost them, and some one else has taken their crowns, instead of their sins being blotted out, their names will be blotted out of the book of life, and they will be cut off from the house of Israel forever. We are in the "wilderness of the people," see Eze. xx, 35–38, where all the rebels will be purged out.

Some suppose that if the door is shut, there can be no more repentance unto life, or forgiveness of sins.—This is certainly a mistake. All who were borne in on the breast plate of judgment, and have not sinned wilfully, may repent and find forgiveness. Jesus says to the Laodiceans, "as many as I love I rebuke and chasten, be zealous, therefore, and repent." Again, in the type, on the tenth day of the seventh month, the daily, the morning and evening sacrifice, and other offerings for the forgiveness of sins were kept up. See Num. xxix, 7–11.

But we will come again to the Sabbath truth; and we hope that you will lay aside all prejudice, and lose sight of the humble writer, and not reject the truth of God on account of the unworthiness of the feeble instrument, through which it may be brought before your mind. And oh, may the Lord guide us into his truth, that we may see it in all its clearness and simplicity.

But, as I said before, when we urge the claims of the Sabbath, you are ready to give all that is written in the bible on this subject to the Jews; and say it was given to them as a peculiar people, under peculiar circumstances, and that the Sabbath was binding upon them; but not on us Gentiles. You call it the Jewish Sabbath, or Sabbath of the Jews. But the seventh day Sabbath is no where in the bible called the Jewish Sabbath. It is called the Sabbath of the Lord thy God. He calls it "MY HOLY DAY." Jesus says,

"The Sabbath was made for MAN." We are men; then it was made for us.

But the principle which leads you to take the position that those scriptures relating to the Sabbath, have nothing to do with us, or are not binding upon us, if carried out, would aim a deadly blow at the foundation, and unsettle and evade the force of all truth. In the days of the first advent, the scribes and pharisees could say, if we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets; but Jesus told them that they filled up the measure of their fathers, and that all the righteous blood shed upon the earth from the blood of righteous Abel, unto the blood of Zacharias, whom ye slew between the porch and the altar. Verily I say unto you, all these things shall come upon this generation. This was fulfilled in the destruction of Jerusalem, A. D. 70. This was but a figure or an example of what will befall the professed church of these last days, called "Babylon." "And in her was found the blood of prophets and of saints and of all that were slain upon the earth." Again said Jesus, "Suppose ye that those Galileans were sinners above all the Galileans, because they suffered such things," &c? "or those eighteen upon whom the tower in Siloam fell, and slew them," &c. "I tell you nay, but except ye repent, ye shall all likewise perish." The principle by which you reject the Sabbath, contradicts the testimony of the prophets and of Jesus Christ, and his apostles.

Said the Son of God, "Think not that I am come to subvert the law, or the prophets; I am not come to subvert, but to ratify. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever, therefore, shall break *one* of *these* least *commandments*, and shall teach men so, shall he in no esteem in the reign of heaven." (See Campbell's translation. James says, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. So speak ye, and so do, as they that shall be judged by the law of liberty." Said Paul—"As many as have sinned in the law, shall be judged by the law. For not the hearers of the law are just before God, but the doers of the law shall be justified." Again, "Whatsoever [that is, ALL that] was written afore time, was written for our learning; that we, through patience, and comfort of the scriptures might have hope." Once more, "ALL scripture is given by inspiration of God, and is profitable," &c.

How can these testimonies be true, on the principle by which you reject the Sabbath truth?

FORMER THINGS OF OLD, DECLARING THE END.

"The thing that hath been, it is that which shall be; and that which is done, is that which shall be done; and there is no new thing under the sun. Is there any thing whereof it may be said: See, this is new? it hath been already of old time which was before us." Eccl. i, 9-10.

"That which hath been is now, and that which is to be hath already been, and God requireth that which is past." Chap iii, 15.

"Remember the former things of old, for I am God, and there is none else: I am God, and there is none like me: Declaring the end from the beginning, and from ancient times the things that are not yet done." Isa xlvi, 9, 10. See Deut. xxxii, 7, 8.

"Now all those things happened unto them for ensamples; (margin, types) and they are written for OUR admonition, upon whom the ends of the world are come." Cor. x. 11.

Let us now examine some of the former things of ancient time, which declare the end, and compare them with the things now being done. While Israel was in Egyptian bondage, they were not permitted to keep the Holy Sabbath; but God set his hand to deliver them, and with a high hand, and an outstretched arm, brought he them out of it, and led them by a pillar of cloud by day, and by a pillar of fire by night. And when they had reached the wilderness by the Red Sea, which was before them, and the Egyptians behind them, the pillar of fire which was before them, and had led them on, removed from before them and went behind them, and shut down between them and the Egyptians. It was light to Israel, but dark to the Egyptians, so that they came not near each other all that night.

The above is an example of God's setting his hand again the second time to recover the remnant of his people, and by the proclamation of the hour of his judgment, the fall of Babylon and the midnight cry, he brought them out of spiritual Egypt, into the wilderness of the people, and when we passed the midnight cry, our pillar of light was behind us. It is indeed dark to our enemies, so that they come not near us; but it is light to us, while we remember all the way the Lord our God has led us. The proclamation of '43, the fall of Babylon, and the midnight cry, are sure way marks, and are our pillar of fire behind us, which sheds a brilliant light upon our pathway.—When Israel had crossed the Red Sea, and were free from Egyptian bondage, the Lord reminded them of his Holy Sabbath, and said, "How long refuse ye to keep my commandments, and my laws, for see that the Lord hath given you the Sabbath." So also now the first important truth brought to our minds after we came into the wilderness of the people, this side of '44, was the Sabbath truth. It has been ringing in our ears, "How long refuse ye to keep my commandments, and my laws." Israel coming to Mount Sinai, was an example of our coming to Mount Zion, the city of the living God. See Heb. xii, 18–22. And God speaking the ten commandments [which were the strength and glory of Israel; as they passed over Jordan, and had power over the nations of Canaan] from Sinai, whose voice then shook the earth, is a lively example of His roaring out of Zion, and uttering his voice from Jerusalem. Then he will "shake not the earth only, but also heaven," verse 26. At this time God's covenant keeping people, the remnant, have "power over the nations."

And while Moses was in the holy mount with God, receiving the ten commandments, engraven on the tables of stone by his finger, [an example of their afterwards being written in the hearts of God's people, by the Holy Spirit; see ii Cor. iii, 3; Heb. viii, 9, 10,] the people became impatient, by the delay of Moses, and said to Aaron, "Up, make us gods which shall go before us: for as for this Moses, the man that brought us up out of the land of Egypt, we wot not what is become of him." Ex. xxxii, 1. They made a golden calf, an image to a beast, and offered sacrifice to it.

This is a vivid example of the disappointment, and the impatience of advent believers after the midnight cry was given. They expected that Jesus, [the antitypical Moses] would then descend from heaven, but being disappointed, and impatient, many of them organized at the Albany conference, in 1845, and made

to themselves leaders to go before them. Thus doing, they have turned round, and are trying to build up what they ouce tore down, in exposing the corruptions of the churches, and church organization, during the cry, —Babylon is fallen.

Read the history of Israel, and the virtue of the ten commandments in the ark, in passing over Jordan, which signifies judgment. Let it be remembered, they came up out of Jordan on the tenth day of the first month, and the captain of the Lord's host appeared with a drawn sword in his hand. And the Lord said unto Joshua, "This day have I rolled away the reproach of Egypt from off you." With the ark of the ten commandments, they compassed the walls of Jerico seven days and seven times on the seventh day. Then there was a mighty shout, and the walls of Jerico fell down flat and they took the city. They went on taking city after city, and driving out the nations; but they could do nothing without the ark of God. Thus they took the typical land of Canaan.

All this was typical of the saints finally taking the kingdom under the whole heaven. This is among the former things of old, to be remembered as declaring the end from ancient times, the things that are not yet done. And as ancient Israel could have no power over the nations of typical Canaan without the ten commandments, so none but those who keep the commandments of God, and the faith of Jesus, will receive power over the nations, when the saints take the kingdom.

Again, the unbelief of the Jews in rejecting the first Advent, and the consequent judgments in the destruction of their city and temple, shadow forth the unbelief of the professed church in rejecting the second Advent, and the consequent seven last plagues to be poured on Babylon.

Now we may understand the application of our Saviour's words, in answer to the question, "When shall these things be, and what shall be the sign of thy coming, and of the end of the world?" We see clearly that one is a figure or example of the other. And although it was necessary for the Christians at the destruction of Jerusalem, to pray that their flight might not be in the winter, or on the Sabbath day, yet it is among the things of which it is said—"That which hath been, is that which shal be." We see that the instructions of our Saviour in answer to the above question, applies with much greater force to the "day when the Son of Man is revealed,' and to the "time of trouble, such as never was," than to the destruction of Jerusalem. "As it was in the days of Noah, so shall it be also in the days of the Son of Man." "Likewise also as it was in the days of Lot." See Luke xvii, 20–37. These were also examples of the end of the world. "Even thus shall it be in the day when the Son of man is revealed."

"In that day, [Campbell renders it "on that day,"] let not h'n who shall be on the house-top, having his furniture in the house, come down to take it away. Let not h'm who shall be in the field return home.— Remembe Lot's wife. Whoever shall seek to save his life shall lose it, and whosoever shall throw it away shall preserve it. I tell you there will be two men in one bed; one will be *seized*, and the other will ESCAPE. Two women will be grinding together; one will be *seized*, and the other will ESCAPE. Two men will be in the field; one will be *seized*, and the other will ESCAPE." Compare with this Eze. vii, 16. This will be the time of Jacob's trouble. "Alas! for that day is great, so that noue is like it: it is even the time of Jacob's trouble, but he shall be saved out of it." See Jer. xxx, 6, 7. This will be when the image of the beast shall both speak, and cause that as many as will not "worship the image" shall be "killed." This will be "the hour of temptation which shall come upon all the world, to try them that dwell upon the face of the earth." Theu we shall need to "pray that our flight be not in the winter, neither on the Sabbath day."

Perhaps some may be disposed to confine this to the days of Papal persecution, because Matthew says, "When ye therefore shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place," &c. And again, because he says, "Immediately after the tribulation of those days," &c. And Mark says, "IN THOSE DAYS after that tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of heaven shall fall," &c. As the sun and moon were darkened in 1780, and the stars fell in 1833, the tribulation, which was just before these signs was the Papal persecutions. Very well, Jesus then recognized the perpetuity, and obligation of the Holy Sabbath, down the stream of time as late as the days of the Papal tribulation. And surely Jesus could not have tanght his disciples to pray that their flight be not on the Sabbath day, on account of the Jews preveuting them from fleeing on the Sabbath day. as some say, in the days of Papal tribulation. The Jews were previously scattered among all nations, and were at that time slaves and bondmen. The perpetuity and obligation of the Sabbath is, by our Saviour, recognized clear down to the end of the world, even in the time of Jacob's trouble.

The signs in the sun, moon and stars are to be reacted over, in the time of Jacob's troubles, in the great day of the Lord. Joel clearly teaches the darkening of the sun, moon and stars yet in the future. See Joel ii. 10, 11; iii, 15, 16; Isa. xiii, 9, 10; Eze. xxxii, 7, 8. So we see that, "that which hath been is that which shall be, even down to the latest period in the end of the world."

I have not space to take up all the objections to the Sabbath, such as Col. ii, 14–17; ii Cor. iii, 7–15; and Rom. xiv. For an answer to these and other pretended objections I must refer you to Bro. James White's pamhplet, "Present Truth, No. 1," or his reply to Joseph Marsh's article—seventh day Sabbath abolished. He has clearly and satisfactorily answered these objections, to every candid person who is earnestly seeking after the truth.

ELIJAH THE PROPHET.

"Behold I send you Elijah the prophet before the coming of the great and dreadful day of the Lord."—Mal. iv, 5. Said Jesus, 'Elias truly shall first come and restore all things;' The work of Elijah, in the last days, is to restore, to 'raise up the foundations of many generations,' repair the breach in the law of God, and to restore the true worship of the true God. Those who are engaged in this restoration, are the Elijah that was to immediately precede the second advent, the same as was John the Baptist, who went before Jesus. in the spirit and power of Elijah, at the first advent.

Let me here call your attention to some of the most important points in the very interesting history of Elijah, in the days of Ahab, and his wife Jezebel. This history is one of the most important things of old to be remembered as declaring, from ancient times, the things that are now being done. Please read the entire history in I Kings, xvi, 29, to Chap. xxii: II Kings i and ii Chap's; also Chap's ix and x. Compare I Kings xvi, 31–34, with Deut. vii, 3, 4; Jos. vi, 26,

Ahab did evil above all that were before him. This is an example of the wickedness in the end of the world, which is above all that has ever been before it. Jezebel, the wife of Ahab, is a figure or example of the Catholic Church, see Rev. ii, 20. Jezebel was finally thrown down from an upper loft, and trodden under-foot of horses, so that nothing but the skull and feet and palms of her hands were to be found, and her blood was upon the wall, and upon the horses, and her carcass was dung upon the face of the field.

This is a striking figure of Mystery Babylon, the Jezebel of these last days about to be thrown down, and trodden in the wine-press of the wrath of God.—Jezebel slew all the prophets of the Lord except Elijah. So Jezebel, the Catholic Church, has slain her millions of Christians.

Balaam was a magician, and used enchantments, and was sought unto by kings, to bless them, and to curse their enemies. See Num. xxii, 6, 7. He seems to be a figure, or example of the pope, who has acted the part of Balaam in blessing and cursing. He has professed to be God's vicar on earth. For proof that Balaam is an example of the pope, read Rev. ii, 14.—Holding the 'DOCTRINE OF BALAAM,' in this text, has reference to the doctrine of the Catholic Church.

Jannes and Jambres, according to Jasher, were the two sons of Balaam. He was present when they withstood Moses. They exercised the same power of enchantment that their father, Balaam, had exercised. They deceived Pharaoh and the Egyptians, by means of those miracles which they had power to do.—'That which hath been is that which shall be.' This is an example of the two-horned beasts [Rev xiii, 11–18] which 'exerciseth all the power of the first beast before him, and he doeth great wonders, so that he maketh fire come down on the earth in the sight of men, and deceiveth them that dwell on the earth, *by* the *means of those* miracles which he had power to do in the sight of the beast.' 'As Jannes and Jambres withstood Moses, so do these RESIST THE TRUTH, men of corrupt minds, reprobate concerning the faith: But they shall proceed no farther, for their folly shall be made manifest, as theirs also was.' ii Tim. iii, 1–9.

The worshippers of Balaam made an image to supply the place of Balaam. So also the two-horned beast will cause them that dwell on the earth, to make an image to the first beast before him. And those who worship the beast and his image, may properly be called Balaam's worshippers, and the worshippers of Baal.

Elijah prophesied before Ahab, that there should 'be neither dew nor rain these years, but according to my word.' Then the Lord said to Elijah 'Get thee hence and *hide* thyself by the brook Cherith, that is before Jordan.' There was a sore famine in Samaria. This was an example of the proclamation of the advent, up to 1844. From that time to 1848, three and a-half years, God's true people were hid and trodden under-foot; buried under the rubbish, and spurious coin, dust and shavings, as Br. Miller saw in his dream. And there was a sore famine in the land. 'Not a famine of bread, nor a thirst for water, but of hearing the words of the Lord,' Amos viii, 11. There was neither dew nor rain of the Spirit. The religious periodicals teemed with articles headed 'FAMINE OF THE SPIRIT,' and 'GREAT SPIRITUAL DEARTH,' &c.

While Elijah was hid by Jordan, the people supposed he was dead. So also after '44, the funeral sermon of Millerism was preached, and many supposed, that Millerism was dead.

But the Lord said to Elijah, 'go shew thyself unto Ahab.' So at the end of three and a half years, Elijah went to shew himself unto Ahab.' So also, the word of the Lord contained in the sealing message of the third angel came to the true people of God, more clearly in 1848, after they had been hid in the wilderness of the people three and a half years The angel began to ascend from the east. having the seal of the living God, even from the way that Elijah went to hide himself before Jordan. Yes, in 1848, the light of God's last sealing truth began to dawn upon the scattered church. And she began to look forth from the wilderness, as the morning, then fair as the moon, next clear as the sun. And is destined to 'receive power over the nations,' and be 'terrible as an army with banners.' See Sol. Songs iii, 6; viii, 5; vi, 10.

But when Elijah went to show himself unto Ahab: Ahab said unto Elijah, 'Art thou he that TROUBLETH ISRAEL.' So also it is now, when we urge the keeping of all of the commandments of God, we are charged with troubling Israel, and sowing discord, and of causing divisions, &c.

Some notices of this character have appeared in the 'Advent Herald,' and the 'Advent Harbinger.'

The most prominent Advent preacher in Canada West, said to Br. Holt when we were there, 'I wish you would not present this subject here, (referring to the Sabbath question,) for it will make me so much more LABOR and TROUBLE.'

But we will answer them in the language of Elijah to Ahab. We 'have not troubled Israel: but thou and thy father's house, in that ye have FORSAKEN THE COMMANDMENTS OF THE LORD, AND THOU HAST FOLLOWED BALAAM,' (the Pope.) The commandments of God, then was the message of Elijah when he came out of the wilderness. His work was to restore the keeping of the commandments of the Lord, which constituted the true worship of the true God.

By remembering these former things of old, declaring the *end* from ancient times, the things now being done, we learn our present position, present duty, and the work before us.

In contemplating this subject, I am led to exclaim, 'O the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out.'

But when Elijah had called the people together he said unto them, "HOW LONG HALT YE BETWEEN TWO OPINIONS. *If the Lord be God, follow him*, [keep his commandments] but if Baal, then follow him

Now go with me back of 1844, before the Sabbath question came up among us. Most if not all of you then regarded Sunday as holy, sanctified time, and looked with religious horror on those who violated it. And

why did you regard it as holy time? I answer, because the fourth commandment in the decalogue, required you to remember the Sabbath day to keep it holy. But when the Sabbath question came up, your leaders, instead of stepping into the gap, to help make up the breach, for the house of Israel to *stand in the battle in the day of the Lord*, went about to try to prove that Jesus Christ and his apostles kept the first day of the week as *holy time*, instead of the Sabbath of the bible.

But being driven from this false refuge, their next resort was to take shelter under the *no Sabbath* wall, which they themselves have built, daubing it with untempered mortar; and they have made many 'to hope that they would confirm the *word*.' [No Sabbath position.]

Bnt unless you speedily make your escape from this false refuge, the storm of Jehovah's burning wrath will very soon overtake you, which will not only destroy the wall, but those who have built it, and daubed it with untempered mortar. See Eze. xiii.

The two opinions, between which you are halting, are God's Holy Sabbath, and the Pope's Sunday—you are neither one thing nor the other—you neither follow God, in keeping his Sabbath, nor Balaam, by regarding the Pope's Sunday as holy time. You are neither cold nor hot, but lukewarm, thinking that you are rich, and increased in goods, and have need of nothing, and KNOW NOT that you are poor, and miserable, and blind, and naked. As the Lord liveth, and as thy soul liveth, there is no safety or salvation where yon are. If you remain where you are, according to the testimony of the faithful and true Witness, He will spue you out of his mouth. O! will you, having come thus far, stop short of the kingdom? Break away from the enchanted ground. With feeling hearts we say to you in the langnage of Moses, 'Come thou with us and we will do thee good, for the Lord hath spoken good concerning Israel.'

But we can take no middle ground with you. God has forbidden it, See Jer. xv. 19-21. Elijah wished to bring the truth of his mission to a test, and requested them to bring two bullocks and they would prepare the sacrifice and put the wood and sacrifice in order, but put no fire under, and they might call on Baal. And he would call on the name of the Lord, and the God that answered by fire, let him be God. So they made ready the sacrifice, and the prophets of Baal called on Baal from morning till noon. Then Elijah mocked them, and said 'cry aloud, he is a God, either he is talking, or pursuing, or in a journey, or peradventure he sleepeth and must be awaked. So they cried aloud, and cut themselves saying 'O Baal, hear us.' But no answer came.

And at the time of the evening sacrifice, Elijah called the people unto him, and he repaired the altar of the Lord that was broken down, and dug a trench about the altar, and put on the wood and the sacrifice And he told them to fill four barrels of water, and pour it on the burnt sacrifice, and on the wood. They did it the second time, and the third time. In all, twelve barrels full, and the water ran round about the altar, and filled the trench also with water.

Then Elijah prayed, saying 'Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, hear me, that this people may know that thou are the Lord God, and that thou hast turned their heart back again.'

'Then the fire of the Lord fell and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench. And when all the people saw it, they fell on their faces, and they said *the Lord, he is the* GOD! *the Lord, he is the* GOD'

Here Elijah finished his message, and work of restoring the commandments of God, and turning back the hearts of a remnant, to follow God in keeping his commandments: And proved his message and work to be of God, by fire; which was an example of every minister's work, being tried by fire in the end of the world.

As Paul teaches us, 'every man's [minister's] work, shall be manifest, for the *day shall declare it*, because it shall be revealed by fire; and the fire shall try every man's [minister's] work, of what sort it is.

And then Elijah prayed seven times for the Lord to send rain. First, there was a cloud like a man's hand, and the heavens became black with clouds, and there was a great rain. And Ahab rode and went to JEZREEL, 'And the hand of the Lord was on Elijah; and he girded up his loins, and ran before Ahab, to the entrance of Jezreel.'

This was a figure of entering the great day of the Lord. 'For great shall be the day of Jezreel.' Hosea i, 11. The rain that was sent in answer to the prayer of Elijah, was a figure or example of the latter rain, the time of refreshing from the presence of the Lord, which will come upon the remnant, just at their entering the great day of the Lord, to prepare them to endnre the time of trouble.

After entering Jezreel, (a figure of entering the great day of the Lord,) Ahab told Jezebel all that Elijah had done, that he had turned the hearts of the people from following Balaam, to follow the Lord in keeping his commandment; and had cut off the prophets of Baal. Then Jezebel sent a messenger unto Elijah, saying, 'So let the gods do to me, and more also, if I make not thy life as the life of one of them by to-morrow about this time." Here then is a decree of Jezebel, that Elijah should be killed. Then Elijah 'arose, and went for his life,' and fled into the wilderness, and so ESCAPED the hand of Jezebel.

This is an example of the decree of Jezebel, the image of the beast, that will both speak, and cause that as many as will not worship the image should be killed. This will be in the great day of JEZREEL, or day of the Lord. As Elijah had to flee for his life, so also, all that will not worship the image, will have to flee for their lives. This is the time Jesus refers to when he says, "But pray ye that your flight be not in the winter, neither on the Sabbath day.' 'In that day (when the Son of man is revealed) he which is on the house-top and his stuff in the house, let him not come down to take it away; and he that is in the field, let him likewise not return back. REMEMBER LOT'S WIFE. Whosoever shall seek to save his life, [by submitting to worship the image,] 'shall lose it' [in drinking the wine of God's wrath in the seven last plagues,] and whosoever shall lose his life, [as Daniel and the three Hebrews did,] shall preserve it, [as their lives were preserved.]

Some tell us that we must be subject to the powers that be. This we mean to do.

The decree of Darius was that all men should cease

praying for thirty days, to any God or king but Darius, or be cast into the den of lions. Daniel submitted to the latter. The decree of Nebuchadnezar was that all should worship the image which he had set up, or be cast into the burning fiery furnace. The three Hebrews submitted to the latter. Thus they were subject to the powers that were. This image and decree was but an example of the image of the beast, and the decree, that as many as will not worship the image of the beast, shall be killed. 'That which hath been, is that which shall be done.'

But Jesus said 'I tell you in that night there shall be two in one bed, one will be seized and the other will escape.' And two at the mill; and two in the field; one will be seized and the other will ESCAPE. This will be the time of Jacob's trouble; as it was with Elijah when he escaped the hand of Jezebel, and fled into the wilderness, and came and sat down under a juniper tree. and wished for himself that he might die. And as he slept, the angel touched him, saying, 'arise and eat,' and he arose and eat, and went in the strength of that meat forty days and forty nights, unto Horeb, the Mount of God. Here Elijah saw the mountains rent, and the rocks broken to pieces, and a mighty earthquake, &c, This is an example of our coming, not to Horeb, that might be touched, and that burned with blackness and darkness, &c., but as Paul says, ye are come unto Mount Zion, and unto the city of the living God, the Heavenly Jerusalem, &c., where we shall hear the voice of God, when he shall 'roar out of Zion and utter his voice from Jerusalem,' and shake the heavens and the earth.

Then the Lord said to Elijah, go and anoint Hazael, Jehu and Elisha. The object of this anointing was that they should slay all the house of Ahab and Jezebel, and all the prophets and worshippers of Baal, and break down the image and house of Baal, and destroy Baal ont of Israel. This was accomplished in Jezreel. See ii Kings ix, 6–10, 30–37; x, 1–38. This was a striking example of the anointing of the saints, [Isa. x, 26, 27] and their receiving power over the nations. 'And he that overcometh and keepeth my works nnto the end, to him will I give power over the nations; And he shall rnle them with a rod of iron; as the vessels of a potter, shall they be broken to shivers; even as I received of my father.' Rev. ii, 26, 27.

The fury of Jehu, is but an example of the fury which will be manifested in the great day of the Lord's wrath. The Lord also told Elijah that he had reserved him 'all the knees which had not bowed unto Baal.' These were an example of those who will not now worship the beast nor his image. 'That which hath been is that which shall be.'

THE THIRD ANGEL'S MESSAGE.

In the fourteenth chapter of Revelations, we have a series of angels, five in number, whose work carry us down to the treading of the wine press of the wrath of God.

The first angel was a message of warning and mercy to the world, and nominal church. The rejection of this message, by the churches proved their FALL. This prepared the way for the second angel to follow, saying, 'Babylon is fallen, is fallen, that great city,' &c. This brought God's people out of Babylon, and made them a free people, and prepared them to receive and obey the third angel's message. which they could not have obe ed while in Babylon. no more than Israel could have kept the Holy Sabbath, while they were bondmen and slaves in Egypt.

"And the third angel FOLLOWED THEM saying with a *loud voice*, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God. which is poured out without mixture into the cup of his indignation, &c."

From the solemn declaration of the third angel, we see that it is of the ntmost importance that we understand clearly what the beast is, and what his image is, and what is his mark, and what constitutes his worship, in order that we may avoid their worship, and their mark, and escape drinking the wine of the wrath of God.

Wonld God put forth such a solemn declaration, attaching such a great penalty to be inflicted on all who do not avoid the mark and worship of the beast and his image. and then leave us in the dark to guess what these things mean?

Will auy man say that we do not and can not understand, from the bible, what constitutes the mark, and the worship of the beast and his image? Such a position would charge God with folly, and the height of injustice!

The clear truth, most certainly, exists on this point, and it is not only the privilege, but the duty of all of God's dear children to search and ascertain the clear truth on this point.

O, may God Almighty help us to learn and know this truth, and escape the storm of his indignant wrath, that is about to bnrst, with all the fury of a sin avenging God, upon the heads of all who have the mark of the beast, and his image.

From the manner in which the third angel introduces the subject of the beast and his image, it is manifest that they had been previonsly brought to view.—Jnst before introducing the prophetic advent history of Chap. xiv, we have in Chap. xiii a description of the beast and his image, and their mark and worship, referred to by the third angel.

The beast then, whose mark and worship we are to avoid, is the one with seven heads and ten horns, of Chap. xiii, which made war with the saints, and overcame them; and had power given him to continue forty and two months, 1260 years; at the end of which he received a deadly wound by a sword, and was led into captivity. This was somewhere between 1798 and 1809. when a quarrel of no short standing, between Bonaparte and the Pope, reached its crisis.—The following is from Lockhart's Napoleon, vol. 2, pages 89, 90, 91:—

"General Moillis took military possession of Rome in Feb., 1809." "On the 17th of May, Napoleon issued his final decree from Vienna, declaring the temporal sovereignty of the Pope to be wholly at an end; incorporating Rome with the French Empire declaring it to be his second city, settling a pension on the holy father, in his spiritual capacity, and appointing a committee of administration of the civil government of Rome. The Pope was arrested and dispatched under a strong escort, to Savona and from thence conveyed across the Alps to Grenoble. and from thence he was removed to Fontainbleau. where he continued a prisoner during more than three years, until, in the general darkening of his own fortune, the imperial jailor was compelled to adopt another line of conduct."

The above history shows clearly that a deadly wound

by a sword (military power) was inflicted upon the Papal head, and that he went into captivity. At this point, John saw another beast COMING UP—not yet up, but coming up—having two horns like a lamb, and he spake as a dragon. Now it is certain that this two horned beast does not apply to the reign of Bonaparte, for this good reason—that Bonaparte was then already in the height of his power. Neither did he ever exercise ALL the power of the Papal beast, or do the miracles to be accomplished by the two horned beast

In this chapter John sees the first beast wounded as it were to death, and go into captivity. Then he sees the two horned beast coming up, which causes them that dwell on the earth to worship the first beast, whose deadly wound was healed, and which causes an image to be made to the first beast, and gives "life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed."

In Chap. xvii, John is carried away in the Spirit into the wilderness, and here he sees a woman seated on a scarlet colored beast, full of names of blasphemy, having seven heads and ten horns. This is the image of the first beast.

The angel, after giving John this view of the image, then steps back with him to the point where the firs beast received his deadly wound and went into captivity, and where John saw the two horned beast COMING UP. At this point the angel talks with John, and gives him an explanation of the seven heads and the ten horns. He says, the seven heads are seven mountains, on which the woman sitteth. Some would tell us that these seven mountains are the seven literal hills of earth on which the city of Rome is built.—But how could one of those literal hills of earth be wounded to death by a sword, and then be healed again? This cannot be the correct view.

When the stone smites the metalic image upon his feet, THEN "the iron, the clay, the brass, the silver and the gold" will be "broken to pieces TOGETHER." "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion." Rev. xiii, 2.

These texts seem to authorize us to go back to the head of gold or lion, Babylon, to count the seven heads:—Babylon, one; Medo-Persia, two; Grecia, three; Rome Imperial, four; Rome Kingly, five; Rome Papal, six; and Rome Protestant, or two-horned beast, seven. Said the angel to John, "there are seven kings, five ARE FALLEN," in the past, "one is" present, (the sixth,) "and the other, (the seventh,) is not *yet* come," but is COMING UP. (Two horned beast.)

Mark this—John in vision, is standing at the end of the 1260 years of Papal rule, when he sees the two horned beast COMING UP.

"The beast that thou sawest, WAS and IS NOT, [because he is wounded as it were to death, and gone into captivity,] and shall ascend [future] out of the bottomless pit, and go into perdition." Chap. xvii, 8. Again, "And the beast that was, and is not, even he is the EIGHTH, and is of the SEVEN, and goeth into perdition." Verse 11. This is the image; it is the son of perdition.

The two-horned beast is Protestant Rome, and is the seventh head. The two horns are civil and ecclesiastical power. The great and grand principle on which the Protestant churches have reared themselves was the right of liberty of conscience, and free toleration. This was, indeed, lamb-like. The civil power became deeply imbued with the same spirit. It protected, sustained, and upheld the churches in this principle. This was also lamb-like in the civil power. These are the "two horns like a lamb;" but he is to speak "as a dragon." "And he exerciseth all the power of the first beast before him." Here again we learn the great truth, "that which hath been is that which shall be done." So that by learning the history of the first beast, we may know what to expect from the latter, which "exerciseth ALL the power of the first beast before him," although he continues but a short space. He "causeth the earth and them that dwell therein to worship the first beast, whose deadly wound was healed."

It is said of the first beast, that he made war with the saints. Daniel gives the same testimony, and says he shall "have indignation against the HOLY COVENANT," and shall have inteligence with them that FORSAKE the holy covenant." "And such as do wickedly against the COVENANT shall be corrupt by flatteries; but the people that do know their God shall be strong and do exploits;" "yet they shall fall by the sword and by flame, by captivity and by spoil many days." Once more, "And he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to CHANGE TIMES AND LAWS."

This text has no reference to human times and laws, but to God's times and laws—laws of the HOLY COVENANT, of which God has said, "My covenant will I not break nor ALTER the thing that is gone out of my lips." But this beast speaks great words against the Most High, and thinks to change the very laws of which He has declared that He will NEVER BREAK NOR ALTER.

I will here give a few short extracts of history from Sabbath tract No. 4, published by the New York Sabbath Tract Society:

"Early in the seventh century, in the time of *Pope Gregory I*, the subject of the Sabbath attracted considerable attention *Baronius*, in his Councils, says, "; his year (603) at Rome, St Gregory, the Pope, corrected that error, which some preached by Jewish superstition, or the Grecian custom that it was a duty to worship on the Sabbath as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist."

"The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to *Heylyn*, there were Christian societies established in Scotland as early as A. D, 435; and it is supposed that the gospel was preached in England in the first century by St Paul For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. *Binius*, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day [Sunday] in Scotland, as late as A D 1203 "This year," he says, "a council was held in Scotland concerning the introduction of the Lord's day, which council was held in 1203, in the time of *Pope Innocent III*," and quotes as his authority *Roger Hoveden*, *Matth, Paris*, and *Lucius Eccl. Hist* He says "By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday."

Mr Bampfield says, "The king and princes of England, in 1203, would not agree to change the Sabbath and keep the first day, by this authority."

[A letter which Eustachius Abbott, of Flay, said came down from heaven, which threatened the people

with dreadful judgments, if they did not keep the first day of the week. Read it in Sabbath Tract No. 4, or Bro. White's pamphlet—Present Truth, No. 1.]

"This was in the time of *King John*, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned

"The parliament of England met on Sundays until the time of *Richard II*, who adjourned it from that to the following day

"In 1203, "A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath.

"The *Magdeburgenses* say, this Council was about the observation of the Dominical day *newly brought in*, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.

"The first law of England made for the keeping of Sunday, was in the time of *Edward VI* about 1470. "Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law."

From the above texts of scripture, and quotations from history, there is not a clearer revealed truth in all God's Holy Word, than that the first beast of Rev. xiii, did have indignation against the holy covenant, and did cast down the truth to the ground, by changing the keeping of holy time from the seventh, to the first day of the week, thinking thereby to CHANGE TIMES and LAWS.

Catholics themselves do not deny that their church did institute Sunday keeping instead of the observance of the seventh day, and they are proud of the honor of so doing. The pope, professing to be God's vicar on earth, claiming infallibility, claims the right to change the times and laws of God. For say they, the keys of the kingdom were delivered unto Peter, and have been held in our church by succession.

CUTTING REPROOF.

PAPISTS.—In a book called An Antidote, or Treatise of Thirty Controversies, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker. Dr. Field, and others, the author speaks thus: "The Word of God commandeth the *seventh* day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of scripture change it to the *first* day of the week, *only authorized by our traditions*. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week Acts xx. 7; i Cor. xvi, 2; Rev. i. 10. Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory and prayers for the dead, invocation of the saints, and the like. they might have good cause indeed to laugh us to scorn; for where is it written that these were *Sabbath* days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

In this extract the Papists justly charge the Protestants of *changing* the keeping of the seventh day, to the first day of the week, without any precept of scripture, "ONLY AUTHORIZED by their traditions." So says the first beast. In this, the two horned beast, Protestant Rome, has done just what was predicted that he would do, viz: "And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein to worship the first beast, whose deadly wound was healed."

Sunday keeping is an institution of the first beast, and all who submit to obey this institution emphatically worship the first beast, and receive his MARK, "THE MARK of the beast." This is the very identical thing, wherein the two horned beast has caused the earth and them that dwell therein to worship the first beast, and to receive his mark. The truth of God declares it and history shows its fulfilment. And I pity the man who disregards it. For "if ANY MAN worship the beast or his image, or receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation," &c. A few short months from this, and the warning notes of the sealing angel will die away, and God will set his broad seal upon this truth, by pouring out the vials of his wrath, upon those who have the mark of the beast, and upon them which worship his image. Then they will be compelled to confess this truth which they now spurn and trample under foot, viz: that Sunday keeping is the mark and worship of the beast, and that the Holy Sabbath truth is the sign, seal or mark of the living God. The message of the third angel is the last to the little flock, to prepare them for the time of trouble. When this message is finished, the four winds will be loosed. This angel is the same as the one in Chap. vii. "having the seal (or mark, as it is called in Eze. ix, 4—6,) of the living God." His work is to seal (or mark) the servants of God in their foreheads. Seal, mark and forehead are figurative language in these texts. See Chap. xvii, 5; Eze. iii, 8, 9. All must see that forehead in these texts refers to a prominent developement of character, and that the mark in the forehead means the most prominent characteristic mark in the lives, profession, or conduct of those referred to.

And all must admit that there is no point of religious faith, so prominent in the Roman world, as that of Sunday keeping, and that there is no other principle in their religious character, upon which such unity of faith exists as upon Sunday keeping. In this the great majority of the Roman world are agreed. This is their most prominent characteristic MARK, and it is "of the beast."

The third angel is raising his loud and warning voice against worshipping the beast, or receiving his mark, and has he no mark to administer? Yes, he has the seal [or mark] of the living God. What is it? Keeping "the *commandments* of God, and the faith of Jesus." Why is it said HERE are they that keep the commandments of God? Evidently because one of them had been cast down to the ground, and trodden under foot for more than 1200 years. And although the other nine had been kept, yet it could not be said that they were keeping THE COMMANDMENTS, because it is written, "For whosoever shall keep the whole law, but shall fail with respect to ONE PRECEPT, hath become guilty of all." [Campbell.]

Therefore the trodden down commandment must be restored and kept, before it can be said, "HERE are they that keep the COMMANDMENTS OF GOD." Nine of them are universally admitted to be in full force, and binding upon mankind. And there is no particular cross, or test of faith in admitting or confessing them. The veriest worldling will do this.

But the cross and test is, in confessing and obeying the trodden down Holy Sabbath commandment. God has always had a present test truth for his church to believe, which was the sealing, saving truth of the time then present. In the days of the apostles, it was the present sealing truth to believe that Jesus Christ had come in the flesh, and had suffered and had risen

again from the dead, &c. See ii Cor. i, 22; Eph. i, 13, 14; iv, 30; ii Pet. 1, 12.

Then come down to the proclamation of 1843, the hour of God's judgment, the fall of Babylon and the Midnight cry. These were the *then* PRESENT saving truths, and the world by rejecting them sealed their own damnation.

And think you that the third angel has no testing, sealing truth? strange indeed if he has not. What then, could be the object of his message? Some tell us that they have no objection to our believing, and obeying the Sabbath commandment, if we will not make it a test of salvation. I ask what would be the object of teaching this truth, if there was no salvation in it?—It is the last testing sealing truth that will ever be offered to mortals, and all who reject it will speedily drink the wine of God Almighty's wrath.

So far as the third angel's message has been proclaimed, it is known that the burden of the message has been to restore the down trodden Sabbath commandment. This is the most *prominent* characteristic mark of those who are proclaiming the present truth. It is the seal or mark of the living God. But some require a thus saith the Lord, that the Sabbath is the seal. They might with equal propriety require the same of every sealing truth that has ever been proclaimed to man. But thank heaven, we have got a thus saith the Lord for the Sabbath seal. He has said by his prophet, Isa. viii, 16, speaking of the present crisis, "Bind up the testimony, SEAL [or ratify] THE LAW among my disciples." This could never be done while they were violating one precept of that law.

Again, when the children of Israel had left Egypt, the first commandment urged on them was the Sabbath of the Lord our God. So, also, it was with us, after we got out of Babylon into the wilderness of the people, this side of 1844. Then it began to ring in our ears, "How long refuse ye to keep my commandments and my laws, for see that the Lord hath given you the Sabbath.

It was the LAST important truth and commandment urged from Mount Sinai, when God "made an end of communing with Moses upon the Mount;" Read Ex. xxxi, 12–18. It was then and there urged and enjoined by the most powerful motives. It was enjoined as a holy sanctifying truth, and by keeping it they should know that the Lord their God did sanctify them. It was enjoined by the most heavy penalties that could be inflicted upon the one who dared to violate or defile it. By doing any work therein, "that soul should be cut off from among his people," and should surely be put to death.

Again, the greatest favor and blessing that could be bestowed upon mortal man, was held out as the most powerful motive, to the willing and obedient, viz: "a SIGN between me and you," "that ye may know that I am the Lord that doth sanctify you." Walker's definition of a sign is "a token, to MARK, to ratify by hand or to SEAL. So also, now the Sabbath is enjoined upon the little flock, as a MARK, a SEAL, and it is now enjoined and urged from the same powerful motives that it was then, viz: all who reject this truth after receiving the light upon it, and continue to defile the Holy Sabbath, by doing any work therein, are to be cut off from among his people, and purged out from among them as rebels, and are surely and speedily to be put to death, by drinking the wine of God's wrath, in the seven last plagues.

But it is a sign, a seal, a mark to the willing and the obedient, that the Lord their God doth sanctify them. Paul says, "Now these things were our examples; [margin our figures.] Cor. x, 6. Once more, "Now ALL these things happened unto them for ensamples, [margin types.] *and they* are written for our admonition, upon whom the ends of the world are come.—Wherefore let him that thinketh he standeth, [while he is defiling the Holy Sabbath, by doing any work therein,] take heed lest he fall." Verses 11, 12.

God hath said, "Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord." Said Jesus, "Elias truly shall first come, and RESTORE all things."

You have heard the voice of Elijah in the advent doctrine, which has been proclaimed in the spirit and power of Elijah, and will you now turn a deaf ear to his voice in the message of the third angel, crying in *the* wilderness of the people, "Prepare ye the way of the lord, make *strait* in the desert a high way for our God." Read Isa. lvii, 14; lxii, 10–12; xxxv, 8–10. The highway for the redeemed and ransomed of the Lord to walk in, and return and come to Zion, is so plain that the wayfaring man shall not err therein.

"Thus saith the Lord, stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, we will not walk therein. Also, I set watchmen over you, saying, Harken to the sound of the trumpet. But they said, We will not harken. Therefore hear, ye nations and know, O congregation, what is among them. Hear, O earth, Behold I will bring evil upon this people, even the fruit of their thoughts, BECAUSE they have not harkened unto my words, nor to my LAW, but REJECTED IT."

Those who will not walk in this clear and plain highway, evidently do not delight in the law of the Lord, as did David and Paul.

The beast and his image, his mark and worship, (Sunday keeping,) are clear. Also, it is clear the keeping the true Sabbath is the seal or mark of God. Those who worship the beast and his image, by observing the first day, are certainly idolitors, as were the worshippers of the golden calf in the wilderness. Compare Ex, xxxii, 1–10, with Cor. x, 7, 14. "Neither be ye idolators, as were some of them." "Wherefore, my dearly beloved, flee from idolatry?"

Satan always gets his counterfeit mark just as near the true mark of God as he can. This he has done in bringing into use the first day for the Sabbath. One is the true worship of the true God, and is his SEAL or MARK, the other is the worship and mark or seal of the beast and his image.

God says, by his messenger—the third angel—"If any man worship the beast or his image, or receive his mark, &c., the same shall drink of the wine of the wrath of God." The opposite, has power to both speak and cause that as many as will not worship the image of the beast, should be killed. This is what Daniel heard, when he said, "I beheld then, [just before the beast was slain at the close of time] because of the voice of the GREAT WORDS which the horn spake." This is opening his mouth in blasphemy against God. John said, "He spake as a dragon."

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

God will have his followers united in his worship, and brought into the "unity of the faith," by keeping the Holy Sabbath; also, the second commandment, in refusing to worship the image of the beast, by not keeping Sunday.

The opposite will have his followers united, and in unity, in his image worship, by keeping Sunday. And he makes war with the remnant for keeping the opposite commandments, viz; the Holy Sabbath and not worship an image, in keeping Sunday. This is the bone of contention. This is the foundation of the dragon's declaration of war with the remnant.

> "The battle is coming between the two kingdoms,
> The armies are gathering round;
> The pure testimony and vile persecution
> Will come to close battle ere long.
> Then gird on your armor, ye saints of the Lord
> And he will direct you by his living word;
> The pure testimony will cut like a sword."

"Then Moses stood in the gate of the camp, and said, who is on the Lord's side? let him come unto me. And ALL the sons of Levi gathered themselves together unto him." The sons of Levi then separated themselves from the idolitry of image worship. So, also, under the loud voice of the third angel, it is to be declared, in the language of Moses, who is on the Lord's side, let them come unto us. And we know that all who are on the Lord's side, will manifest themselves to be the sons of Levi, by leaving the idolitry of Sunday keeping. Such are the sons of Levi, referred to in Mal. iii, 1–3. The dragon will make war with them for keeping the Holy Sabbath, and refusing to worship the beast or his image. This will bring Jacob's time of trouble—the fiery trial, which is to try them in this fiery furnace, and purge them as gold, &c. Well might Malachi, in view of all this, say: "Who may abide the day of his coming, and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap." "And he shall purify the sons of Levi, and purge them as gold, &c."

In the language of Elijah, we would say, "How long halt ye between two opinions? If the Lord be God, then follow him; [break away from your idolatry, and keep God's Holy Sabbath] but if Baal, then follow him," [keep his Sunday.] Do you answer, that you are not following Balaam, because you do not keep Sunday. This will avail you nothing. If you continue to defile the Sabbath, you will be cut off from among his people, and surely be put to death, by the seven last plagues.

O ye Laodiceans, to you is the word of this salvation sent. No longer halt betweeu two opinions.—"The Lord he is the God, the Lord he is the God." "And that knowing the time, that now it is high time to awake out of sleep; for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." Rom. xiv, 12.

O, my beloved brethren, my soul goes out after you. I want to see you manifesting yourselves the sons of Levi, by marching ont from that company of idolaters, and coming over on the Lord's side.

O, may God help you to buckle on the whole armor of God "for an helmet," take "the hope of salvation," then "the sword of the Spirit, which is the word of God;" "But, ABOVE ALL, take the *Shield of Faith*, whereby ye may be able to quench all the fiery darts of the wicked." For "as the Lord liveth, and as *thy soul liveth*,' *there is* bnt *a step between us* and the battle of the great day of God Almighty. And if you would not fall, but stand in that mighty contest, when the dragon shall make "war with the remnant," because they refuse the mark and worship of the beast, and keep God's Holy Sabbath, then step into this gap, and help repair and make up the breach in the law of God. Then you, with Israel, will "stand in the battle in the day of the Lord." Read Isa. cviii, 12–14; Eze. xiii, 4, 5; xxii, 30, 31; Isa. xxx, 1, 8, 9, 17, 18. See marginal reading of verse 8.

But I want to say a little more abont the two-horned beast. It is said that "he doeth GREAT WONDERS, so that he maketh fire come down from heaven on the earth, in the sight of men, and he deceiveth them that dwell on the earth by the means of those miracles, [or wonders,] which he had power to do in the sight of the beast."

How common is the remark, that this is an age of wonders. The mind can scarce keep pace with the march of improvement. And when the truth of the second speedy coming of Messiah to raise the righteous dead and change the living saints, and usher in the glorious jubilee, the seventh thousand years reign with Christ, the true Bible millenium, was proclaimed the priesthood of Protestant Rome, opposed this glorious truth, and have taught "them that dwell on the earth" that there was to be a temporal millenium. And the road which they marked out as leading to it, was through the improvement of the arts and sciences, and that by this means the earth would be brought into a high state of cultivation—society would be improved—a congress of nations would be established to adjust and amicably settle all difficulties, and thus all war be avoided, and that all nations would "beat their swords into plough-shares, and their spears into spurning-hooks, and that nation should not lift up sword against nation, neither learn war any more; and that by means of improvement in navigation and the magnetic telegraph, the nations of the earth could communicate with each other as readily as though they lived in one common neighborhood. And thus they, like "Jannes and Jambres," have withstood the truth, and "deceived them that dwell on the earth" with the fable of a temporal millenium, when in fact, the seven last plagues, and the battle of the great day of God Almighty, when the slain of the Lord will be many from one end of the earth to the other, is just ready to burst upon them in all its fury and vengeance.

The wonders and miracles performed by ancient magicians, especially those done by Jannes and Jambres, by which Pharaoh and the Egyptians were deceived, are among the former things of old to be remembered as declaring the END from ancient times, the things now being done. It was an example of the wonders and miracles which the two-horned beast was to perform, viz: "And he doeth great wonders, so

that he maketh fire come down from heaven on the earth, in the sight of men; and deceiveth them that dwell on the earth by the means of those miracles, which he had power to do in the sight of the beast." This prophecy is already in process of fulfilment, by the wonderful discoveries by mesmerism, the Rochester knockings, &c. "As Jannes and Jambres withstood Moses," so will these "resist the truth." See ii Tim. iii, 1–9, i Tim. iv, 1. They profess to have found out the principle by which Christ and the Holy Apostles did miracles. Through these agencies, Satan will work "with all power and signs, and lying wonders and with all deceivableness of unrighteousness in them that perish; BECAUSE they received not the love of the truth, that they might be saved. And FOR this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." ii Thes. ii, 9–12. Instead of seeking unto the living God, those who reject the truth, will seek unto mesmerizers and unto familiar spirits, such as the Rochester knocking spirits. In this way they will fill up the cup of their iniquity, as did the Amorites, who dwelt in the land of Canaan, and were driven out for doing these things. See Deut. xviii, 9–14; Saml. xxviii, 7–9; Ex. xxii, 18; Lev. xix, 26, 30, 31; xx, 6, 27; ii Kings xvii, 16–18.

"And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep, and that matter; should not a people seek unto their God? for the living to the dead? To the law [of God, ten commandments] and to the testimony; [of Jesus Christ,] if they speak not according to this word, it is because there is no light in them." Isa. viii. 19, 20.

The Rochester knocking professes to be the spirits of the dead, conversing with the living who seek unto them. "Should not a people seek unto their God? for the living to the dead?" But instead of seeking unto the living God for instruction, those who are carried away with this delusion, seek unto the dead, of whom the scriptures testifies as follows: "But the dead know not any thing.' Here we see that Isa. viii, 19, is being fulfilled, just at this point of time, when the "law" of God is being sealed "among the disciples," [verse 16] under the third angel's message.

Once more, "Saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live, And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name."

When such a law as this last text describes is passed by the image beast, it will make void the law of free toleration, and the right of liberty of conscience. The passing of such a law would indeed seem to be exercising the power of the Papal beast, and would manifest it to be truly the image of the beast. This would bring Protestants and Catholics on to one common platform. It would be like Ahab, king of Israel, taking Jezebel to wife.

"The beast that thou sawest, was, and is not; and shall ascend out of the bottomless pit, and go into perdition. And they that dwell on the earth shall wonder," when they behold the beast that was [Papacy] and is not, [civil power gone,] and "yet is." [The image beast.]

The "image" is the "eighth," "and is of the seven, and goeth into perdition." It is "of the seven," because it is but an image of Papacy, which is one of the seven. It is to "go into perdition" therefore it is the son of perdition, to be destroyed by the "brightness of Christ's coming." See ii Thess. ii. 8.

Said the angel, "the ten horns which thou sawest are ten kings, which have received no kingdom as yet, but receive power as kings ONE HOUR WITH the beast. These have one mind, and shall give their power and strength unto the beast. These shall make war with the lamb," &c. ONE HOUR is allotted for the ten horns, and the beast to have power. This will be the hour of Babylon's judgment. See Chap. xviii, 10, 19. And when the image puts forth the decree that as many as will not worship the image shall be killed, then will be the "hour of temptation which shall come upon all the world to try them that dwell upon the earth." It will be the trial of the saints, mentioned in Dan. xii, 10. "Many shall be purified and made white and TRIED," and the time of Jacob's trouble when the saints will have to flee, without taking any thing out of their houses to carry with them; and those that are in the field are not even to return back to take up their garments, but REMEMBER LOT'S WIFE, and flee for their lives, as did Elijah.—But does your heart sadden or fail you, on account of the roughness of the way? Read some of the precious promises that God has given for our special benefit, and comfort in this last mighty conflict with the powers of darkness. Isa. xciii, 1–7; civ, 6–17; cxv, 12, 13; Ps. xci, 2–12; cxxiv, and cii. Mark the heading of Ps. cii, and verses 16–20, and cxxix, 11; Luke xii, 32–36.

The way is narrowing up; "straight is the gate, and narrow is the way that leadeth unto life, and few there be that find it."

God has ever brought his people into a straight place before delivering them, that he might manifest his mighty power in their salvation, and get to himself honor and glory. And shall we murmur at the roughness of the way before us? Shall we, like Ephriam, being armed, turn back in the day of battle? God forbid. Let our motto and watchword be, ONWARD, ONWARD to victory; for victory will turn on Zion's side.

If you seek to save your life by worshipping the image, you will speedily lose it by drinking the wine of God's wrath. But if you will lose your life, as Daniel and the three Hebrews did, rather than commit idolitry, you will then preserve your life, as Daniel and the three Hebrews did. God has promised to deliver us out of this snare of the fowler; and that NO WEAPON formed against us, at this crisis, shall prosper. He has promised "When thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon us." Said Jesus, "Fear not, *little* flock, for it is your Father's good pleasure to give you the kingdom."

THE AGE TO COME.

We can have no faith in the new doctrine, now being taught, of probation in the age to come, after the second Advent. Before Christ comes in the clouds of heaven to raise the dead and change the living saints, the great plan and work of salvation by his blood, will be finished. Before our Great High Priest leaves the Sanctuary in heaven, the sins of all Israel will be blotted out, and put upon the head of the scape-goat, and by him borne into the land of separation, or forgetfulness.

Then 'He that is UNJUST, let him be UNJUST STILL; and he which is FILTHY, let him be FILTHY STILL; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.—And behold, I come quickly; and my reward is with me, to GIVE EVERY MAN according as his work shall be.' Rev. xxii, 11. 12.

When Jesus comes the second time, it is without sin [sin offering] unto salvation. He will then no longer be a sin offering, consequently, no more sinners can come to God through him, after he ceases to be a sin offering, which is before he comes in the clouds of heaven.

'Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.' Acts iv, 12.

This new doctrine of probation in the age to come, looks to me like a devise of the enemy, to draw the mind away from the present sealing truth of the third angel's message.

I will now present some further objections to the doctrine of probation in the age to come. The 'law of Moses was a shadow of good things to come.' And there can be no shadow without a body or substance which casts the shadow. Take one example, the Paschal lamb was slain on the fourteenth day of the first month at evening, (margin between the two evenings,) which is 3 o'clock P. M., or the ninth hour of the day. Jesus, the Lamb of God, was slain on the fourteenth day of the first month. The ninth hour of the day, he cried out 'It is finished.' And he arose the morrow after the Sabbath, in fulfillment of the first fruits. Thus he 'died for our sins according to the scriptures;' and 'rose again the third day, according to the scriptures;' that is, according to the law of Moses. And will any other portion of the law of Moses fail of being fulfilled, or fail of reaching its body or substance? Certainly not.

The Jews were permitted, by the law of Moses, in the typical land of Canaan, to sow their fields, and plant their vineyards six years. 'But in the seventh year shall be a Sabbath of rest unto the LAND, a Sabbath for the Lord;' 'And thou shalt number seven Sabbath of years unto thee, seven times seven years; and the space of the seven Sabbaths of years shall be unto thee forty and nine years. Then shalt thou cause the trumpet of the jubilee to sound, on the tenth day of the seventh month, IN the day of atonement, &c.' Read Lev. xxv. Now it is perfectly clear that the seventh year Sabbath, and the jubilee, shadow forth the great antitypical Jubilee, the one thousand years reign with Christ. And there must be 'a Sabbath of rest unto the LAND,' [the WHOLE EARTH,] through the antitypical Jubilee, the seventh thousand years. This conclusion is unavoidable. There is no body of the shadow without it.

And we have other examples of this fact. The history of ancient Babylon, its downfall, and that land lying desolate, and not dwelt in from generation to generation, are examples of the downfall, and destruction of Mystery Babylon the great, and of her land lying desolate, without inhabitant through the thousand years. The typical land of Canaan lying desolate, from generation to generation is another example; also Ninevah and Sodom and Gomorrah. All these are among the former things of old, which we are required to remember, as declaring the end from ancient times, the things that are not yet done. Now read the fate of Mystery Babylon the great, in the great day of the Lord, after which it is to be 'as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, from generation to generation, &c.' See Isa. xiii. This should forever settle the question with every reasonable mind. See Chap. xxiv, 1, 3, 4; and Chap. xxxiv; Jer. iv, 23–29,

Esdras xiv, 21-32. But where will the saints reign w th Christ through the one thousand years, if the earth lies desolate? We would here say that the doctrine, that the saints will dwell on the earth through the seventh thousand years, is without foundation in the word of God. It is true that the saints will finally inherit, and dwell on the earth, but not till after the seventh thousand years. Not till the new heaven and the new earth are created.

Jesus said, 'I go to prepare a place for you, and if I go and prepare a place for you, I will come again and RECEIVE YOU UNTO MYSELF; THAT WHERE I AM, THERE YE MAY BE ALSO.' And in fulfillment of this promise, at the beginning of the seventh thousand years, Jesus, 'the Lord himself will descend from heaven,' and the saints will be 'caught up' to 'MEET the Lord in the AIR: and so shall we ever be with the Lord.' [Just as Jesus said,] 'That *where* I am THERE ye may be also.' They ascend up into heaven, as Enoch, Elijah and Jesus did, and enter in through the gates into the City, the place prepared for them, and that is their home through the thousand years. For 'the heavens must receive' Jesus until the times of the restitution of all things, which God hath spoken by the mouth of all his holy prophets. since the world began.' Acts iii, 21. And certainly, the heavens and the earth will not be restored, or made new, until the end of the thousand years.

Then 'the rest of the dead,' (the wicked,) live again,' 'And his feet shall stand in that day, (at the end of the thousand years) upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east. and toward the west, and there shall be a very great valley.' This process prepares the location for the Holy City, which then descends and rests upon it. 'And the Lord my God shall come, and all the saints with thee.' This cannot be when the Lord comes in the clouds of heaven, at the commencement of the thousand years, for then he comes with angels, after the saints, to gather and to translate them. But it is at the close of the thousand years, when he returns with ALL his saints who have 'lived and reigned with Christ a thousand years,' then the wicked who live again come up on breadth of the earth. and compass the camp of the saints about. &c., and fire come down from heaven and devours them. Then will come the 'restitution of all things.' 'He that sat upon the throne' 'will make all things new.'

Now see Zech. xiv, 6-9, read margin of verse 6. 'It shall not be clear in some places, and dark in other places of the world.' 'But it shall be ONE day,' margin, 'the day shall be ONE,' 'which shall be known to the Lord, not day nor night: but it shall come to pass at evening time it shall be light.' Or as John saw it, 'there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light; and they shall reign,' how long? a thousand years? yea, "forever and ever." "And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name one."

After the treading of the wine press of the wrath of God, in the battle of the great day, it is evident from many texts of scripture, that a small remnant will be left. They will doubtless be the special subjects of God's wrath, who will seek death in vain. Having rejected great light, they will be left to wander a few years in mournful solitude, and behold the desolations of the earth.

This is the class spoken of in Zech. xiv, 6-19. The new doctrine of probation in the age to come supposes that these will have a probation, and may secure salvation by going "up from year to year, to worship the King, the Lord of hosts, and to keep the feast of tabernacle," &c. Now that this idea is incorrect, is evident from the following scriptures: Rom. xiv, ii; Phil, ii, 9--11; Isa. xlv, 23; Ps. lxxxvi, 9; Rev. xv, 4. We see clearly from these texts that God will cause "all nations to COME and WORSHIP BEFORE" HIM. This is when his 'JUDGMENTS ARE MADE MANIFEST.'

But does their worship at this point secure the King's favor? Most certainly it does not. Well, then, will not the judgments of God be

MANIFEST to those who are left after the battle of the great day of God Almighty, after the cities of the nations are fallen, and the earth desolated and broken down? It is BECAUSE his judgments are made manifest, that they go up from year to year to worship the King, the Lord of hosts, and to keep the feast of tabernacles, And if they neglect or refuse to perform this worship, God will still manifest his judgment unto them and smite them with the plague, even the HEATHEN that come not up to keep the feast of tabernacles. But, I ask again, will this worship secure the King's favor, and bring salvation to these worshippers? Nay, verily, it will then be forever too late; the die will have been cast, and the solemn tidings will have gone forth, 'he that is filthy, let him be filthy still.' It will then be entirely too late for a great ransom to redeem any soul.

But this remnant, after wandering a few years in mournful solitude, beholding the desolation of the earth, will be slain, and the earth will be left desolate, without inhabitant, UTTERLY EMPTIED, and 'none shall pass through it forever and ever.' See Isa. xxiv, 1, 3, 6--8; xxxiv, 8--10; Jer. iv, 23--29; Esdras xvi, 23--32.

Well, say some, what do you think of the

LIFE AND DEATH QUESTION?

What do you think of the sleep of the saints, and the destruction of the wicked? Do you believe that doctrine? Yes; but I do not believe that our minds should be wholly occupied with that one question, at this all-important crisis.

Let me here quote Esdras ix, 11--13:—'And they that have LOATHED MY LAW, while they had yet liberty, and, when as yet, place of repentance was open unto them, understood not, but despised it, the same must know it after death by pain. And therefore BE THOU NOT CURIOUS HOW THE UNGODLY SHALL BE PUNISHED, and when: but enquire HOW THE RIGHTEOUS SHALL BE SAVED.

This, to me, is of the most vital importance at this momentous time, to enquire how the righteous shall be saved; which is by 'keeping the commandments of God, and the faith of Jesus.' 'If thou wilt enter into life, keep the commandments.' Matt. xix, 17.

O, do not suffer your minds to be diverted from the present truth, by the enemy. On your speedy decision and action, with respect to the present truth, hangs your eternal destiny, for weal or woe. Oh! may God help you to make your calling and election sure, by securing the seal of the living God, before the last notes of the sealing angel shall die away, and the doleful echo come back, 'HE THAT IS FILTHY, LET HIM BE FILTHY STILL.'

HIRAM EDSON.

Port Gibson, N. Y. Sept. 1850.

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H. E.

PART IV

THE ADVENT REVIEW

48-page Special, September, 1850

THE

ADVENT REVIEW,

CONTAINING

THRILLING TESTIMONIES,

WRITTEN IN THE HOLY SPIRIT, BY MANY OF THE LEADERS IN THE SECOND ADVENT CAUSE, SHOWING ITS DIVINE ORIGIN AND PROGRESS.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,
DAVID ARNOLD,
GEO. W. HOLT,
SAMUEL W. RHODES, and
JAMES WHITE.

Publishing Committee.

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THE ADVENT REVIEW

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JAMES WHITE,

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OUR design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope," would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the Devil."

What! shall we rejoice in the "blessed hope," and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.

"Call to remembrance the former days," and, "ye have need of patience, that, after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come," &c. [Heb. x, 26, 27,] are words applicable to our case, and were designed for our instruction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13. 1844.

J. V. HIMES, S. BLISS, & A. HALE,
Editors.

"To all who love the Lord's appearing.

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us.—And first, as many are expecting from us a

CONFESSION,

We are ready, in the language of the apostle, to "*confess* unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt

honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith.—With Adventists no reconciliation is needed:—they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

A VINDICATION

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (Dan. xii. 10,) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the *year* we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by cronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as

honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we cannot see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Saviour's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right;* and they had no agreement among themselves. The arguments of each were so weak and puerile, that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard *our* opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so in its most literally minute particular.—While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentaries in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and reformers looked, as that which would witness the consummation of the Christian's hope, and usher in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the *foundation of "Millerism."*

With such views of the question, WE SHOULD HAVE DONE VIOLENCE TO OUR OWN CONSCIENCES, AND BEEN HYPOCRITES BEFORE GOD, had we refrained from proclaiming to the world the TIME, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundreds of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Saviour; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work we surmounted obstacles, which we could not have hoped to overcome unaided by him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We saw also, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a TEST to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches, another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosiac law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth—so that on

THE TENTH DAY OF THE SEVENTH MONTH

of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the Crucifixion of Christ, the Paschal Lamb—"our passover," was on the very day, though not the hour, as some have believed—of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate—as they would require a portion of this year [1844] to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this however, we had very little to do, compared with what we might have done, had we commenced at an earlier day. The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were

still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.—Jer. xviii. 7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preachings of Jonah; but this generation have not repented.

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief.—Had Abraham stopped to enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me. No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son.

Relative to the seventh month movement, the "Advent Herald" for October 30, says—

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th inst., we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor, however, unsolicited, promptly interferred, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building—many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the streets was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by them. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month—the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponded with 11 A. M. in Boston—strengthened us in our opinion that this must be the month.

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith—to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have

a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time. A little delay, is therefore, no cause for discouragement, but shows how exact God is in the fulfillment of his work.—Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised."

The "Voice of Truth" for November 7, 1844, contains some very important remarks, by JOSEPH MARSH, Editor. To all true believers who are now waiting for the Lord, the following will be like "cold waters to a thirsty soul."

OUR POSITION.

"Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not *on that very day*, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID." †

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"Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember that the wise *shall* understand.

Our position now is just what it long has been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have ability, to BELIEVE, and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, as we understand it. Because we have been mistaken *once, twice, thrice,* or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no—we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever—shall try to love and obey our Lord better—look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare, feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been "going out"—their faith is dying—the wise have no oil to spare."

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Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. "But if *any* man draw back, my soul shall have no pleasure in him."

OUR DUTY.

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in Matthew xxv. The 13th verse tells what your duty NOW is. Watch, WATCH, WATCH, is repeatedly reiterated by Him who will soon come in all the glory of Heaven.

Read Luke, from verse 20, of chapter xvii, to 8th of chapter xviii; and as you read, "Remember Lot's wife"—that "whoever shall

† So do we. The type (see Lev. chap. xvi,) in connection with the 2,300 days of Dan. viii, 13, 14, "justified us to expect" that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctuary.

seek to save his life shall lose it, and whosoever shall lose his life shall preserve it"—and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also xxi chap. and 34. "Take heed to yourselves."

Read Hebrews x, 23—39, and especially remember to "hold fast the profession of your faith." This is all you can do now. "And cast not away your confidence." "The just shall live by faith, but if any one draw back, my soul shall have no pleasure in him."

Finally, read Rev. iii, 7—12, and remember that the whole specially refers to our condition, and be sure and "*Hold that fast* which thou hast, that no man take thy crown."—*Voice of Truth.*

EXTACTS OF LETTERS WRITTEN BY BRO. WILLIAM MILLER.

"DEAR BRO. HIMES:—Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience.—For this will carry us to the coming of the Lord. 'Be patient therefore, brethren, unto the coming of the Lord.'—Jam. v. 7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved.—2 Pet. i, 4—11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that 'every vision faileth,' and therefore we have now need of *patience*, to wait unto the coming of the Holy One.—Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy* and the hope of *glory*.—Rom. v. 2.—5. 'Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.'—Jam. i. 12. Hearken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this our last trial of our faith by *patience*.—'For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and colsolation grant you to be likeminded one toward another according to Christ Jesus.—Rom. xv, 4. 5. Then whatever was written, was for our example, who live in this our last day; let us then through patience have hope. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.'—Titns ii, 13.

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has ***SHUT THE DOOR***; we can only stir one another up to be patient; and be dilligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18, also Daniel xii, 10. Rev. xxii, 10—12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it.—And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of *patience*, after we have done the will of God, that we may receive the promise.—*Advent Herald, Dec.* 11, 1844.

DEAR BRO. BLISS:—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:—What I thought of the experience we had in what was denominated the 7th month? And also—What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper.

1st, The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God—the deep and anxious feeling

of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see.—But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we, have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, Dan. xii, 10;—'Many shall be purified and made white, and tried; but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be '*purified, made white, and tried.*' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Rev. vii. 13, 14:—'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of Lamb.' How can it be said that those made *white* 'came out of great tribulation, if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and *none* of the wicked shall understand. Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. Zech. xiii, 9:—'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say, it is my people; and they shall say, the Lord is my God.' In this verse we learn that they are tried in this state, where they will need to pray. Malachi iii. 18:—'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' When shall the test be given which shall make us discern between the *righteous* and the *wicked?* The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Rev. xxii, 11:—'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'—This text is perfectly plain and needs no comment; the 12th verse, 'And behold I come quickly, and my reward is with me, to give every man as his work shall be, shows that a little while before Christ comes, every character will be determined. 'He, that is, any one or every one who is *unjust* or *filthy*, let him be so still, and so on the other hand, he that is righteous or holy, let them be so still, '*And behold,*' connects the sentence before, and what follows after, and is a caution

for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils.—See Matt. xx, 1-16.

Then this agrees with St. Paul, Heb. x, 36, 37: 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry.' After we have done our work, we have need of patience to wait for the Master, 'for yet a little while and he that shall come, will come, and will not tarry.'—I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month.—*Advent Herald.*

"I presume, brother Marsh, you have seen Bro. Hale and Turner's '*Advent Mirror*,' printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.—Why say you? Read Luke xii, 36:—'And ye yourselves, like men that wait for their Lord, when he shall, return from the wedding that when he cometh and knocketh, they may open to him immediately. You see his coming for which we look, is after the wedding.'

"Has Christ come in the sense spoken of, Matt. xxv, 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since: a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a *failure, no* one will be made truly pious.—They will knock and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James, says. v, 9. 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for '*the Judge standeth at the door!*"

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will lose it, and he that loses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly."—*Voice of Truth, Feb.* 19, 1845.

Low Hampton, N. Y., March 15, 1845.

Bro. Marsh:—

What think you of Bro. Storr's letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time from, as we believe, scripture testimony, is it a *lie?* Then anything we can preach of the future is, or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy, then Abraham *lied;* for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah.—Did he offer him? No. Well, then it did not come to pass, and Abraham was a false

prophet—he *lied.* Jonah, too, was on the "rock presumption," cut his boat and let it drift, then preached a *lie.* He had better gone to Tarshish the second time. But what is a *lie?* See the definition by Walker. I think Bro. Storrs has made a bad matter worse. and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah.—But I believe in the main, (I must, on his own confession except Bro. S.,) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the main spring, is equally as clear; and that if we leave out *time*, no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,

WILLIAM MILLER.

The following from the "Voice of Truth," shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld Storrs presumptous confessions. Certainly, if Eld Storrs was wrong in 1844, many of those who reproved him, are as wrong in 1850, and need the same reproof. We have room for but a very few of what the "Voice of Truth" calls "TIMELY AND APPROPRIATE THOUGHTS."

SOMETHING WRONG AGAIN.

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since "the 10th day of the 7th month." We judge thus:

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storrs' articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writer. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ *His servants* to manufacture and put into the hands of his *enemies* weapons to oppose *His truth*, and pierce to the soul his humble, faithful, afflicted, and believing children.

2, By this step, those who before were Bro. Storrs' avowed opposers and persecutors, have so far as we have a knowledge, become his warm friends and admirers. It is heard in our streets from the lips of the scoffer of our faith and hope; they say, Why don't you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we admire his Christian honesty in his late confession and renunciation of Millerism.—Similar language to this is the fruit of the articles from Bro. Storrs, to which we refer. "By their fruits ye shall know them. Do men gather thorns of figs?" Certainly not.—Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future.

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother: we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the "Day Star," published by Bro. Jacobs, in Cincinnati, Ohio.

Dear Bro. Storrs—A note of yours published in "The Morning Watch," of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which promp s me to make a brief reply.

You say, that "after the *hurricane* which has swept over us," you "wish a little time to breathe and examine the latitude and longitude we are in," &c. In the next paragraph, "fixing on a *definite day*, or even a year for the advent to occur," you pronounce a "delusion." Here, it seems to me, you have rendered yourself just as inca examining the "latitude and longitude we are in," as the man who pronouces the lines of "latitude and longitude," on the chart to be no such lines at all—mere "false" marks.

I would most heartily join you in "confessing" *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved it-

self sufficient to keep some at least, of that number still loose.

Your figure of the "flat rock" in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having "cut all loose," I *could* not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.

A clause in your postscript, also leads me to fear for you. "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Says L. D. MANSFIELD, in the "Midnight Cry" for Nov. 1844,

"I observed in the last "Cry" a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confidently, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief, but would be found watching. If it be said: "God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case."

GEORGE NEEDHAM, in the Voice of Truth for March 19, 1845, says:—

"I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I must deny that glorious movement as the work of God, or I can come to no other conclusion.—That, I can never do. How can we do them any good? The foolish virgins have gone to their old establishments, where they sell oil, and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die!!*"

JOHN J. PORTER, in the Voice of Truth for February 5, 1845, says—"It does seem to me, that the proclamation of the 10th day of the 7th month is a very distinct way-mark to the kingdom." "It was the time that gave it [7th month message] its force, and produced the influence on the hearts of the people." "We *know* that a good work was wrought in the hearts of God's children at that time."

LETTER FROM F. G. BROWN.

WORCESTER, MASS., Nov. 15, 1844.

DEAR BRETHREN AND SISTERS.—The great God has dealt wonderfully with us: when we were in a state of alarming blindness in relation to the coming of the great and terrible day of the Lord, he saw fit to awake us from our death-like slumbers to a knowledge of these things. How little of our own or man's agency was employed in this work you know: our prejudices, education, tastes, both intellectual and moral, were

all opposed to the doctrine of the Lord's coming—*we know* that it was the Almighty's arm that disposed us to receive this grace—the Holy Ghost wrought it in our inmost souls, yea, incorporated it into our very being, so that it is now a part of us, and no man can take it from us—it is our hope, our joy, our all: the Bible reads it, every page is full of the Lord's immediate coming, and much from without strengthens us in the belief that the Judge standeth at the door! At present, every thing *tries* us: well we have heretofore had almost uninterrupted peace and exceeding great joy. True, we have had some trials formerly, but what were they in comparison with the glory to be revealed, we are permitted to live in the days of the Son of man, which Jesus spake of as a desirable day, how special the honor! how unspeakable the privilege.—And shall we be so selfish as not to be willing to endure a little trial for such a day, when all our worthy and honored predecessors have so patiently submitted to the toils and sufferings incident to their pilgrimage and to their times? Let it never be! *We know* that God has been with us: perhaps never before this, has he for a moment *seemed* to depart from us? Shall we now begin like the children of Israel to doubt and to fear and repine, after he has so frequently and signally shown us His hand in affecting for us one deliverance after another? Has God blest us with sanctification and salvation and glory, now to rebuke and destroy us! the thought is almost blasphemous: away with it! Have we been so long with our Lord and yet not know him? Have we read our Bibles in vain? Have we forgotten the record of his wonderful dealings unto his people in all past ages? Let us pause and wait and read and pray before we act rashly or pronounce a hasty judgment upon the ways and works of God. If we are in darkness and see not as clearly as heretofore, let us not be impatient, we shall have light just as soon as God sees it will be for our good. Mark it, dearly beloved, our great Joshua will surely bring us unto the goodly land—I have no kind of fears of it, and I *will not desert* him before he does me; he is doing the work just right, glory to his name. Remember you have been sailing a long, long voyage, and you began to think yourselves pretty skilful sailors until you approached the home coast, when the Pilot coming on board, you had to relinquish the charge to him, and oh, how hard it is to commit all your precious cargo and your noble vessel into his hands! You fear, you tremble least the gallant ship should become a wreck, and the dear bought freight be emptied into the ocean! but dont fear, throw off the *master*, and like a good, social, relieved officer, go and take your place with the humble yet sturdy crew and talk over homo scenes and endearments—cheer up, "all's well!" You have finished your work, and now be patient, and you shall receive the reward. Have you considered that to be partakers of the glory of Christ, we must be of his sufferings. What were *his* sufferings, but those you are now experiencing? truly we can now say, he was tempted in all points as we are. Have you noticed how perfectly for a few weeks past our sufferings have been running parallel with *His*?—Read the history of his last days, and you have *your own*, in kind though not in degree Do you remember that he was *tempted* for forty days? Where are you now? It was necessary that our "*faith*" *and* "*patience*" should be tried, before our work could be completed. We closed up our work with the world, some time ago, this is my conviction; and now God has given us a little season for self-preparation, and to prove us before the world. Who now will abide the test? Who is resolved to see *the end of his faith*, live or die? Who will go to heaven if he has to go alone? Who will fight the battle *through*, though the armor bearers faint, and fear and fail? Who will keep his eye alone on the floating flag of his King, and if need be, sacrifice his last drop of blood for it? Such only are worthy to be crowned, and such only will reap the glorious laurels. We must be in speaking distance of port. God's recent work for us proves it: we needed just such a work if Christ is coming forthwith. I bless God for such glorious manifestations of Himself to his people. Don't dishonor Him, questioning whether it might not have been the work of man, for He will vindicate that and his word too very shortly, is my solemn belief. Do not be allured by the baits which may be flung out to draw you back from your confidence in God. The world and the nominal church know nothing at all of your hope—they cannot be made to understand us. Let them alone. You have buried your name and your reputation once, and now do not go to digging it up again, when all manner of evil is spoken of you falsely for Christ's sake. Pray for your enemies: do look straight ahead, lest your minds again become occupied with earth—its business, cares, labors, pleasures, friends. The Bible, the Bible, is the best teacher now; prayer, prayer is the best helper.—The next signal we have will be the final one. Oh, shall any of us be found with our lamps "going out" when the master comes? Oh, how impressive the Saviour's repeated admonition—*Watch, watch, watch!!—Advent Herald.*

From the Voice of Truth.

THE SEVENTH MONTH.

A Pilgrim band, with unaccustomed feet,
Set out to follow TRUTH. Then Wisdom smiled,
And pointed to a path that led far out
Beyond the dim philosophy of time,
And said, "if ye indeed will drink the cup,
Of which I drink, and also be baptized
With my baptism, then shall ye enter in
And tread the thorny path that follows Truth."
They bowed with one consent, and onward pressed;
And, as the pathway narrowed, cast aside
Their worldly happiness and each hindering weight—
Idols, and self and sympathies, and tears,
Nor looked behind to see how strangly far
They had advanced beyond each time-worn chart;
For on one side their feet dark waters yawned,
And on the other, still refining fire.

At length, the trial came, when wisdom sought
To test and purify their faith and zeal,
And seal them for the glory and the crown
Of righteousness. The day—the test hour—came,
They stood together, firm, united, free,
Upon eternal rock. The waves dashed round
And wildly threatened, while red lightnings blazed
And thunders rolled; and from the gathering shade
Strange voices whispered unbelief. Yet still,
Unheeded for a while, they braved the storm.

At length a murmur rose, and some looked back,
Astonished at their distance from the shore;
For still the land of Egypt was in sight,
Where the proud fanes of wordly worship stood.
And human policy, and ancient names,
Earth's wisdom, science and religion's form.
Then with a wild attempt their life to save,
Some, that had been the foremost in the train,
Rushed o'er the beetling verge of that high rock,
And loudly called upon the rest to turn,
And with confessions deep, give up at once
The FALSE pursuit. And now, while yet was heard
The echo of their voice beyond the wave,
In praise of Wisdom's consecrated path,
Their voices change, and desecrate that way,
Proclaiming Wisdom had not led them out
So FAR from EARTH; but some strange wily fiend,
In Wisdom's garb. Ah, judge what sad dismay
Entered the trusting hearts of that poor flock.
Some cried, "and is it all delusion, then,
A vision *false*, to which my soul has bowed;
My sacrifice, and consecration, all
A shadow, wrong and vain?" Then Unbelief
Came in, and many sank in chill despair
Beneath the sullen waves, striving in vain
To reach the kingdom in some easier way.
But NOW, the third long watch is fully past,
And the dark mist that hung upon THAT ROCK
Is driven before the light of opening day.
What see we there? Bones scattered round its base,
Washed from the depths beneath. But turn again.
Upon its highest point, is seen a group—
A remnant—that unshaken, there remains;
Who still have kept their joy and confidence,
Though winds have rent, and raging waters drenched,
And earth, and hell, combined to drive them hence.
Yet there they STAND, held by a power unseen,
And wait a sure salvation from on high.
To them, what is reproach, or scorn, or hate?
Or the low ridicule of dying things?
What the last howlings of the storm to them,
When rest is just in sight, and Jesus calls,
And says, "come out of *tribulation, come*,
My suffering and my ransomed ones, COME HOME."

Philadelphia, Pa. C. S. M.

LETTER FROM O. R. FASSETT.

PROVIDENCE, R. I., Feb. 11, 1845.

Dear Brother Marsh—

I wish to ask those dear brethren that question or deny the fact that the "true midnight cry" has been made, why it is that they are so much in the dark in reference to the *immediate* coming of the Lord? If they cannot tell, I would ask them, why it is that our opponents, who reject the truth of the fourth beast of Daniel being the Roman kingdom, can find no light as to what age Christ is to make his second advent? We all know that it is because they refuse to acknowledge the plainest and most distinct point in Daniel's vision.

* * * * * * *

In a similar position I fear some of our dear advent brethren are now placed, in regard to the last great movement among us. At one time they were fully convinced that *that* was the true "midnight cry." Now because they were disappointed in the character of events to be fulfilled at the time, they are now ready to forget all that God then did for us, and put it down as an error in judgment. Almost universally I find that such are completely in the dark in reference to the definite position we now occupy. They see clearly that all the great leading events in prophecy have been fulfilled except the coming of the Lord, the sitting of the judgment, and the restitution; that the signs that were to be precursors of these events, have in the main been fulfilled. That the church, in view of these facts, has changed her work and in fulfillment of prophecy is proclaiming the Lord's coming, Rev. xiv, 6, 7; Matt. xxiv, 45, 46. That the effect of this proclamation has been to separate a distinct class from the world who have taken their lamps (Ps. cxix, 105,) and are considered as virgins who have gone forth to meet the bridegroom. Matt. xxv, 1. Yet they refuse now, to follow this line of events farther, because they are compelled to admit, if they do, that we have indeed had the "true midnight cry"—a period which commences a new era in the history of the virgins, and is the most prominent feature in the parable. That such are in doubt in reference to where we now stand in the definite line of events, is seen by the manner in which they always express themselves. Thus: We are now in that circle of time, of four or five years, of which there is a dispute among chronologers, and we have a right to the whole of this disputed ground: hence, the Lord may come now, and perhaps not till '47; or that the generation spoken of in Matt. xxiv, 34, will admit of a construction like this, that the Lord has given us a territo-

ry of some six years yet, that may be safely occupied—or finally, that the Lord will come some time, and we are *some where* in the *last days*.

Oh, my dear brother, be careful that you are not overtaken as a thief, through unbelief and putting off in the future the coming of Christ, you will be found at last saying in your heart, *my* Lord delayeth his coming! Better err, if we err at all, in looking for this event too early. The question now arises, where are we in the fulfillment of this parable? Take your bible, dear brother, and follow me in the investigation of its main features.

1. The servant has given meat in due season, Matt. xxiv, 45 46.

2. The proclamation of the coming of the Lord has had the effect to start out ten virgins to meet the bridegroom. Matt. xxv, 1.

3. The first sketch in the history of their movements is, to go forth to meet the Bridegroom; but they are disappointed. The Bridegroom tarries, Matt. xxv, 5. This shows that the virgins looked for the Lord at a specified period, which was proclaimed by the faithful servant, and that period came without bringing the event they looked for, and they were left in doubt and uncertainty.

Have we now had this tarry? If the virgins were started out by the cry of '43, we must admit there has been. We ourselves have proclaimed this tarry, we published after '43, that *that* was the true tarry spoken of in Hab. ii: 1–4. We proclaimed every where "though the vision tarry, wait for it." This was interwoven in every discourse, and so clear did we see it at that time, that the professed church and world saw the correctness of our reasoning, and hence we labored with the same success as before. Shall we now deny that there has been a tarrying time?—Be careful, dear friends. God will judge you out of your own mouth.*

4. The virgins during the tarry were to slumber and sleep. Has this been fulfilled? We can all remember full well the lethargy that began to steal over us, during this delay of our King, and when we heard definite time again we were ready to make the same objections to it as the world. Perhaps we recollect that some of us in order to get rid of the conclusion that the proclamation of the 10th day of the 7th month was the midnight cry, remarked that we were not asleep; but God laid his mighty hand upon us and we were humbled in the dust to confess to Him not only, but publicly to the world, that we had been indeed in a slumbering state, (see Advent publications of September and October.) We have then also had this state of the virgins accompanying the tarry, and marks it as the true tarry of the Bridegroom to the virgins.

5. There was to be a cry made at midnight,—"Behold the Bridegroom cometh, go ye out to meet him." Matt. xxv, 6. Has this been fulfilled? We present the following proof that this, the "true midnight cry," has been made.

(1.) We have certainly had *a* cry if not *the* cry, and this *cry* bears all the characteristic marks of what *the* cry was to be. The *cry* was to be "Behold the Bridegroom cometh, go ye out to meet him." During the proclamation of the 10th day of the 7th month, this was the motto of our publications, and of our lips every where.

(2.) All that was to be produced by the midnight cry, was at that time effected—the virgins were to be aroused—this was fulfilled to the letter—the cry awakened the virgins, aroused the professed church, and astounded the world; there has been nothing like it, since the preaching of the apostles. If we deny that the Midnight Cry has been made, we must also deny that there has been a tarry, for the tarry was to be cut short by the cry. We must also deny that we have slumbered and been awakened by a cry; and this we certainly cannot do. Will you, dear brother, deny that you consecrated yourself anew at this period and studied your Bible with new interest?—If you did, in the name of my Master, admit that *the cry*, the true midnight cry has been made, and God will bless your soul; the same joy will be experienced that you felt on the 10th. If you will not confess it, you will still grope along in darkness and unbelief. If we question that the cry has been made, the devil would have you begin to question the whole course we have traveled.

(3.) Under this cry, too, the foolish are to make a demand on the wise for oil. What was the character of our meetings during this time. They were solemn and serious. There were confessions, repentance and a humility that we never expected to see.

The wise were to say we have only enough for ourselves. Have we forgotten the feelings that were common to us at that time? We felt there was an individual work for us to do. We hardly thought we had enough oil for ourselves. Oh, can we so soon, dear friends, forget God's dealing with us? We must admit then that the cry the Lord told us would be made has been fulfilled, inasmuch as it has produced all the legitimate results of the true cry. * * * * * *

O. R. FASSETT.

*Will not God judge, also, the writer of this article out of his own mouth? W.

B. MORLEY, in the Voice of Truth, for Feb. 19, 1845, says—

"But here was an apparent failure in this theory: the Lord did not come in '43; hence many doubted its correctness, and some abandoned it altogether. But the humble Bible student had his faith greatly strengthened by this disappointment. He saw in it a most exact fulfillment of certain prophecies, which could not have been fulfilled had the Lord come at the first point of time we expected him.

(1.) The vision could not have tarried.

(2.) The virgins could not have gone to sleep *after* they went out to meet the Bridegroom, unless he had tarried beyond the time they had reason to expect him.

(3.) The midnight cry could never have been made had the Lord come *before the "tarrying time;"* for there was no midnight to the virgins, neither could there have been, without first a delay of their Lord, the reason why they could not tell.

Hence our position up to the "tenth day," has been clearly foretold in the unerring word of the Lord. And since that eventful moment it has not been less clearly defined by the same infallible word.

We close with the following extract from the Advent Mirror, a valuable sheet recently published by brethren A. Hale and J. Turner, of Boston, Mass.

"Now we are prepared to ask. Does this parable give a history of the Adventists, or not? Did they not take their Bibles and go forth, expecting to meet the Lord in '43? Did they not then slumber and sleep? Have they not heard the cry, behold, the Bridegroom cometh, go ye out to meet him! and did they not then arise and trim their lamps? surely our history is a perfect fulfillment of the parable, and if so, they have their lamps now trimmed and burning, and are waiting their Lord's return from the wedding, or they have gone to buy.

If this is not our present position, then we have been wrong in every position behind us, for just such a path must be travelled by those who meet the Lord. If this is the position of the virgins, then the Lord may come at any moment, and must of necessity come quickly; but if this is not their position, the Lord cannot come till they arrive at just such a point."

JOSEPH MARSH, editor of the Voice of Truth, in the numbers for January, 1845, says—

"THE HARVEST.—We are doubtless near that auspicious hour when the harvest of the earth will bereaped, as described in Rev. xiv, 14–16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described, in verses 6 and 7, has been preached unto every nation, kindred, tongue, and people; saying with a loud voice, fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications the sound has gone into all the earth, and the word unto the ends of the world.

The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches, which constitute Babylon, together with her own often repeated lamentations and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction, that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." Rev. iii: 9. The habitation of devils, and the hold of every foul spirit, and cage of every uncleanand hateful bird. Rev. xviii, 2.

'GREAT SPIRITUAL DEARTH.

"It is a lamentable fact, from which we cannot shut our eyes, that the churches of this country are now suffering severely on account of the great dearth, almost universally complained of. We have never witnessed such a general declension of religion as at the present. Truly the church should awake and search into the cause of this affliction: for an affliction every one that loves Zion must view it.—When we call to mind how "few and far between," cases of true conversion are, and the almost unparalleled impertinence and hardness of sinners, we almost involuntarily exclaim, "has God forgotten to be gracious?" Or, is the door of mercy closed?

"Look again, and behold the spirit of the world, how it prevails in the church. Where is the pious man who has not been made to sigh on account of these abominations in the midst of us? Who is that man in the political crowd whose voice is heard above the rest, and who is foremost in carrying torch-lights, bellowing at the top of his voice? O, he is a christian! perhaps a class-leader or exhorter. Who is that lady dressed in the most ridiculous fashion, ***muffled*** and ***bustled***

as if nature had deformed her? O! she is a follower and *imitator* of the *humble* Jesus! O, shame! where is thy blush? This is no uncommon picture, I assure you. Would to God it was. My heart is pained within me while I write.—*Circleville, Ohio, Religious Telescope.*"

"With such testimony as this, and coming from the source it does, who can longer doubt that the harvest of the earth is ripe? The evils referred to above are not confined to the neighborhood of Circleville; they are seen and felt in as great or more alarming degree throughout the land and entire world. The sickle will soon be thrust in. O prepare to be gathered into the garner of the Lord.—*Ed.*"

"VOICE OF THE FOURTH ANGEL.—This is the title of a small but valuable sheet just published by Br'n J. B. Cook and J. D. Pickands, at Cleveland, Ohio. The object is to show that our present position is that of prayer; and that when the saints in spirit, and with the understanding, cry day and night for the Lord to thrust in his sickle, the harvest of the earth will be gathered. We design to give their arguments at length as soon as some other matter is disposed of. The following note is all we have room to insert now.

"THE BIBLE A 'LAMP TO OUR FEET.'—Many ask 'why did you not see that the vision of the fourth angel must be fulfilled?'

"ANSWER.—We had not then got up to it. A lamp shines on that part of our path where we need to step next. It shines on and is a light to our feet only as we advance. 'We have a more sure word of prophecy to which we do well to take heed as unto a light that shineth in a dark place, till the day dawn.'

"By the light of God's word we are to walk; because we are in a dark world. Moral darkness now shrouds our path. Dangers beset us, and we are strictly charged to "watch," with our lamps trimmed and burning; especially as we draw near the end of the way. By watching we saw the apparent termination of the prophetic periods; we took heed and came right on. Then, watching still, we saw the tarrying time; and on we stepped, crying in a loud clear tone, to tell all just what the lamp showed us. Next we saw the 7th month. Ten thousand voices swelled on the breeze as we advanced to meet him.—'Behold the Bridegroom cometh." * * *

"Br. Barry is with us, constantly looking, and fervently praying for the harvest of the earth to be reaped. Br. Mansfield has just left for Lewiston, strong in the same faith.

"Br. E. R. Pinney, Seneca Falls, Dec. 30, writes, "I leave this evening for Ithaca. I am inclined to the opinion that our campaign is a short one, and we should be up and doing. I think Bro. Pickands' cry is the true light, and I go out to give it in connection with Esdras."

[These leading men, Marsh, Pinney, Mansfield, Pickands, Cook and many others, were certainly in an error in giving the fourth angel's message, Rev. xiv, 14, 15, in 1845, for they had not given the third angel's message, in verses 9–12. But in taking that position they acknowledged a very important fact, that Rev. xiv, 6–18, contains, to use Elder Marsh's own words, "the history of God's people in this mortal state," "before being glorified."

It is universally admitted, that the flying angel of verses 6 and 7, represents the advent message to the church and world. If this position is correct, and no advent believer will doubt it, then it follows of necessity that the angels that "FOLLOWED also represent so many distinct messages of holy truth, to be proclaimed prior to the second advent. This natural, plain and correct position was taken by these leading men in 1845, and we defy them to show us where their position in this respect, was incorrect. We know that it was a correct position, and therefore hold it fast.

The above named persons erred in taking the ground that the second and third angels were fulfilled when the advent people left the churches in 1844. We all know that there were not two distinct messages then given relative to the condition of the churches and the importance of God's people leaving them; no, it was all embraced in one message. Every sermon preached or printed embraced not only the fallen condition of those bodies, but the call "Come out of her my people." It was the second angel's message. The time had not then come for us to see the third message; that was reserved for the saints in their trying, waiting time, since the autumn of 1844.

We thought that the last mark of the Beast was gone from us when we left the church, but how mistaken! We were still observing the first day of the week, as a sanctified day of rest, without one text of scripture to sustain us in so doing, no not one. If there is scripture testimony for Sunday keeping, will some one be kind enough to show it? History is plain, and the bible is plain, that the Sunday sabbath is purely a child of Papacy. It is THE MARK OF THE BEAST mentioned in the third angel's message. The second angel called us out from the bondage of the churches, where we are now free, and can hear and obey the message of the third angel, and exchange the mark of the Beast for the

Sabbath of the Lord our God. Happy exchange, indeed, to give up an institution of the Beast, for a sanctified, hallowed and blessed institution of Jehovah, as old as the world. See Gen. ii, 2, 3.

For holding this view, and for giving the third angel's message, we are published to the world, by advent papers and preachers, as fanatics and heretics. But one thing is certain, that those who gave the fourth angel's message five years ago, should be the last to charge us with heresy and fanaticism for giving the message of the third angel in 1850.

They preached that the harvest of the earth was then "RIPE," and were praying, not for sinners, but that the harvest might be reaped. That was a SHUT DOOR of the closest kind; for by it all those who have not come under the direct influence of the advent doctrine were shut out. We do not believe that the harvest of the earth is ripe yet; no, it will take the third angel's message to draw the line, and cause the final decision. During this message, the scattered children of the Lord, who have not rejected the former messages, may come to the light of truth, and be sealed with the seal of the living God. Some such, who were not brought directly under the influence of the "everlasting gospel," are now coming into the clear light of the third angel's message. Praise the name of the Lord.]

EXTRACTS RELATING TO THE CHURCHES, AND CHURCH ORGANIZATION.

Eld. Marsh, in the Voice of Truth for May 7, 1845, under the head, GIVE US A KING, says:

"While Israel obeyed God he defended and blessed them; but when they desired a king like the surrounding nations, and said, "Give us a king," God departed from them, or suffered them to follow their own wisdom; and the result was, a yoke of oppression was laid upon their necks by their king, who was given to them "in wrath and taken away in anger."

While the primitive church stood upon the foundation laid by Christ, obeyed his law, and followed him, they were humble, prosperous and happy; but when they began to lay other foundations, adopt other laws, and follow other leaders, the glory departed from them: they committed fornication with the kings of the earth, and soon constituted the "mother" whom John saw seated on the scarlet colored beast, drunk with the blood of the saints.

While the seceding sects were young, humble and submitted to Christ and his word, they were blessed, and proved a blessing to the church and the world; but when they patterned after the "mother of harlots," they, like her, "committed fornication," and became identified with mystery Babylon, that great city which reigneth over the kings of the earth.

From this fallen city, brethren, we have fled, in obedience to the command, "COME OUT OF HER." Let us not go back to her polluted temples, nor build one of *our own* after any of her patterns. Obey Christ and his word, and you have nothing to fear; but if you depart from him, like the examples before us, he will cast us off forever."

In the Voice of Truth for May 21, 1845, Eld. Marsh says:

"Finally, we object to the doings of the Albany Conference, because the proceedings as a whole, look like forming a new sect, under a sectarian name, instead of *coming to the order* of the New Testament, under the name there given to the true church. It looks like laying plans of our own devising to be acted upon in the *future* when we have in our possession the perfect economy of the Lord, by which we should be guided, and when we profess to be looking for his coming every hour."

Edwin Burnham, in a letter to Eld. Marsh, says:

"I am glad and rejoice in the stand you have taken in relation to the existence of creeds, &c. O, my brother, that is the simplicity of the gospel. Can we for one moment suppose it is a time now to be fixing up a creed for years, or even months, to come? Is this our faith? O I cannot, I cannot—I must not. What! the advent people have a creed? What! the advent people organize nto a sect? O, brethren, do let us be consistent. Did not our enemies tell us that after our time passed—if it did pass—we should organize into a sect? What did we answer them? You who are disposed to organize and have a creed, answer it. Is Agag dead? are all the Amalikites dead? is all the spoil destroyed? Then what means the bleating of these sheep, and the lowing of these oxen from Albany? See 1st Sam. xvth chap.—Let us remember three things and overcome them. 1. The beast. 2. His mark. 3. The number of his name. Here is the PATIENCE and FAITH of the saints. Let the Gentile princes exercise their dictation, but let us not be so: Love as dear brethren, be kind, be affectionate. Little children, love one another."

[Let those who are acquainted with Edwin Burnham's present position and course, compare it with the above, and then judge who has departed from the "simplicity of the

gospel," and the pure meek spirit of the original advent faith; those who stand aloof from the "Advent Church," or Edwin Burnham, who is laboring to build up this new sect.

Those whose lamps have not gone out can see, and will see that those who have rejected the present truth, have departed from the simplicity of the advent faith, and have not the sweet spirit that attended the proclamation of the first and second angel's messages, and which called forth these living testimonies from the leaders in the holy advent cause.

We hope and pray that these testimonies may inspire the hearts of God's dear children with stronger faith and brighter hope, while they obey the divine injunction—"call to remembrance the former days."] W.

THE DOCTRINE OF PROVIDENCE.

BY J. B. COOK.

"Are not two sparrows sold for a farthing? and one of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore, ye are of more value than many sparrows. Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father, which is in heaven." Matt. x, 29–33.

The Blessed Redeemer informs us, in this connection, what his servants may expect from this world. "Ye shall be hated of all men, for my name's sake." "If they have called the Master of the house Beelzebub, how much more, them of his household." Fear them not, however, for their agency is limited to this world—to the body. Nothing that befalls you is beneath my notice,—Nothing you suffer is overlooked. No sacrifice will be unrewarded. A prophet's and a righteous man's reward may be yours; because those who receive them as such, obtain their reward, and "whosoever shall give, to drink, unto one of these little ones, a cup of cold water only, in the name of a disciple, verily I say unto you, *he shall in no wise* lose his reward." ver. 41, 42.

Every thing as important as your murder, or as minute as the falling of a sparrow, or the pulling of a hair from your head, by the wicked, occurs by the direction, or permission of Providence. Nothing that befalls you shall occur "without your Father." Whosoever, therefore, believes this, and will lose his life for my sake, shall find it. Whosoever, in view of opposition and reproach, will fearlessly "confess me before men," I will own and honor, "before my Father, in heaven."

We have here, a most impressive statement of the doctrine of Divine Providence, and Divine guidance; for nothing less important than the numbering of the hairs of their heads, can well be conceived. The assurance is adapted to encourage faith, and dissipate all fear of erring man.

This doctrine of Providence seems to be apprehended by but few. I do not say that few comprehend the stupendous scheme and scope of Providence. This is clear; for finite cannot comprehend the infinite. The creature cannot attain to the lofty reach of the Creator's purpose, but I mean to say that few understand, by faith, the scriptural doctrine of Providence. It is no more necessary for us to grasp the boundless plan of Providence, in order to believe, than it is to comprehend the infinite God, in order to believe in God. "It is high as heaven, what can we know, deeper than hell what can we do, the measure thereof is longer than the earth and broader than the sea." We may, however, believe in God, and in his Providence; we may see that part of the ways of God which belongs to our time, and concerns our duty and destiny. It is ruinous, not thus to believe.

There are fewer still who have any just appreciation of the revealed object of God's Providence. It is, in its loftiest range and minutest supervision, to carry forward and carry out the purpose of Jehovah. Eph. i, 9, 10. Having made known unto us the mystery of His will—that in the dispensation of the fullness of times, He might gather together in one, all things in Christ.

Divine Providence is Divine oversight—Divine care, or administration over this and other worlds—angels, men and devils. Its object is to lay every creature and every agency under contribution to his all comprehending purpose. Like a mighty flood (in one point) it comprehends all, unites the past with the present, and the present with the future; and bears all forward toward the consummation—making each and every event "work together for good to them who love God." The channel in which this mighty, ever heaving tide of cause and effect, purpose and accomplishment flows, is the "sure word of prophecy." Prophetic truth is the track on which Jehovah's providential chariot has ever rolled.—On this track it will roll, till it reaches the grand depot. By taking heed to the "sure word of prophecy," we may see in what direction God is driving his (to most men) dreadful agencies; and toward what grand consummation, his plan of Providence is tend-

ing. By watching, in the light of revealed truth, for the intermediate objects on the way to the consummation, we may know how many we have past, and how few we have yet to pass. If we had not passed all the great kingdoms, save the closing scenes of the last, —the first Advent,—the apostacy,—the rush "to and fro" with increase of "knowledge" which was to characterize "the time of the end,"—the series of "signs" by which we may "*know*" our Lord is nigh,—the preaching of the faithful and the unfaithful servants,—the going forth, the tarrying, and the subsequent midnight cry, then they are yet to come; but if these events are matters of historic record, then we cannot, in the light of reason or revelation, look for them amid the developments of future prophetic fulfillment.

Prophecy is history in advance. History is the record of prophecy fulfilled. All the great kingdoms of the earth, with their greatest changes,—the first Advent and the vicissitudes of the Christian church, were sketched out by the pencil of prophecy, about twenty hundred years ago, but now, all authentic history testifies to the fact that we have in the progress of Providence, passed Babylon, Persia, Greece and Rome,—the first Advent, and the predicted revolutions of the fourth empire, save one, which terminates its dreadful career. Thus all history, as well as scripture, proves the declaration of the prophet of God. "*Surely the Lord will do nothing, but he revealeth his secrets to his servants* the prophets." He unscales the prophet's eye, and opens to his view coming events. The historian sits to record them as they occur. Providence never mistakes, nor wheels round, to roll by the predicted event the second time. No, when the event has been recorded, it is, like the Deluge, in the past. There is no second series of the four great empires,—no second first Advent, nor time of the end nor midnight cry. "As for God, his way is perfect," therefore he never mends his ways. He fulfills his word at once, and it is done forever. The prophetic sketch is sketched correctly. All the events of history harmonize with it. In the order of sequence, in time and manner, they all transpire as pencilled by prophecy. The history of those nations which come within the range of prophetic vision, attests the truth of the scriptural doctrine of Providence. The heathen, and all our race are comprehended within the range of those prophecies which relate to the consummation, but up to that period, prophecy, more immediately, if not entirely, relates to those nations whose history is connected with God's people.

1. We will take a brief survey of the field and scope of Prophecy. This is the theatre of Providence and the theme of history. The grand, the parent prophecy, the germ of Jehovah's revealed purpose, the mother text is in Gen. iii, 15. The seed of the woman shall bruise the head of the serpent—crush his power. In the more full expression of this prophetic truth, it is affirmed that: "for this purpose was the Son of God manifested, that he might destroy the works of the Devil." Redeem this world from sin and the curse, and fill it with glory and God. When "Death and him that has the power of death" will have been destroyed, not a scrap left. When all corruption shall have fled into hell to be forgotten, and *every creature* in earth and heaven, and under the earth shall join in the song of salvation, then all will be "very good," as God made it, God will again dwell with men, and they will be immortal.

Though God gave his fallen creature man, this assurance of triumph over the tempter, and a typical service called sacrifice, to embody the great truth in their worship, so that none could worship but by calling the promised deliverer to mind; yet, in process of time, all had corrupted their way, save one man. The Deluge then, became a means essential to the attainment of the end, which God had revealed. To prevent the universal putrifaction and perdition of the race—to counteract the tempter and prevent his triumph, Jehovah poured a flood around the world to wash it of its pollution.

Then again, after the flood, when mankind forgot alike God's judgments and promises and claims; and under the guidance of Satan were tending to the same state with that of the inhabitants of the old world, it became necessary for God to interpose. Having pledged himself not to allow another deluge, he gave up most of the world to their chosen way,—to fear and serve the Devil, their chosen god; hence they do not come within the range of prophecy, except for destruction. God Almighty chose Abraham his friend and servant. He separated him from the mass of mankind, to be the head of his household,—the household of faith. The ordinance of circumcision, was the token, and the memorial of their separation to be God's peculiar people. Their sojourn in, and deliverance from Egypt—their miraculous preservation in the wilderness—their wonderful history in Canaan, in which God seems ever to have his eye on his promise and pledge to Abraham,—their dispersion and otherwise unaccountable preservation to this day, according to prophecy, proves, that there is a Providence. A special, as well as general supervision which God

extends over the affairs of men. The Divine plan, as sketched out in prophecy, touching the first Advent, the revolutions in the Roman empire, the apostacy, and the changes in the Christian church, is fully sustained by the records of Providence. The field of prophecy has been the theatre of Providence.

The prophecy may be regarded as a *conception* of the specified event. Then the watchful eye of God is ever extended over it. His fostering hand cherishes the embryo till "the set time," then every event, as minute as the falling of a sparrow, and everything as vast as the dissolution of an empire, or the destruction of the world, will, by the direction of Providence, concur to give *it birth. To such events, there are no abortions.* No counterfeit fulfillments. They are absolutely unique in their character. Each predicted event down the entire track of Providence, is as peculiar and as distinct from every other, as are the four great empires—as the first Advent from the Second. We can no more *confound them,* (though we may be ourselves confused) than we can confound the earth with *its* central Sun—or the Deluge with the final conflagration. Such is the astonishing precision of the prophetic chart. Such the wonderful accuracy with which Providence fulfills the minutest touch of the prophetic pencil. "Are not two sparrows sold for a farthing? Yet not one of them shall fall on the ground without your Father." "Fear not, therefore," ye willing servants of the Most High. God's plan does not contemplate the giving of you up to the delusion of the Devil. "*Ye are of more value than many sparrows.*" "But thou, Israel, art *my* servant, Jacob whom I have chosen. The seed of Abraham, my friend, I have chosen thee, and shall not cast thee away. Fear thou not, for I am with thee." Isa. xli, 8. Who as I, shall call, and declare it, and set it in order for me, since I appointed the ancient people? The things *that are coming,* and shall come, let them shew unto them. Fear ye not, neither be afraid; have not I told thee from that time, and declared it?—Ye are *even my witnesses.* Is there a God beside me? No, for even Jehovah himself says that He does not know of any. Isa. xliv, 7–8. The prophet, in harmony with the great Teacher, Messiah, teaches us not to fear earth or hell; but to fear Him who "hath set in order," and told what is coming and shall come. Those who declare the truth of prophecy and shew its harmony with history and passing events are God's "witnesses." We testify His existence and point to the evidence of His ever present Providence, in what "is coming and shall come." We delight to recognize his all comprehending agency. We "leap with joy," when, with this evidence that we are his witnesses, we hear Him saying "Fear not."—"The very hairs of your heads are all numbered." Such are brethren to Paul "not in darkness." They having got, can give "meat in due season." Having Christ, they can confess him "before men."

Those who know not God, either in his prophecy or Providence, are not his "witnesses." They cannot be the "Israel" whom Jehovah cheers on to achieve the victories of faith. Such may tremble for their reputation, vie with Jesuits in their energy and policy to get the "honor that cometh from men;" but he "who is not with me is against me," saith Jesus. The Jews 1800 years since could not deny the facts occurring around them, nor durst they deny the prophecies; but they denied that the facts in the life of Jesus fulfilled prophecy. Thus they were not God's "witnesses." The few despised disciples who saw the hand of Providence fulfilling prophecy, *were* God's witnesses. Messiah assured *them* that they had nothing to fear from death or Devils." John x, 28. That people who would not believe both prophecy and Providence, had rejected all the light God gives to sustain faith. Then they were in his way, and the wheels of Providence must either stop, or they be crushed by its onward revolutions. Just so now. The professing churches having taken their stand, denying that Providence is fulfilling prophecy, connected with the second Advent, (though they can neither deny the prophecies of such events, nor the facts of their occurrence) must and will perish, as did the Jewish nation. All the evidence which God grants is given, when history testifies the truth of prophecy; consequently, if that be denied, Christ is denied, and "wrath to the utmost" will come on those who had till then, been his acknowledged people. By how much the Christian church has had greater light than the Jewish, by so much is their guilt greater, and their revealed damnation more dreadful. Matt. xxiv, 51; 1 Thess. v, 3; 2 Thess. ii, 10–12.

Professing Adventists have no dispensation in their favor, but must see their flagrant folly, if they recognize prophetic fulfillment up to a certain point in our history, and then deny it in those events which are most manifestly, in time, order of sequence, and manner of occurrence, just what Jesus predicted. This was the sin of the Jews at the first Advent. They saw and confessed both prophecy and Providence, up to their own age, and history. This, the folly of the Protestant church, they recognize both down to this generation; but from

that point they seem blind as bats in the day time. Now shall Adventists come on, be witnesses for God, and "confess" Christ only up to '43? *Did either prophecy or Providence stop there?* Or has Satan steered the ship over the shoals, at the tarrying,—up the falls of the 7th month, giving out a false midnight cry, and a mistaken clamor as he shoved through "the shut door," and got the whole of his crew where they cannot hear, or much regard, the evidence of opening Judgment! It may be very convenient to say that Satan has the helm; but that, damned the Pharisees. It has left the churches, like the mountains of Gilboa, on which there was neither rain nor dew. It must be ruin to every such soul; "for whosoever shall deny me before men," saith Christ, "him will I also deny before my Father who is in heaven." O Lord we will "confess" thee in thy Providence, and when predicted events occur, we will, by thy grace, *witness for thee.* Amen!

II. The doctrine as we find it in the scriptures should be distinctly stated in order to be correctly conceived. The doctrine is that THERE ARE NO AGENCIES ADEQUATE TO GIVE BIRTH TO PREDICTED EVENTS, SAVE SUCH AS GOD EMPLOYS; *consequently when they occur, we may know without a doubt, not only that they are a fulfillment,* but also that *God has done it.*

The Jews said that the wonders they saw were wrought by Beelzebub. The church affirms that the advent movement "is of the devil." Some "adventists" who would not venture to say that Satan guided those who preached the hour of God's judgment in '43, and the midnight cry in the autumn of '44; yet they do not confess Christ—his word or Providence in it. Now we may as well be candid; acknowledge the Providence of God in it, or deny it. If the Arch Apostate be allowed, at the predicted time, and in the recorded connection of events, to get up a counterfeit fulfillment, then what ground is left for faith? We may never be confident that the word of God is being, or has been fulfilled: consequently unbelief may not be sinful. Nay, why would it not be praiseworthy? It is both rational and *right,* to doubt, where there is good reason for doubting, as rational and right as to believe where there is reason, to believe But we maintain, with all our might and mind, that there is not in the scriptural doctrine of Providence any ground at all, for doubt. When the most unimportant events transpired in the life of Jesus, according to prophecy, they were recognized as *the fulfillment.* Taken together, they were regarded as proof positive, that Providence had put its broad seal on his Messiahship.—The time and circumstances were not, however, more correctly sketched than is the time of the second Advent, or the events which immediately precede and introduce it.

If the events referred to have been witnessed, even though they be as unimportant in human esteem as the parting of our Saviour's raiment, or his burial in a rich man's tomb, it is the fulfillment of the prophecy. God in his providence has done it. We have got beyond those way marks on the prophetic track. They can never be witnessed again; God's word is the truth—the truth is the agreement between his word and the event, as brought out in Providence. If the word names it but once, and Providence produces it. or allows it, twice; then there is not an agreement. Should Providence grow "slack as some count slackness," let Satan get the start and counterfeit the event, agreement would not exist; because the prophetic word notices *no counterfeit,* with the genuine event. But we affirm on the highest and best authority, God's "*word* IS TRUTH." The events of Providence must agree. There will be no repetitions, or false fulfillments, where none are specified. When a predicted event occurs it is genuine. We are bound to believe "without doubt or wavering." There is an ease, a naturalness, a Divinity about them, which walls off all cause of doubt. It is true doubts arise, but they spring from a source entirely disconnected from the prophetic fulfillment,—from the heart.

Let us illustrate by several recorded events, in which the principle, or doctrine, as stated, must be acknowledged, just as far as the Bible is allowed to be true.

1. We notice the creatures, "of every kind," which went into the ark with Noah. The Patriarch was told, yet seven days I will cause it to rain on the earth. "Come thou and all thy house into the Ark. Of every clean beast *thou shalt take* to thee by sevens. Of fowls also, of the air, by sevens, the male and his female, to keep seed alive upon the earth." This was the plan revealed 120 years before; but did Noah set traps to catch the birds? Did he make yokes, and harness, for the mighty lion and his mate, and other creatures of less strength, but greater fierceness and rapacity? No, no, that would have been a greater labor than to have erected the Ark!! THEY CAME, and "went in two and two unto Noah, into the ark, the male and his female, as God commanded Noah." They seemed to have come in one day; because "the waters of the flood were upon the earth," after seven days. Their entrance was as

natural as that of Noah himself. They came spontaneously like the subsequent descending flood. This event was as great a miracle as the Deluge, and was adapted to sustain and settle the faith of Noah's family. They had no fears that the old ship would founder, or spring a leak after that. There was Jehovah's hand. The event occurred at *the right time.* God's Providence concurred with Noah to fulfill his word. That cannot be counterfeited.

2. Joseph was informed by God that his brethren who hated him should do him reverence. Gen. xxxvii, 1–9. As they were, in vision, binding sheaves in the field, his sheaf stood up, and theirs stood around doing obeisance to it. Now this, and another dream, were accomplished in a way that no mortal could have imagined. The Devil did not dream how it could be done—much less counterfeit it. The brethren must find the pasture short; as far as Dothan, where the Ishmaelitish caravan was to pass on their way into Egypt. Joseph must, in order to obey his father go to Dothan; and the caravan come, *just in time* to take him from the murderous hands of his brethren. Then all the events clear down to the seven years of plenty, and the seven years of famine, which reached to Canaan and compelled the sons of Jacob to go down into Egypt and bow to "the Lord of the land," occurred in Providence, as if they were so many means to accomplish the end,—fill out the prophetic sketch. The date, name and circumstances, guard this event, and defy all attempts to counterfeit it. Like most events of prophecy, this in the fulfillment, complicated and apparently counter, as were many of its parts, does not stand isolated. Its admirable parts are themselves but a part of God's great plan of Providence —a few links in the golden chain which then connected the past with the present, and stretched on in its influence, into the future. It was all comprehended in the prophecy made to Abraham, concerning his prosperity. Joseph's history was to previous prophecy, as the woof to the warp.

3. The deliverance of Israel from Egypt furnishes a striking illustration of the doctrine of a special Providence. Moses was not murdered according to Pharaoh's decree; but nourished by his own mother. Nay, the author of the decree or his daughter, *paid her wages for her maternal caresses.*

The elevation of David to the throne of Israel, and the entire history of that nation, proves clearly the doctrine stated, that there are no agencies adequate to fulfill prophecy, save such as God employs. Isa. xliv, 24 to xlv, 4. When a predicted event does occur, we may know that it is a fulfillment of the prediction, and that God's Providence has interposed for its fulfillment. To such events there are no seconds, any more than a second birth, or baptism, or burial of Messiah. The chariot of Providence rolls by. The event looms up with God's seal impressed on it. It never recurs.

An apparent exception may be suggested, from the false christs, that have appeared; but on reflection it must be seen, that they are themselves a verification of the doctrine, because they come within the range of prophecy. Their appearance must be found in history, the record of Providence.

III. Let us notice the more important reflections suggested by this subject.

1. God has magnified *his word above all his name;* therefore all the leading events recorded in the history of the world, have occurred as to time, circumstance and connection with the past and the future, according to God's word. Nothing which comes in competition with that word can stand before it. No, not even though it bear God's name. Jerusalem, the Temple and the chosen seed, must *perish,* sooner than a "jot or tittle" of the word should fail. Those attributes of wisdom and goodness and justice and mercy and power which have secured a fulfillment of the "sure word" thus far, are all pledged to accomplish every minute, or grand prophecy relating to the consummation. *God in his word specifies each event. His people drink in the Spirit by believing the word—they yield themselves up to his guidance, and the Providence of God concurs, then the event transpires.* There will be nothing in all time like it. Should any combination of agencies attempt a fulfillment, it would be, like the false christs, out of the predicted time, and out against all the arrangements of Providence; hence, they could not succeed. The prophecy relating to the Turks is an instance of the steady purpose of Providence, to allow no agencies to impede his purpose. In their rise they prevailed in spite of all crusaders and all christendom. Then at the expiration of their appointed time, they decline, though all the great Christian powers are in unholy league to sustain them. It is then, clear as scripture fulfilled can make it, that there are no agencies which can counterfeit or derange the progressive fulfillment of the prophetic word. When the time arrives, each predicted event appears; and God's Providence *must be recognized in it,* or we be convicted as, so far, infidels.

2. Many "confess" the Divine hand in the scores of prophecies, fulfilled at the first Advent of Jesus; but they imagine that he will not be very exact in honoring the predictions, or teachings of his Son relative to the second. They forget that God's word is but the second edition of himself,—identified with himself,—the transcript of his own mind. He must, to "honor his word above all his name," maintain it, though it require the ruin of the professing church, or the dissolution of the world. We may begin with a series commencing two thousand four hundred years ago,—and come down the track of prophecy. We find the four kingdoms, the first Advent. The apostacy, the taking away of his dominion. The progress of "knowledge" in "the time of the end," the signs in "this generation" which shall not pass till all be fulfilled, the preaching of the faithful and unfaithful servants. The going forth to meet the Lord, in the light of the prophetic periods, and the fulfilled signs of his coming,—the subsequent tarrying, the midnight cry, and the clamor about "the door," and the going without the camp, bearing his reproach, have transpired in the time, order and manner, in which they are noted on the prophetic page.

Let us mark the series in the parable, Matt. xxv, 1–10. The preaching of the time, and the signs, *was sustained by most marked interpositions of Providence.* The earthquake, which rocked half the earth. The comet's trail extending across half the heavens.—"The fearful sights and great signs from heaven." "Signs in the Sun, and in the moon and in the stars." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth." This was the class of predicted events, which filled the press, arrested the public mind and forced the conviction on multitudes, that something dreadful was at hand. This class of events greatly confirmed believers in their *going forth* "to meet the Bridegroom." Learned ministers and learned unbelievers confessed the plausibility of our scriptural argument. The unlearned and unreflecting could see the natural signs, and feel the beating of the public pulse. Thousands and tens of thousands trembled, though unconverted still. The mass of mind was, to say the least, as much affected, as 1800 years since, by the interposition of Providence to bring out the day of Pentecost, "according to the scriptures." Now Mark! *Some body, or some thing; did these things, at the time specified "in the vision" written on tables.* It was a freak of nature,—chance "mesmerism, human influence," the Devil, or else in accordance with predictions of Jesus. If the last, then we had the right time. God put his broad seal on it. We did "understand" the periods. The vision did "speak and not lie." Amen! This providential interposition did not take place in '42 nor in '44; but *in that very year to which the prophetic times pointed. In the year when "the virgins took their lamps and went forth to meet the Bridegroom."* It was in 1843. Amen.

Then during the tarrying, which occurred against our will, the midnight cry was raised. We echoed, "Behold the Bridegroom cometh, go ye out to meet him." From the periods, tarrying, and the types, we concluded that "the set time," was the 10th day of the 7th month. The scriptural argument was convincing, that the day of Atonement, the set time for cleansing the typical sanctuary, was *the* time, to expect the Antitype of all those rights. Then, those who are characterized in the promise of God as his people, those who, like servants were waiting for their Lord, who looked for and *loved* the appearing of Jesus, yielded themselves up to the scriptural argument. They found the Spirit and the Providence of God concurring most manifestly to give the midnight cry.—Amid the signs of these last days, nothing like this occurred till after the tarrying. Nothing like it has occurred since. The cry was given at the *right time,* so far as could be ascertained by a prayerful, critical study of the word. It came in the *right place,* in the series of prophetic fulfillment. The preceding and accompanying circumstances of Providence, favored the mighty spiritual movement among believers, and the cry was borne on every breeze, till it reached and arrested every ear. *The leading events in the parable have become history,* as really as any that are found in the prophetic track of Providence. I know that it is an easy matter to "deny" Christ, or he would not have been denied, when He, himself was the preacher, and Providence the expounder; but these events are certainly as important as the place of Messiah's birth,—his going into Jerusalem in triumph, or being buried without a "bone broken." They have all the marks of God on them that you find on those, which have been witnessed, in other ages of prophetic fulfillment; and seeing a sparrow does not fall on the ground "*without our Father,*" these did not transpire, but under the direction of His Providence, to fulfill his word;" because that "*cannot be broken,*" either by chance, or mesmerism, or Satan.

My brethren, let us confess Christ's truth in the Parable, confess Providential agency in the corresponding events, as they have trans-

pired before our eyes. Come what will, deny who may, let us be witnesses for our God and Saviour. He "set in order" and "declared" this series of events. I confess a perfect fulfillment. Amen.

3. By the "word of God, quick and powerful," in the Midnight cry, we were cut down as the harvest. True, we are in "the field," which "is the world;" and the breaking up, with the varied trials about the shut door, may complete the threshing and winnowing, as taught in the figurative harvest. Astonishing! how the chaff flew!

Now, whatever Jesus meant, here is something like it. My concern is to be found among the wheat. I dare not deny the grace of our God which I have enjoyed,—dare not deny that His word, more stable than the world, means something; especially when expounded, and the exposition written out, by the finger of Providence.

4. Those who deny that God has fulfilled his word in the Advent movement, might be compelled to deny his agency in the whole series of prophetic fulfillment, back to the time of Cain's fulfilled curse, and driven off beyond infidelity, into Atheism! They would have us not only Infidels, but absolute Atheists. Infidels "confess" God's Providence. These would have us deny it.

It is, however, as irrational as unscriptural, for the preaching of the hour of God's Judgment, and the midnight cry did not require the slow process of "the societies," sending out their salaried slave-like, lazy agents. It was done naturally, spontaneously and successfully, like the entrance of the lion, the leopard and other creatures, with their mates into the Ark with Noah,—with an ease and naturalness, which has ever characterized prophetic fulfillment. Joseph's brethren did him obeisance, willingly.

We are now in our Advent experience, where Noah was after the animals entered the Ark. This Divine interposition was to him *the crowning testimony!* He knew that God was with him, and this was security enough for faith. So the predicted events, occurring in the Advent movement, *prove the presence of God by a special Providence.* We "confess" the promised presence and agency of Him, who confirmed Noah's faith, by interposing to fulfill his word. We know that our God, who has guided, will guide those who concur with his Providence to fulfill his word, connected with the Advent of Christ, *into the kingdom.* Doubts to the winds now. Hallelujah!

5. Some, however, object to the idea that God has any direct or determining agency in these recent events, because those who believe and concur are unknown to fame or philosophy. They seem to imagine, that it is too small business for God to meddle with. They are so ignorant as not to know, or so infidel as not to believe, that a sparrow does not fall "without our Father."

Others reject the scriptural doctrine of Providence, in our recent experience because the midnight cry was so limited. They forget that the ministry of Moses,—of Messiah,—of the Reformation was too limited to meet the demands of skepticism.

But the grand objection is based on our disappointment. You were deluded. God's Providence did not produce the events of prophecy, because your expectations were not realized. I confess that we were grievously disappointed. A perfectly satisfactory explanation of the nature, as well as cause of that disappointment, may be given at any other time. The question of our disappointment is distinct from that of prophetic fulfillment. In Matt. xxi, we have an illustration. The blessed twelve and the shouting multitude were on the tip-toe, of expectation They thought that His entrance into Jerusalem according to prophecy, was *the* time, when he would take the throne. They were disappointed, because they misconceived, his design in fulfilling that predicted event. The prophecy was, however, *just* as *really fulfilled*, as if they had correctly conceived God's purpose, and realized their expectations. The disciples were extremely disappointed and distressed at the crucifixion. "*They were glad,*" *but still disappointed*, in his visit to them after his resurrection. Those disciples were enabled to correct their mistakes by the Providence of God. So can we, who believe.—The disciples' mistake did not destroy discipleship. It was piety in them, to desire the Kingdom and honors of Christ. Their mistake, resulting from their limited knowledge, or capacity, did not destroy their piety. Just so with us.

6. It has been said with reproachful sarcasm, you "can not be disappointed!"—As if we held on from sheer obstinacy, or from an assumption of infallibility. But no, we say that God's Providence, fulfilling his work, is not to be belied. His Providence never concurred with his people, at or near the right time, to make a false fulfillment. The idea would be a *libel on God.* It would give the lie to all he has revealed of his Providence—or promised his trusting obedient people. We confess our mistake relative to God's design in those prophetic accomplishments. We stand corrected. Conscious of our fallibility, we cast ourselves on Divine infallibility. Amen!

Those who reflect on us, seem not to see themselves. They assume that *their conception* of the Advent must be realized; as if their theory of prophetic fulfillment was more trustworthy than the Providence of God, when fulfilling his word. This, brethren, was the sin and consequent ruin of the Jews. Instead of correcting their mistakes, as did the despised disciples, by Providence and prophecy, they stood on their "original faith." Messiah must come according to their conceptions. There they stood, in a fixed position, till "their house was left unto them desolate." The disciples on the contrary saw scripture being fulfilled, therefore they moved on down the track of truth, with Providence. Had they stopped, they would have been left and lost. I dare not follow an example so fatal, so sinful, as that set by the Jews. I would be a "disciple" however much despised.

7. All attempts to re-adjust the prophetic periods is labor worse than lost. The idea that chronologists have erred, and have caused us to err, looks like playing into the hands of Infidels. The Infidel had common sense, if not scripture in his remarks to Bro. Miller. Bro. M. cannot answer him but in harmony with the Bible doctrine of Providence. The integrity of God's word is fully maintained, if it is being fulfilled. This shuts the mouth of Infidelity; but to admit that the doctrine of Divine Providence, and the promise of Divine guidance, must give place to mistakes of chronologers, exposes us to its loudest laugh, or its bitterest scorn. Bro. M. says in his letter of March 10: "I have no guilt in proclaiming time, for the time is, by God, revealed, and wherever the mistake may be it is *not in my power to rectify it.* I must leave that with God. The mistake was of precisely the same nature of that of the Holy Twelve, and others, Matt. xxi: 4. They overlooked the events which were to intervene between that prophetic fulfillment and the Kingdom. They mistook our Lord's design in that fulfillment. *It was however a fulfillment.* So in our case precisely, God's will was done.

Our experience, in this respect, harmonizes with that of God's people at every epoch in our world's sad history. They have all made mistakes just like ours, notwithstanding they were honored of God to act the part assigned his people. Ex. v, 21–23; Matt. xxvi, 56. The disciples all "forsook him and fled;" yet even in that they fulfilled, Zech. xiii, 7. They had inadequate conceptions of God's revealed plan, Luke xviii, 31–34, though being fulfilled before them. Now it would be passing strange, if believers, in this age of glory and wonder should have surpassed Patriarchs, Prophets and Apostles in the accuracy of their conceptions of Jehovah's purposes, or of the *manner*, in which he would accomplish them. Then to maintain that *we have been wiser* in this respect than all the divinely instructed of other ages, *after God's Providence has proved us not so*, evinces that "pride which precedes destruction, and that haughtiness which goes before a fall."

8. In confessing the doctrine of Providence, we confess a present God. This the text teaches. We confess the supremacy of the present Deity. His plan comprehends agents voluntary and involuntary. The drama is arranged, as sketched in prophecy. The scene changes—the actors appear and perform their part, and the entire movement in the theatre of earth, proceeds in harmony with the published plan; for Providence is the Master of ceremonies. The preparatory scenes having been acted, the *finale*, will soon open on our astonished or enraptured vision. "The righteous will be saved. The wicked will be damned, and God's eternal Providence approved." Amen and Amen.

O, Lord, give us grace and we will "*confess thee before men.*" Be "witnesses" for thee, —that thou "hast set in order" from ancient time, "and declared it!" No agency can defeat or derange the "order" which thou hast declared. When the predicted events occur in the prescribed "order" we confess the truth of Jesus. It does not occur "*without our Father.*" It does take place by the direction of Providence, a present God. So it will be till our Lord appears in Glory, till his people also "appear with Him in Glory. Hallelujah! Praise ye the Lord!! We are "not orphans," not left comfortless. *He is present*, fulfilling his word. And now having passed the introductory scenes, Glory will open. All who have not "cast away their confidence" shall be glorious like their Lord, through a blissful immortality. Amen!

My "confession" is not then an "apology" to the world; but a continued acknowledgement of Christ. This is the word of my testimony. We overcome by the blood of the Lamb and the word of our testimony.

9. Finally, as Noah knew that God was with him, when he saw the creatures coming "two and two" unto the Ark. As Joseph knew his vision to be from God when his brethren were bowing before him. As Moses' mother and David's friends knew that God was with them by a fulfillment of his word. As the Apostles knew Jesus to be the Messiah, by events, and his works, *according to scripture;* so we *know*, without a doubt, that the Advent movement is Divine in its origin.

Divine in its progress. Divinely glorious will it be in its results. Amen!

SHUT DOOR.

My space will only allow me to say a word on the interesting question of the shut door in Matt. xxv. I believe in that just as I do in the whole representation, of which that is a part—as expounded by Divine Providence.

If the infidel ground be the true ground—if the advent cause be unworthy of Divine regard—or the advent people (though distinctly described by Divine promise,) unworthy of Divine guidance—or if this be not the era to expect the preparatory scenes of the Second Advent, then the writing out of the 'vision,' the tarrying, the midnight cry, the failing light of the foolish, (those who felt ashamed of their guide, or their trust in God's word,) and the clamor about the shut door, is all a mere flash in the pan. There will be *no* Second Advent now or soon.

But reverse all this, if the believer's confidence is *well* founded—if the Advent cause and people be worthy of Divine interpositon, or this the era to expect the Lord, then, we are down through "the shut door" in that representation of Advent History. My language to many has been, I believe in the shut door just as you have *experienced it.* Precisely so. This state of things since "the cry," has not occurred "WITHOUT OUR FATHER."

MIDNIGHT CRY.

Bro. Galusha says that we should not make the parable go on "all fours." Now just listen, my brother! Would you, as many do, give all the legs to the cry, and keep *it* going, and going for ages, and believe to be going still, while the other parts have not a leg to stand on? No, that would rend it limb from limb. All parts must have legs to go alike, or it could go only to pieces! Am I mad, or you mistaken?

Again: Others make "the cry" in the parable sufficiently important to call in the agency of the Arch Angel. They place it among the grand and dreadful scenes of the actual Advent of the Son of God; but they think the *other* parts are too trifling for God or *man* to meddle with. *This method* of exposition may as well make it mean "the man in the moon!" If this will not answer, shall the parable be believed, as unbelievers believe in the second coming of our Lord—make it mean things in general and nothing in particular, according to their fancy? No, no, you cannot. Well what alternative have I but to believe the different parts to be important, if not alike important in the *fulfillment,* as it is in the prophecy! Here's a man about Boston, who told me that I "*once* had common sense." Do you, my brother, think it has forsaken me here? Come, speak up, and tell me.—*Advent Testimony.*

THE SABBATH.

BY J. B. COOK.

"*I was in the Spirit on the* LORD'S DAY," said the beloved disciple. "The Son of Man is *Lord also of the Sabbath Day,*" Matt. xii, 8. Now setting human opinion aside, and taking "Divine testimony," I ask what day is "the Lord's Day?" In Isa. lviii, 13: the Sabbath is by the Lord, called "*My Holy Day.*" The word employed to designate the Lordship of Messiah is frequently used for the Divinity, without distinction of Father and Son. The Lord's Day is clearly, from this testimony, the Sabbath Day. It did not end with the Jewish dispensation; for we learn from Isa. lvi, 1—7, that it was to be observed by the sons of the stranger—others beside "the outcasts of Israel." Gen. ii, 1—3; Ex. xx, 8—11; Matt. v, 17—19.

Every enactment relative to the religious observance of the first day *originated with the Pope,* or Potentates of Rome, and those who, in this matter sympathize with them; but every enactment that ever ORIGINATED IN HEAVEN, relative to the keeping of the Sabbath *confines us to the* SEVENTH *day.* The seventh day is "the Sabbath of the LORD OUR GOD."

My space will not allow me to adduce the historic testimony; but the above I solemnly believe, is the exact truth. From the twelth to the fifteenth centuries we trace the efforts of the Man of Sin, to set aside "*the Lord's Day,*" and introduce the first day—the day on which the European nations had been accustomed to idolize the Sun. Let scripture testify; and let us throw off the *last rag* of "the mother of harlots."

Jesus did not after his resurection, meet his assembled disciples till about or *in* the evening of the first day, as we reckon time. It was the early part of the *Jewish* secoud day, or the very close of the first. They began THEIR DAY about six o'clock, or sun setting. Mark! The two disciples and Jesus had been at Emmaus—were at Emmaus seven and half miles distant when that first day "was far spent." He went in to tarry with them and made himself known to them in the breaking of bread; then they returned seven miles and a half to Jerusalem, found the disciples, and while announcing the

resurrection, Jesus himself came in. John xx, 19; Luke xxiv, 29, 33—36.

Then eight days after He met them again, John xx, 26, which must have been on the second day of the subsequent week. Paul met his disciples on the *first* part of the first day, answering to our Saturday night—preaching all night "till the break of day," and then "departed," or set off on his journey. If he had met them on our Sunday night it would have been the Jewish second day.—Then he did *not* keep that first day as a Sabbath. Those who dream that he did, only give evidence that they are so far "drunk with the wine" of Papal Rome. My feelings were inexpressible, when I saw this. The *truth* I must confess.

This is the true testimony. Thus easily is ALL the wind taken from the sails of those who sail, perhaps unwittingly, under the Pope's sabbatic flag. The passage 1 Cor. xvi, 2, though adduced as testimony, makes no mention of the Sabbath, or even of assembling for worship! Col. ii, 16, does not speak of *the* Sabbath; but Sabbaths—called in our version incorrectly Sabbath *days;* (days being supplied by the translator.) These sabbaths are like the new moons and other mere Jewish institutions, mentioned in Lev. xxiii, 39. This feast was of eight days duration, the first and last being a Sabbath. As the feast began on the fifteenth of the seventh month, it could not, only in a series of years, commence on the day originally set apart as *the* Sabbath of the Lord our God. These Sabbaths, and all institutions peculiar to the Mosaic ritual, our blessed Lord "nailed to the cross;" so that no one is now condemned for their non-observance. But God's law of Eden—his type of Paradise restored—the Sabbath which was made, like marriage "*for man*," as man, and consequently, alike needful, through all dispensations, He did not abolish. Man needs still, all that "was made for" him.

"Your assertion is not worth a groat," says the objector, in the abscence of Scriptural testimony. So say I. My expectation to "*overcome*" is based on the true "testimony." Jesus said, "Pray that your flight be not in the winter, neither on THE SABBATH DAY." Matt. xxiv, 20. He thus recognizes the perpetuity of the Sabbath, many years after having abolished the Jewish feasts, as really as the seasons of the year. That "is a nail in the right place, fastened by the master of assemblies! Therefore I say again, He did *not* abolish the Sabbath, which was "made for man"—for the good of man. From the dreadful wreck, occasioned by "the fall" in Eden, there have been two institutions preserved; the Sabbath and Marriage. Both were "made for man." This, is the type of Christ's union with "the Church." Eph. v, 23—33. That, of "the rest that remaineth for the people of God." Heb. iv, 4—9. Both are binding till the realities they represent, are ushered in, at the Advent of Jesus. Amen! Advent Testimony.

THE NECESSITY AND CERTAINTY OF DIVINE GUIDANCE.

BY J. B. COOK.

Jno. 17th, Jesus said, "Father the hour is come; glorify thy Son that thy Son may also glorify thee; as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent."

"The gift of God is eternal life through Jesus Christ our Lord." This gift is intended for as many as God hath given Him. The nature, the means, or pledge, of this heavenly bequest, is to know the true God and his redeeming Son. For all such he prays.—Ver. 9: "I pray for them, I pray not for the world, but for them which thou hast given me; for they are thine." His ever prevalent prayer was that they might be kept "from the evil" that is in the world, and sanctified "through the truth." It is only by revealed truth that they could know the true God and Saviour; be sanctified, that is, separated from the world, and consecrated, soul, body and spirit to the Lord. Ver. 20: "Neither pray I for these alone, but for them also, which *shall believe on me through their word.*"

In this solemn supplication of our Saviour, there is no mention made of any who shall be saved, except those who *believe* the truth taught in his word. Our Lord presents his successful intercession for all who make a believing application to his blood. These, and these alone, are characterized as the subjects of his prayer in parallel scriptures. Rom. viii, Heb. vii, 25. His prayer prevails for them all. "He is able to save *them* to the uttermost,"—to interpose in every emergency, aiding, defending, or delivering them as they may need. Our Lord recognizes on behalf of his people, the necessity of Divine guidance and succor. Even Peter would have perished, had not his Lord prayed for him, "that his faith fail not." They were hated by the world, because "*chosen out of the world.*" Ver. 16: "They are not of the world, even as I am not of the world." Let

us notice the leading truths connected with the doctrine of divine guidance.

I Seeing God's people are thus hated by this fallen world, are so frail that they could not walk, stand or even "live" but by "faith," they need definite pledges of Divine "help in time of need." All the promises recognize our dependance, and the necessity of Divine guidance. We cannot go alone, were it right for us to make the endeavor: therefore it is written, "Trust in the Lord with all thine heart and lean not to thine own understanding." "If any of you lack wisdom let him ask of God and it shall be given him." The Saviour promised to send the Comforter, the Holy Ghost, to guide them into all truth. John xiv to xvi chap. This is the wisest, holiest, and most mighty Spirit in the universe. He is, and ought to be, Supreme, in His guidance, He has supremacy over every false or fallen spirit. To enjoy his indwelling energy by receiving and obeying the truth, is to be His temple—vessels unto honor, *meet for the Master's use.* To all such this heavenly guide is pledged forever.

II. These promises belong to His friends, John xv, 14, —to the apostles and their successors. "Lo I am with you always, even unto the end of the world." The promised guidance belongs to all those who sustain the specified character. "The meek will he guide in judgment, the meek *will he teach his way.*" "The wise shall understand" "If any will, (is willing to) do his will, *he shall know* of the doctrine, whether it be of God. John vii. 17, It is mere history to state that the Advent people WERE WILLING to know and to do God's will. They gave evidence of their willingness, by a cheerful sacrifice of home or good name, or all else, as the occasion demanded. In the text, our Lord implores help from heaven, on all "who believe." The Adventists *believed*, nay, well nigh DEVOURED their bibles. They trembled at the word of the Lord. They had the "beginning of wisdom." They meekly, diligently, prayerfully sought the "wisdom which cometh down from above." Consequently, the Lord was pledged to *teach them His way.* He has, if so, done it as certainly as he is the true God.

III. These pledges of Divine aid, belong specifically to those looking for Jesus. However much men may object and oppose, the promises are concentrated on the hated expectants of our coming Lord. They are represented as servants with "their loins girt and their lights burning," waiting for Jesus. Such are "blessed." They are "led by the Spirit of God," and having "the first fruits of the Spirit," they GROAN within themselves, "waiting for the adoption, to wit, the redemption of the body." In this connection our blessed Saviour promises to "come again"—to send the Holy Ghost to "abide with them for ever," and then he prays for "*all who believe on Him* through" the apostolic testimony. We rested on these sweet promises, we did believe with all our souls in his coming, and sought with all diligence the aid of the good Spirit; consequently we could, and did plead the promises as *ours*, in a peculiar manner. We can not, in the future, pray, or study, or watch with more sincerity, or assiduity, than we have already done. If, therefore, they have failed us, we cannot claim any benefit from them in the future. To admit that they have failed us, is to exclude the Advent people from the pale of Divine promise, or else to treat the promises as false.

In either case it would be perdition to us, and ruin to the Advent cause. It would be utterly idle to sustain it in such circumstances; but as God has fulfilled his word most perfectly in our history, the promises are seen to be more worthy of our trust, by so much, as he has done his revealed will by us. If, for illustration, I had been supposed to have failed in my business engagements during a series of years, then all would suspect me.—They *could not confide* in me; but suppose further, that I could, by bringing forward the documents in the case, shew all who would listen, that I had done just what I had *agreed to do.* Then confidence would not only be restored, but greatly *confirmed*, as to my future engagements. Precisely so in regard to our Saviour. If we imagine that His promises have not been fulfilled to His trusting, cross-bearing, devoted children, it is vain to speak of trusting Him in time to come. Faith cannot co-exist with doubt, Heb. xi, 1. Faith is the *substance* of things hoped for; and it is not possible, from the constitution of the human mind, that we can have this faith, so long as all the promises are *supposed* to have failed in our experience for several years. But allow that in the complicated prophecies, we had overlooked some things which must be accomplished,—allow what is true, that these events, in the preparatory scenes of the 2d Advent, have occurred just as God designed, then our ground of confidence remains unimpaired. We feel greatly confirmed in the faith. Now we stand "strong in the Lord." We cry "begone unbelief, our Saviour is near." He did teach us "*His way,*" He led us at each point to do *His will.* Amen!

IV. Divine goodness does not make us infallible, in our conception of the manner in

which prophecy will be fulfilled. It does not secure us against the ordinary mental infirmities of mankind; but it does extend to the fulfillment of the Divine will infallibly.—Else God's will may not certainly be done as He "hath declared to his servants the prophets." None but infidels, dare deny that God does so administer his Providence, as to carry out his revealed purpose; or that he employs his people to do his pleasure. It is bold infidelity to admit that any thing can defeat or derange his purposes. The admission of the possibility of such derangement, is to admit, so far, that Jehovah is not supreme,—that God is *not* God.

V. The misconception, we frame in our minds, of the manner in which God will carry forward his plan, He overrules to subserve his purpose, to fulfill scripture. Our liability to err has been the occasion for Divine interposition. It is absolutely necessary that God should interpose according to promise, to enable us to act the part assigned to his people. In the plentitude of his mercy, He has provided that we "understand," so far as necessary to do His will—that we do "know of his doctrine," just as He has promised—as his servants have in all ages. They do not, as Satan said, "know as Gods," but as men. They do not understand as angels, but as *Christians*. While they know, only as christians do, they may for the time, misconceive their Lord's designs in the movements of his Spirit, and Providence; though they are, at the time, engaged in accomplishing those designs. God girded Cyrus, called him his shepherd to "perform all his pleasure;" yet Cyrus had "*not known him.*" Napoleon was his agent to upheave the whole surface of Catholic Europe and take away the dominion of "the little horn." Then he was laid aside as a thing of nought. God makes "the wrath of man to praise" Him, and the "remainder of wrath" will He restrain. He who thus uses Napoleon or Nebuchadnezzar, Caesar or Cyrus, as the revolutions of earthly empire demand, can certainly employ his obedient children. He does not guide them into their mistakes, but He employs them *notwithstanding their mistakes*. He verifies his promises to them, in spite of all their weaknesses, and gradually brings them to "understand," both his word and Providence. Thus it was with the Apostles and Prophets. The Apostles exhibited their full share of human infirmity, by misconceiving the purposes of Jesus, though they were honored, to fulfill the prophecies concerning his first Advent. They were "willing to do his will;" therefore they were guided "into all truth." They did understand as the unfolding purpose of Jehovah was gradually opened to their minds. In every instance their weakness, as well as ignorance was overruled to fulfill scripture. Do they imagine that He is now to ascend the throne of David, this nerves them to cry "Hosanna." Had they held their peace God would have put a tongue in the stones, and they "would have cried out." Do they, through fear, flee from the Lord, and leave him "alone;" it fulfills scripture. Does Judas sell and Peter deny him, it fulfills scripture. Are they attached to Jerusalem, and fond of the temple of Jehovah; even this is made available to his purpose, that they should "begin at Jerusalem." So with the 2d Advent people, God has led them in "His way," at every turn, and in every trial they fulfill scripture. They conceived that Jesus would come in '43 and again in '44 on the 10th day. This nerved them to do God's will. Those who are willing to "do His will" despite all the shame incident to delay, "shall know of his doctrine." They having committed themselves to God's guidance are like the apostles, under a BLESSED NECESSITY to fulfill His purpose. In doing it voluntarily, they secure to themselves the most enlarged promises. Even those who are unfaithful and "foolish" help fill out the prophetic sketch of Advent history. All classes fulfill scripture, each act their appropriate part. O, the depth of the riches both of the wisdom and knowledge of God! My whole being bows and adores, *trembles and loves*. "I am a worm and no man," before this wonder-working God."

The necessity imposed on the virgin band to fill out the parable, was like that imposed on Cyrus by his ambition and energy of character to fulfill the prophecy concerning him. Like that resting on our Saviour. "Thus it *behooved* Christ to suffer." "A bone of Him" could "*not be* broken" by the executioners; because the scripture type, the passover could *not fail* of a fulfillment. The necessity for Jesus' sufferings was a dreadful necessity; so in the revealed "fiery trial"—the "fuller's soap," and the "refiner's fire" *must* do its work—on and in his people. Character must be developed. Those who have not "oil in their vessels," i. e. grace in their hearts to sustain them when the first blaze of the lamp seemed about expiring, must be known. God never intended that the whole and apparently happy "ten" should enter the kingdom—no more than he intended to take all of Babylon into Heaven. He who said "Come out of her my people," has revealed the fact that "five of that virgin band had not oil in their vessels." Such would want "the

door" open after it was TOO LATE. The necessity for this development is indeed, dreadful; yet there is *this necessity.* Thus it is written: "the *scripture* MUST BE *fulfilled.*" Those only, who have "oil in their vessels," with their lamps in their hands, can "stand before the Son of Man." They have grace reigning within. They KNOW that God is true and trustworthy, notwithstanding their disappointment. They do not, dare not, deny his *promise,* or his *Providence;* but wait on God, as did Moses in his emergency—as did the disciples, before the Pentecost. This confidence urges them with more importunity to his throne. He gives them increasing light, in which they see the Providence of God, fulfilling his purpose, by their very disappointment, by that which constituted their greatest cross. They are constrained to the conclusion that neither the *weakness* of his obedient children nor the "wrath" of their foes, can defer, or defeat the Divine purpose. God's "*counsel will stand* and *He will do all His pleasure!*" Hallelujah, Amen!

VI. To deny that God does thus guide his people is to deny God's agency in his own great work, contradict the prayer and promise of Jesus Christ, and so far "do despite to the spirit of grace." How can the revealed plan of Providence be accomplished, but by strictly sustaining his word toward his trusting, cross-bearing people? Who would, or who *could* believe God, if in such a crisis as that just preceding "the consummation," He should fail to fulfill his word! "If the foundations be destroyed what can the righteous do" "toward trusting God?" The Lord is in his holy temple—His eyes behold, His eyelids try the children of men." (Ps. xi.) To deny the fulfillment of Divine promise, since '43, to those who look for and "love his appearing," is, so far to deny the Holy Ghost. Where can his agency be traced during our age if denied here? The denial looks to me like the sin "which has no forgiveness." We "know how that afterward when Esau *would have inherited* the blessing he was rejected," Heb. xii, 15–17. That disciple who sold his Lord found no acceptance. Is there any pledge or promise of God to those who refuse the cross, in any part of the narrow way? To those who do not "hold fast the *beginning of their confidence, steadfast unto the end?*" What promise is there for those who "let go" their confidence in God's guidance, in order to get a better hold, somewhere in "doubtful chronology"? As the lamp of life shines only on the believer's pathway does not the want of light denote a want of faith? Is it not an undeniable fact that, at the dispersion of the virgin band, one class had faith in God's guidance, notwithstanding their disappointment, while the other lost the faith, they had before professed, relative to the Spirit's aid? One class was *ashamed;* the other sunk down deeper into God. One class attempted to justify *themselves;* the other justified God in their guidance. One class having lost their faith went in various directions, seeking support from books, from the churches, or from "doubtful chronology;" the other in the exercise of a living faith, held on their way waxing stronger and stronger. Those cast away "the beginning of their confidence." These are holding it fast "steadfast unto the end." Amen!

Those whose faith failed in the guidance they once claimed, are found among that class who shall find no admittance to the marriage. God called them out to be ready to welcome the King of Kings,—to bear "their cross daily," till exchanged for the crown; but at a certain point, they, being disappointed, refuse the cross, by letting go "the beginning of their confidence," draw back from much that God had "sealed," by his Spirit, or by his Proivdence, and joined the world (silently it may be) in denying that God's promised guidance had been granted them. Such not heeding the Spirit's message to the church of the Loadiceans will not be heard when they "knock."

This, if true, is a tremendous truth, and ought to be suppressed no more than the truth of Christ's coming. *It shews that the great event is just upon us.* Men cannot be converted by denying God—drawing back to '43, and thus overlooking the chronology of Providence clear up to the coming of the Son of Man. I feel perfectly clear in preaching the judgment, right on men, when authorized from the word and Providence of God to believe that it is so. If there be any who are honest hearted—any who have not consented "to the counsel and deed of those who" deny the truth of Divine promise and Providence, they may be benefitted. It certainly can lull none to sleep; who "have an ear to hear," to be assured that the burning splendor of the day of God is just opening on the world!! It shews believers where in the succession of events we are. No one can be reached effectually but by truth, and that truth must be "*present truth.*" The faithful servant gives "meat in DUE SEASON." The points in the parable having been passed,—the virgin band broken up,—the clamor about the door being heard, it proves that the season for this portion of meat is "*due.*" The promise and Providence of God, proving a fulfillment of this portion of the Parable, I dare not withhold the truth in

its "season." The responsibility of *believing* this truth is thought to be great, but is not the responsibility of *suppressing* truth, inconceivably greater?

VII. Let us notice the wonderful precision with which Jesus sketched the Advent history, in order to illustrate the reality of the scripture doctrine of Divine guidance.

The parable of Mat. xxiv, 45–49, represents the Advent, and anti-Advent, ministry, during the preaching of the signs and periods up to '43. Then one class with their adherents is left to the doom of a fallen world, and the other is taken up. Their history is foretold from the point where they go forth to meet their Lord, down to the time when the foolish get their answer, "I know you not."

The facts preceding a marriage are employed for this purpose. All the action in the parable, *precedes* the nuptials and the marriage feast. *Is not this so?* If so, then, in the fulfillment, all the contemplated action among the virgin band, must precede the coming of the Son of Man. The scenes of heaven are not here represented, but the scenes of earth are. The people of God are represented while *waiting and watching* for the coming of the Son of Man. It is not Judgment, but the scene preparatory to its execution. It begins at the house of God.

Had Jesus employed some other figure to represent the same scenes in Advent history, it might seem more intelligible. The going forth in view of the signs and periods, preached by the faithful servants—the tarrying—the midnight cry, the dispersion of the band when a part are losing their light—one part remaining out from the world and coming into a more endearing fellowship with Jesus, (like Noah's going into the ark before the flood,) the other making a subsequent clamor about the door, entertaining no doubt as to their being entitled to admission, and qualified for the enjoyment of the marriage, which was then to be soon solemnized, are all distinctly marked. These are the points in the p rable. They represent the feeling and action of Adventists in *view of their Lords coming*. Now just allow this to enter your minds; it may give you a more full and perfect conception of this scripture than you have had.

But why did our Lord employ a figure that could be misconceived? For the reason that He spake in parables at all; "because they seeing, see not; and hearing, they hear not, neither do they understand," Mat. xiii, 13. The evidence of his coming is nearly all of this nature. It may be—it has been misapplied to the destruction of Jerusalem. If unbelief wants a handle, it can find one. The foolish virgins can discover just as plausible an objection against the fact, that the knocking against the shut door, takes place here, before the revelation of the Son of Man, as did the churches against the signs of Christ's coming. They imagine that Jesus is here the Bridegroom, as really as if he were so called in this parable. They may know, as nearly as unbelief *can* know, that if the Son of Man should come at any one point in the parable prior to the end, the *rest would remain unfulfilled.* Those "jots" would so far fail.

Mark these facts: 1st. Jesus answers the inquiry "What shall be the sign of thy coming?" Was not his answer pertinent?

2d. The parable represents the action of Adventists in *view* of his coming. Those who knock do it *with the full conviction that they can and ought to enter.* There had been no change externally.

3d. There is a different feeling and different action among the self-deceived *after* he comes; he "knows them not." They "wail," and he cuts them assunder.

This being so, the cross of this truth must be borne. It is truly the heaviest cross that we have met with in our Christian course; but Jesus, standing very near, cries, "Whosoever doth not bear his cross and come after me, *cannot be* my disciple."

The Advent cross was large—the tarrying cross was larger, because of the reproach which attached to faith after the time passed. The Midnight Cry was the largest and tallest of the whole. It bore us quite out of the world; we supposed it would have been the last. But as it is deemed "too bad" for us to confess the truth of Divine promise, and the interposition of Divine Providence amid our disappointments, it brings a cross.

Some Advent preachers and papers have united to cast contempt on those who would not "confess" and "draw back" to somewhere near '43. Those who maintain their faith have been well nigh deluged with reproach—many have been carried away with the flood. It comes for not saying or acting as if Satan or mesmeric sorcery had guided those who are in Scripture, characterized as God's people. We are the "offscouring" of the Advent band—the recently despised expectants of glory, for confessing the word of Jesus and the providence of God in setting "a snare" for the world. Still we have nothing to glory in, save the cross, for *necessity is laid* on us—"yea, *woe is unto*" us if we "preach not" the truth of Divine guidance. There is a moral necessity that those who share the grace should bear "the reproach of Christ." Those who will wear the crown, *must bear*

the cross. The necessity which existed for Jesus to "endure the shame" resulting from disappointed public expectation, still exists, but glory be to His dear name, he makes his "reproach" "greater riches" than all sublunary things. The cross has become very sweet; it is worth more to me than worlds—still the shut-door cross transcends all that have gone before it. The world, the flesh and the devil will not consent to the door's being shut. It *brings* JUDGMENT TOO NEAR, *makes it too* CERTAIN.

Mark! None can deny that there is a shut door in the Advent prophecy—that Jesus is answering the inquiry, "What shall be the *sign* of thy coming?" None can deny that after the going forth, tarrying, Midnight Cry, and dispersion of the bands, there has been a clamor about the door. These are facts notorious in Advent history, answering to the representations in Advent prophecy. *Can any but Infidels deny that they have occurred by the* DIRECTION *of Providence?* In view of God's promised guidance, dare any but Infidels deny that God has guided and aided his people while this portion of prophecy is being accomplished? I can see no misapplication of these scriptures in this argument. These parts of the scene *preparatory* to the Second Advent, cannot have transpired "without our Father;" Matt. x, 29. If so, then the Advent cause is *the cause of God*, and must be confessed before men—quite through the shut-door. The next event in the scene, is the answer of the Lord to those who insist on entering, though their faith (light) failed. He will say, "*I know you not.*" This will lead to the "wail" of the wicked; Matt. xxiv, 51.

The shut-door and the knocking must of necessity precede this answer of our Lord—must be before the actual revelation of the Son of Man. The entire action of the virgin band in the parable precedes the marriage. So the action of the Adventists designed to fulfill the representation, must take place in *view of his coming, before he discards the foolish*, and consequently before he damns them.—This being certainly so, it must be believed and confessed. The cross of it must be borne. It is no small recommendation of this "cross" that it brings with it a "will" to bear the "New Commandment" cross, (John xiii); also that which attaches to the salutation. Any view of these portions of truth which *avoids the cross*, LEAVES OUT JESUS. He is ever on the cross. We cannot get the truth as it is in Jesus except we take the cross too.—Those who will not "confess Christ" in the shut-door, dare not in the "New Commandment." They are on the popular side, avoiding the cross in these points; and justifying so far the disobedience and unbelief of the church and world.

To them the cross of Christ has become irksome. They have believed and obeyed and borne the cross far enough!!! Instead of confessing the Spirit and providence of God in the past and present state of the once virgin band, they confess to the world—"draw back" from "present truth," and yet will have it believed that "the door" is open still! The clamor about the door has occurred since the cry, in the order in which it stands in the Scripture, yet it is no fulfillment!! God has got tired and gone away from the closing scene of strife—has left his trusting people to chance, "doubtful chronology," "mesmerism," or Satan's sway!!!

It looks like admitting the divine mission of Jesus from his birth, at his baptism, through his life of wonder and peril, and then, because public expectation was not realized, believing that he and his cause was abandoned to the Devil. "*O fools and slow of heart to believe all that the prophets have spoken*—OUGHT NOT CHRIST TO HAVE SUFFERED?" &c.—Thus he reproved some of the most believing. Now he characterizes those whose faith fails, as "*foolish*;" for "thus it is written, and thus it behooved" the Advent people to break up after the cry. "Thus it is written, and thus it *must be*," that one part would wish the door open after it was "SHUT." "The scripture cannot be broken," therefore all must take place *before* the Lord answers them "*I know you not.*" How wonderful has been this whole preparatory scene of the Second Advent! How far removed from all human device or desire!! How much like the "trial of faith" to which the servants of Jesus were subjected at the first Advent.

Its fulfillment in our history demonstrates the precise truth of Advent prophecy. It proves the presence, the power, the providence, and the promised guidance of our covenant keeping God. I hold it to be as certain that we are among the closing scenes represented in that parable—that God has guided us there, and that we are in that time to look with unyielding confidence for the coming of Jesus, as that there is a God. That he is near, "HIS WONDROUS WORKS DECLARE." Amen. Deity must be dethroned ere He would withdraw His hand from those who trust in Him, and fulfill the scripture relative to the coming of his Son.

VIII. There is finally, a necessity for the experience connected with the shut-doo.—There is need for the shut-door to separate us finally and forever from the world, preparato-

ry to ascension. Thus it was with Elijah. It is necessary to verify other scriptures. "As the days of Noah were, so shall also the coming of the Son of Man be." Noah went into the Ark seven days before the flood. If any imagine that the analogy does not apply to the shut-door, they should remember that there *is* a shut-door in the same discourse; in Jesus' reply to the same inquiry, "What shall be the sign of thy coming." Lot was separated from Sodom; so were we by the Advent Angel and by the Midnight Cry. God smote the one who "looked back" towards Sodom. Jesus tells us that those among the Adventists whose light goes out, (or faith fails) are "foolish." They must be *detected* before being rejected. "REMEMBER LOT'S WIFE," said he, as we left the world. Those are indeed "foolish" who "look back" to the churches, and take "doubtful chronology" instead of Divine promise and Providence for a pillar of cloud. "What is the chaff to the wheat?" saith the Lord. Doubtful chronology is sliding sand, God's promise is an EVERLASTING ROCK.

Israel was separated from Egypt before "the cloud" went and stood between them and the Egyptians, preparatory to their deliverance. They were gathered out from Babylon "at the river Ahava," before going up to Jerusalem with Ezra. There is a point beyond which God leaves men; then his servants should leave them as he bids; Hos. iv, 17. Heb. xii, 17; Rev. xxii, 10–12. This principle and the above facts sustain the shut door of the parable, and I see the propriety as well as the necessity of it, before the Lord shall look out with his eyes of flame, and say to those who apply "too late," "Indeed I do not know you."

Let those who *suspect* the promise and Providence of God in the fulfillment of Advent prophecy, read Acts xiii, 40; 'Behold ye despisers, and wonder and perish, for I work a work in your days, a work which ye shall in NO WISE *believe*, though a man declare it unto you. In the strength and confidence of my soul I declare that God is working out the preparatory scenes of the great and terrible day of God. If you avoid the cross of 'present truth,' you are with the world, which is nigh unto cursing, whose end is to be burned. If you justify the world, you condemn God, and must perish beneath his frown.

In conclusion, I remark that this view is sustained by the faith of Christians in Christian experience. Bro. Miller said March 20th, of the 7th month, 'If we are right in believing in experimental religion, I am sure I never experienced a more holy and beneficent effect in my life than then; and one thing I do know, if the Advent brethren were ever blessed, they were then.' This is the doctrine of this discourse. We had better rush on forked lightning, than 'deny' the Holy Ghost in the Advent experience—better be plunged into a fiery furnace than deny God who is a 'consuming fire.'

The points of the parable have been by Providence verified down through the *shut-door to the clamor of those whose light of faith failed them.* As a sparrow does not fall 'without our Father,' this has not transpired but by Divine direction. I dare not deny God so far as to deny his agency in the world's great crisis. 'If we deny him, he CANNOT DENY HIMSELF.'

To present the necessity of this discourse, let me say that many souls are famishing for this bread. They have been taught by preachers and papers to *doubt*, and they dare not, *cannot* trust in God firmly. On solid pavement they could walk, but not knee-deep in mud. We 'walk by faith,' not by doubt—by faith in God's truth. not in man's doubtful chronology. This doubtful chronology is a perfect 'slough of despond,' in which I see that untold numbers are sinking to perdition. It is so plausible that many seem not to suspect it. It would 'deceive, if possible, the elect;' and no marvel, for Satan himself is, transformed into an angel of light."

In strong contrast we have from the lips of Jesus his ever prevalent prayer and unfailing promise of guidance. He says, 'My sheep hear *my voice*, and they FOLLOW ME.'—His doctrine of Divine Providence is certainly a very different compound to feed the 'little flock' from, than that of doubtful chronology or mesmerism. One is 'trom Heaven' the other from men.

A distinguished lecturer is understood to have said, "The 10th day movement was a lie, and much of '43 a mistake." "The Voice of Truth" in extracts of letters, Jan. 28, '46, says, "I believe it was a sincere, honest, human mistake, and it would have been an honor to any one to confess it," and "not lay it to the Lord."

This is a virtual denial of the promise of Divine guidance, and the providence of God, which Jesus taught. His "guiding Spirit of grace," and his beneficent care, are pledged for the guardianship of those "willing to do his will;" looking for, and loving his appearing." True he led Israel and his first disciples "*by a way they knew not*," yet he guided them in "*his way*." Amen. *This is all that is claimed in relation to the Advent movement.* God has guided us to do his will infallibly. He overrules alike "the wrath" of

foes, and the weakness of friends "to praise him." His praise is secured by sustaining his promises and fulfilling precisely, the whole of Advent prophecy. Jesus once suffered, now he is coming himself to reign, and I must confess him in all his truth—in all his commandments; Rev. xxii, 14.

The falling away of the foolish and the consequent trial does not disprove, but confirm the doctrine. It being sketched in the prophecy of the preparatory scenes of the Advent, it must be found in Advent history, as certainly as Jesus is "the Christ." Amen.

One word to those who say that they cannot see; rather for the instruction of those who *can see*. Those who were *unwilling* to admit the truth of Christ's Messiahship found an excuse—those *not willing* to see the Second Advent at hand in '43 found a reason—those *not willing* to take the cross of the "New Commandment," explain its binding authority away, as easily as does the Infidel every other Divine requirement. We must be WILLING to "confess Jesus Christ as Lord" —Sovereign of our whole being—our faith and our worship. Then we can see, then we can take up his cross—"follow him" through the scenes sketched in the parable, and thus by his grace be borne onward into "*glory*, HONOR, and IMMORTALITY." Amen.

THE BAPTISM OF JOHN.

Whence was it, from Heaven or of men? Mat. xxi, 23–32. From Heaven, because, 1. He bore the Divine credentials. He came to them in 'the way of righteousness;' sought not his own glory. John vii, 18. 2. The fruits of his labors were, as far as they could extend, most beneficent: bad men became good. Mat. vii, 20. 3. There was in Jehovah's revealed purpose a harbinger of Messiah, 'a voice crying in the wilderness, prepare ye the way of the Lord.' Isa. xl; Mal. iii.—4. The time had come for Messiah to be manifested, consequently there could be no occasion to doubt that his precursor had appeared. The certainty that there could not be a counterfeit "voice in the wilderness," or deceitful messenger going before Messiah, at the right time, bearing the Divine credentials, was as absolute as that there was a God, whose providence governs the world. The scribes and priests were non-committal; they found it convenient not to know—to lie, rather than be cornered in argument. They were reputed wise and devout, yet their case was more hopeless than that of 'publicans and harlots.' They having rejected John and his ministry, could not now believe till they had *repented* of that sin. Having thus disobeyed God, they could not obey without repenting. But as repentance is the result of conviction, as conviction of guilt is produced by an admission of the truth, and as they would lie rather than admit the truth essential to conviction, there was *no hope* for them. They could not receive Messiah till they had believed in John's baptism, because, in God's revealed plan, that 'voice' was to introduce Messiah. They were shut up to repentance ere they could advance one step toward the kingdom. This applies to all who assume a wrong position. It is common sense; it is Scripture. From our point of observation, we see that John's Baptism was from Heaven; but to us the admission involves no cross. It is now no test. Then it was a test; though the truth was clear to the eye of faith, it was rejected by nearly all the reputed pious of that age.—Thus they were lost, while the repenting publicans were saved. The light beaming from prophecy fulfilled, does not compel assent; *never did*, however clear it may now seem to us. John's Baptism was regarded about as has been the Second Advent movement; but public expectation not being realized, it was doubted, given up, and finally John himself doubted. Mat. xi, 3. Being *disappointed*, he *doubted*.

Let me change the form of inquiry. *The Advent Movement, is it from* HEAVEN *or of men?*

With all the assurance of my soul, I answer, from Heaven.

1. Because the Second Advent is the crowning doctrine of Revelation. Those who announced it, bore the Divine credentials.—John vii, 17, 18.

2. They produced by it all the phenomena of piety, all the effects of truth. It separated us from the world.

3. There was to be a movement like this, to introduce the Second Advent, as John's ministry prepared the way at the first. Mat. xxiv, 46–50; Rev. xiv, 6, 7; Hab. ii, 1–4; Mat. xxv, 1–13.

4. The time having come to expect the Lord, it is the exact time for this movement. It did not occur before '43, therefore it must have come to pass since. It is as impossible that such a movement should be *counterfeited*, at the right time, as that John's Baptism should have been. John came at the crisis of the first, as this has at the crisis of the Second Advent. It is incredible that the Bible doctrine of Providence be true, and yet such a movement be counterfeited.

Come now, don't be afraid, tell us whether the writing out of the vision, the annunciation of the Judgement, the going out of the

most spiritually minded, the tarrying, the Midnight Cry, the dispersion of the virgin band, and the clamor about the door, is of 'Heaven,' or not? It is not an isolated event, but a series of events, in the exact order of succession represented in Scripture. Don't say that you 'cannot tell;' but be honest.

If it be 'from Heaven,' then the Judgment is right on us. If so, then none of those who have refused faith and obedience *can believe* till they repent. The prospect of this is less than that of the Jewish priests, by so much as their guilt is greater, it being against greater light.

DOUBTING.

"*Whatsoever is not of faith, is sin.*"—Was it well for Noah to *doubt* after the creatures came into the Ark, and he had in that witnessed Divine interposition? Was it right for Joseph to doubt his dreams when he saw his brethren (after all the preparatory events that had been brought out by Providence,) coming for corn? Could Moses find a good reason to doubt that God would fulfill his promise after he had reached the Red Sea? Could David have doubted the Divine direction of Samuel, in his anointing? Could he doubt the agency of Providence in his guidance, when, after the events preparatory had occurred, Abner made overtures to bring all Israel to crown him King? Was it right for the disciples to doubt just prior to the reception of "the promise of the Father" at the Pentecost, after all the wonders they had witnessed in the fulfillment of prophecy?—Then it may be *right* and safe for us to doubt Divine direction amid the preparatory scenes of the Second Advent. If we "doubt," while professedly maintaining the Advent cause "we are damned." If we maintain it without *faith*, it is to us, a sin. If it be "of men" give it up at once.

In every crisis God's people have been shut up to faith, as we now are. My heart and flesh cry out "*believe.*" My reason and religion echo BELIEVE!! Maintain your consecration to God. Wait on Him. He has not, *can not* FAIL his trusting ones. He so interposed in '43 and '44, as to compel the confession that a crisis was just impending. Shall we now *doubt*, because God has been fulfilling scripture in our disappointment, and setting the "snare" for the world by the delay? Hold on!!

Our blessed Lord Jesus is coming. It is made more certain to us by our having witnessed the evident truth of the Bible doctrine of Divine interposition to fulfill scripture. **Amen!**

"Jesus my all to heaven is gone,
He whom I fix my faith upon.
Jesus says he will be with us to the end;
For He HAS BEEN with us—still is with us,
And He's *promised* to be with us, to the end."

This is the doctrine of the Bible, as well as the language of devotion. Doubting souls, who are ashamed of your past interest in God's truth, you must, (to reduce your scripture reading and devotion to your present doubts,) change *both your Bible and Hymn Book.*

OBEDIENCE.

Abraham was distinguished as "the friend of God." Would you enjoy a like distinction? Hear the testimony of our blessed Saviour: "Ye are *my* FRIENDS IF YE DO whatsoever I command you." Thus we may be true children of the true God.

Would you be brother, or sister, or mother to the Son of God? "Whosoever shall do the will of my Father, in heaven, the same," said he, "is my *brother, and sister, and mother!*"

Would you, dear reader, have "right to the tree of life," and feel at home in the New Jerusalem, beneath the unveiled glories of God and the Lamb? "Blessed are they that DO his commandments that they may have RIGHT to the tree of life and may enter in through the gates into the city." Amen!

Would you wear the name of your Father in Heaven, stand on Mount Zion, with the Lamb, and be numbered with the 144,000, having the golden harps singing the new song? "These are they who *follow the Lamb whithersoever he goeth.*" Lord let us belong to this class. Amen!

The Apostle Paul names as a mark of piety, in a widow, "*if* she have washed the saints feet." Jesus, the adored of angels, gave the example and the command enjoining it more solemnly than he did any other act of his life. "The Friend of God" served thus before angels. Gen. xviii. But, notwithstanding all this, in these days of degeneracy, it is regarded as an "offence, to be punished by the" priest. It is said to be "earthly, sensual and devlish!" He who does it, though with all reverence, is denominated a "demon." The recording angel has noted this language from the lips of leading Adventists and others. It seems a deliberate charge on our Lord, and Lawgiver. It ascribes the most profound and most solemn injunction of humility, given by incarnate Deity, to the Devil. The language of the Adventist, Elder ———, was 'it is all of the Devil.' You will hear of that again, sir! Jesus heard you.

When a man becomes too wise, or too proud, or too pure to follow his Lord, 'without the camp, *bearing his reproach*,' he should leave the Advent and renounce the name of Christian. WHY BE A HYPOCRITE! Why profess to know Christ, while denying Him, in his Holy example and most urgent requirement.

It was apostolic, nay, Divine, in the era of the first Advent. Who but those, who would reduce all things to their own level, now call it devilish? 'To the pure, all things are pure; but to them that are defiled, is NOTHING *pure!*' No, not even the institutions of Heaven!

Searching the scriptures according to Jesus' command, has been a mortal sin to millions. Baptism, as described in the scriptures, is deemed indecent and dangerous; but Jesus' lovely example of humility, is, when put in practice, outright 'Devlish!'

O Lord thou 'wilt be *avenged* on such a people as this.' Amen!

In strong contrast with the above named charges, let me adduce the language of my Lord, shewing that it is *Divine*. We are held *accountable* for the manner in which we treat it. When our Lord, 'having loved his own,' would shew them his love 'unto the end,' he arose from supper and proceeded 'to wash their feet. Their modesty led them to decline such an act of condescension He assured them they did not know why he did it; but should 'know hereafter.' They would have known then, had his purpose been to purify them or relieve them from distress. Their personal impurity or pain would in that case have suggested to them his design; but as they were not in distress, nor their feet in need of washing, they did not perceive his design. He 'afterwards' told them according to his promise, what his object was. He gave them '*an example*.' But it is not to be followed? Yes, it is, 'that *ye should* DO AS *I have* done unto you."—When religion becomes popular, we shall be unwilling, O Lord, to do as thou hast done! Well, says he, you are no better than I am. 'If I, your Lord and Master, have washed your feet, ye OUGHT also to wash one another's feet.' But this would urge us to do the very thing to which we are *utterly disinclined* 'Verily, verily. I say unto you, the servant is not greater than his Lord.' If it is not beneath my dignity, it should not be beneath your's. You should not disdain to do what your Lord has done. This is my love to you. I command you to 'love one another AS *I have loved you*.' John, xiii, 1–34.

But the Elder affirms, with great asperity, 'that it was never done in creation,' till now! Yes it has been. 'No, I say it has not been, *never in creation*?' You are, my dear sir, uninformed on that point. Our Lord's command has been observed. It has been preserved even by the Papacy, in much greater purity than the Lord's Supper. The Pope himself observes it You are not, I hope, prouder than the Pope; if 'greater' in this, than your Lord! The Papacy has corrupted all the ordinances; but it furnishes historic *testimony*, to prove their perpetuity, and the observance down to the present period. Those who deny the historic and scriptural testimony, on this point, should read Jesus's solemn asseveration.—'The Father, who sent me, gave me a commandment—and I know that his *commandment is life everlasting*;' but those who 'love and make a lie'—an ingenious falsehood, to get round the cross, connected with the commandment, shall be found out side the city among 'whoremongers, murderers, and idolators.' Those only who DO his commandments, shall be blessed—'have *right* to the tree of life, and enter in through the gates into the city.

Every thing we do should be done to the glory of God—every act of worship should be performed with a 'single eye,' an humble, contrite spirit, and a sincere regard to propriety. 'Decently and in order, is the Divine direction in all worship. No act of worship, no course of conduct, can be acceptable to our 'Holy Lord, God,' except it proceed from a holy motive.—The Lord looketh on the heart, and says to us all. 'If ye love me, *keep* my commandments." Amen!

[*Advent Testimony*.

EXTRACTS FROM MILNER'S END OF CONTROVERSY, A CATHOLIC WORK; PAGES 89, 90.

A CUTTING REPROOF.

"The first precept in the Bible is that of sanctifying the seventh day; God blessed the SEVENTH DAY and sanctified it. Gen. ii, 3. This precept was confirmed by God in the Ten Commandments: *Remember the Sabbath Day to keep it holy*. *The* SEVENTH DAY is the Sabbath of the Lord thy God, Exod. xx. On the other hand, Christ declares that he is *not come to destroy the law, but to fulfill it*. Mat. v, 17. He himself observed the Sabbath; and *as his custom was, he went into the Synagogue on the Sabbath day*. Luke iv, 16. His disciples likewise observed it after his death: *They rested on the Sabbath day according to the commandment*. Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the *Sabbath or seventh day* holy, Protestants, of all denominations, make this a *profane day*, and transfer the obligation of it to the *first day of the week*, the Sunday. Now what authority have they for doing this? None at all, but the *unwritten Word* or *tradition* of the Catholic church, which declares that the apostles made the change in honor of Christ's resurrection, and the descent of the Holy Ghost on that day of the week.

"I will confine myself to one more instance of Protestants abandoning *their own rule*, that of scriptnre alone, to follow *our's*, of scripture explained by tradition. If any inteligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined? I make no doubt but he would answer, *The washing of feet*. To convince yourself of this, be pleased to read the first seventeen verses of St. John, Ch. xiii. Observe the motive assigned for Christ's performing the ceremony there recorded; namely, his "love for his disciples;" next *the time* of his performing it; namely, when he was about to depart out of this world; then *the stress* he lays upon it, in what he said to Peter, *If I wash thee not, thou hast no part with me*; finally, *his injunction*, at the conclusion of it, *If I your Lord and master have washed your feet, ye also ought to wash one another's feet*. I now ask, on what pretence can those who profess to make *scripture alone* the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other protestants began to dogmatize, there is no doubt but they would have retained it; but having learnt from her [Catholic Church] that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain sense of scripture."

THE SANCTUARY.

BY O. R. L. CROSIER.

The Sanctuary was the heart of the typical system. There the Lord placed his name, manifested his glory, and held converse with the High Priest relative to the welfare of Israel. While we inquire from the scriptures what the Sanctuary is, let all educational prejudice be dismissed from the mind. For the Bible clearly defines, what the Sanctuary is, and answers every reasonable question you may ask concerning it. The name, Sanctuary, is applied to several different things in the O. T., neither did the Wonderful Numberer, tell Daniel *what* Sanctuary was to be cleansed at the end of the 2300 days, but called it THE SANCTUARY, as though Daniel well understood it, and that he did is evident from the fact that he did not ask what it was. But as it has now become a matter of dispute as to what the Sanctuary is, our only safety lies in seeking from the N. T. the Divine comment

upon it. Its decision should place the matter beyond all controversy with Christians. Paul freely discusses this subject in his Epistle to the Hebrews, to whom the typical covenant pertained. "Then verily the first Covenant had ordinances of Divine service and a worldly sanctuary, (Ch. xiii, 11.) For there was a tabernacle made; the first, wherein was the candlestick, and the tables and the shewbread; which is called [Hagia] Holy. And after the second vail, the tabernacle which is called the [Hagia Hagion] Holy of Holies; which had the golden censer, and the ark of the covenant, overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant; and over it the cherubims of glory overshadowing the Mercy-seat; of which we cannot now speak particularly." A particular description is found in the last four books of the Pentateuch. "Sanctuary" was the first name the Lord gave it; Ex. xxv, 8, which name covers not only the tabernacle with its two apartments, but also the court and all the vessels of the ministry. This Paul calls the Sanctuary of the first covenant, "which was a figure for the time then present, in which were offered both gifts and sacrifices;" verse 9. "But Christ being come an High Priest of good things to come by a greater and more perfect tabernacle, not made with hands;" verse 11. The priests entered the "figures" or "paterns of the true," which true are the "heavenly places themselves," into which Christ entered when he entered "heaven itself;" vers, 23, 24. When he ascended to the right hand of the Father, "in the heavens," he became "A Minister of the Sanctuary [or Hagion, Holies] and of the true tabernacle, which the Lord pitched and not man;" Ch. viii, 1 2. That is the Sanctuary of the "better (the new) covenant;" verse 6. The Sanctuary to be cleansed at the end of 2300 days is also *the Sanctuary* of the new covenant, for the vision of the treading down and cleansing, is after the crucifixion. We see that the Sanctuary of the new covenant is not on earth, but in heaven. The true tabernacle which forms a part of the new covenant Sanctuary, was made and pitched by the Lord, in contradistinction to that of the first covenant which was made and pitched by man, in obedience to the command of God; Ex. xxv, 8. Now what does the same Apostle say the Lord has pitched? "A city which hath foundations whose builder and maker is God;" Heb. xi, 10. What is its name? "The heavenly Jerusalem;" Ch. xii, 22; Rev. xxi. "A building of God, an house not made with hands eternal in the heavens"; ii Cor. v, 1. "My Father's house of many mansions;" Jno. xiv, 2. When our Saviour was at Jerusalem, and had pronounced its house desolate, the disciples came to him to show him the buildings of the temple. Then he said: "There shall not be left here one stone upon another that shall not be thrown down": Matt. xxiv, 1, 2. That temple was their Sanctuary; i Ch. xxii, 17–19; xxviii, 9–13. ii Ch. xxix, 5, 21; xxxvi, 14, 17. Such an announcement would tend to fill them with sadness and fear, as foretelling the derangement, if not the total prostration of their entire religious system. But to comfort and teach them, he says, "*In my Father's house are* MANY MANSIONS"; Jno. xiv, 1–3. Standing, as he was, on the dividing line between the typical covenant and the anti-typical, and having just declared the house of the former no longer valid, and foretold its destruction; how natural that he should point his disciples to the Sanctuary of the latter, about which their affections and interests were to cluster as they had about that of the former. The Sanctuary of the new covenant is connected with New Jerusalem, like the Sanctuary of the first covenant was with Old Jerusalem. As that was the place where the priests of that covenant ministered, so this is in heaven, the place where the Priest of the new covenant ministers. To these places, *and these only*, the N. T. applies the name "Sanctuary," and it does appear that this should forever set the question at rest.

But as we have been so long and industriously taught to look to the earth for the Sanctuary, it may be proper to inquire, by what scriptural authority have we been thus taught? I can find *none*. If others can, let them produce it. Let it be remembered that the definition of Sanctuary is "a holy or sacred place." Is the earth, is Palestine such a place? Their entire contents answer, *No!* Was Daniel so taught? Look at his vision.

Daniel prayed "Cause thy face to shine upon thy Sanctuary which is desolate;" Ch. ix, 17. This was the typical Sanctuary built by Solomon. "Thou hast commanded me to build a temple upon thy Holy Mount, and an altar in the city wherein thou dwellest, a resemblance of thy holy tabernacle, which thou hast prepared from the beginning"; Wis. Sol., ix, 8; i Ch. xxviii, 10–13. It had shared in the seventy years desolations of Jerusalem; Dan. ix, 2; ii Ch. xxxvi, 14–21. It was rebuilt after the captivity; Ne. x, 39. Moses received the patterns of the Sanctuary, built at Sinai when he was with the Lord forty days in the cloud on the Mount; and David received the patterns of that built by Solo-

mon, which superceded Moses' with its chambers, porches, courts, the courses of the priests and Levites, and all the vessels of service, &c., "*by the Spirit*;" i Ch. xxviii, 10–13. It is manifest that both Moses and David had prophetic visions of the New Jerusalem with its Sanctuary and Christ, the officiating Priest. When that built by Moses was superceded by Solomon's, the Ark was borne from the former to the latter; ii Ch. v, 2–8. The Sanctuary comprehended not only the Tabernacle, but also all the vessels of the ministry, enclosed by the court in which the tabernacle stood; Num. iii, 29–31; x, 17, 21. So the court in which the Temple stood was properly called the Sanctuary.—*Prideaux*. We learn the same from ii Ch. xxix, 18, 21. "We have cleansed all the house of the Lord, *and* the altar of burnt-offering, with all the vessels thereof, and the shew-bread table with all the vessels thereof." The altar of burnt-offering with its vessels stood before the Temple in the inner court, the whole of which are in ver. 21 called the Sanctuary. Well, says one, is not Palestine called the Sanctuary? I think not. Ex. xv, 17.—"Thou shalt bring them in and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established."

What is it which the Lord "has made to dwell in," which his "hands have established?" Paul says it is "A City;" Heb. xi, 10; a "Tabernacle," Ch. viii, 2; "A Building in the heavens;" ii Cor. v, 1. And the Lord has chosen Mount Zion *in* Palestine for the place of its final location; Ps. cxxxii, 13, 14. "For the Lord hath chosen Zion; he hath desired it *for* his habitation. This is my rest forever; here will I dwell; for I have desired it." "He brought them to the border of the Sanctuary, even to this mountain;" (Ps. lxxviii, 54,) which was its chosen border or place; but not the Sanctuary itself, any more than Mount Moriah, on which the Temple was built, was the Temple itself. Did *they* regard that land as the Sanctuary? If they did not, we should not. A view of the text in which the word occurs will show: "Let them make me a Sanctuary;" Ex. xxv, 9. "The shekel of the Sanctuary," (Ex. xxx, 13) and above twenty others like it. "Then wrought Bezaleel and Aholiab, and every wise-hearted man, in whom the Lord put wisdom and understanding to know how to work all manner of work for the service of the Sanctuary;" Ex. xxvi, 1–6. "Before the vail of the Sanctuary," Lev. iv, 6. "Carry your brethren from before the Sanctuary;" Lev. x, 4. "Nor come into the Sanctuary;" Lev. xii, 4. "He shall make atonement for the holy Sanctuary;" Lev. xvi, 33. "Reverence my Sanctuary;" Lev. xi, 30; xxvi, 2. "Nor profane the Sanctuary of his God;" Lev. xxi, 12. "Vessels of the Sanctuary;" Num. iii, 31. "Charge of the Sanctuary;" Num. iii, 32, 38. "They minister in the Sanctuary;" Ch. iv, 12. "In the Sanctuary and in the vessels thereof;" ver. 16. "And when Aaron and his sons have made an end of covering the Sanctuary and all the vessels of the Sanctuary, as the camp is to set forward; after that the sons of Kohath shall come to bear it;" Ch. iv, 15; vii, 9; x, 21. "That there be no plague among the children of Israel when the children of Israel come nigh unto the Sanctuary;" Ch. viii, 19. "Thou and thy sons and thy Father's house with thee shall bear the iniquity of the Sanctuary;" Ch. xviii, 1. "He hath defiled the Sanctuary of his God;" Ch. xix, 20. Joshua "took a great stone and set it up there under an oak that was by the Sanctuary of the Lord"; Jos. xxiv, 26. "All the instruments of the Sanctuary"; i Ch. ix, 29. "Build ye the Sanctuary"; Ch. xxii, 19.—"Governors of the Sanctuary"; Ch. xxiv, 5. "The Lord hath chosen thee to build an house for the Sanctuary;" Ch. xxviii, 10; ii Ch. xx, 8. "Go out of the Sanctuary;" Ch. xxvi, 18; xxix, 21; xxx, 8. "Purification of the Sanctuary;" Ch. xxx; 19; xxxvi, 17.

I have given nearly every text, and, I believe, every different form of expression in which the word occurs till we come to the Psalms; so that every one can see what they understood the Sanctuary to be. And of the fifty texts quoted, not one applies it to the land of Palestine, nor *any* land. That Sanctuary, though enclosed with curtains, was called "the house of the Lord," (Ju. xviii, 31; i Sam. i, 9–24,) and was pitched at the city of Shiloah at the time of dividing the land; xviii, 1, 10; hence it was called the "Tabernacle of Shiloah," (safety and happiness,) Ps. lxxviii, 60. The Lord forsook it when the Philistines took the Ark (i Sam. iv, 3–11) and delivered his strength into captivity, and his glory into the enemy's hand; ver. 21.

It was brought back to Kirjath-jearim, (i Sam. vii, 1, 2) thence to the house of Obed-edom, thence to the city of David which is Zion, (ii Sam. vi, 1–19; v, 9,) and thence, at the direction of Solomon, the Ark was conveyed into the Holy of Holies of the temple, (i Kg. viii, 1–6,) which was built in Mount Moriah near Mount Zion; ii Ch. iii, 1. The Lord has chosen Zion to dwell in at rest forever; (Ps. cxxxii, 13, 14) but as yet

he had dwelt there but a short time, and then in curtains made with hands; but when he shall appear in his glory he will have "mercy on Zion" and build it up; then Jerusalem upon it, shall be "a quiet habitation, a tabernacle that shall not be taken down;" (Ps. cii; Isa. xxxiii, 20. And then "the people shall dwell in Zion at Jerusalem"; ver. 18, 19. The Song of Moses (Ex. 15;) is evidently prophetic, and contemplates the happy scenes of the Eden Zion. And so Ezekiel has it. The Lord will bring the whole house of Israel up out of their graves into the land of Israel; and then set his Sanctuary and tabernacle in the midst of them for evermore. The Sanctuary is not "the land of Israel" nor the people; for it is set in *their midst*, and is built and forms a part of the city whose name is, "The Lord is there."

THE PRIESTHOOD OF CHRIST.

The priesthood of the worldly Sanctuary of the first covenant belonged to the sons of Levi; but that of the heavenly, of the better covenant, to the Son of God. *He fulfills both the Priesthood of Melchisedec and Aaron.* In some respects the Priesthood of Christ resembles that of Melchisedec; and in others that of Aaron or Levi. 1. He was "made an High Priest forever, after the order of Melchisedec." *Taxis*, rendered order, properly signifies "series, succession." Christ, like Melchisedec, had no priestly descent or pedigree; Heb. vii, 3 (margin) i. e. he neither followed nor will have a successor in office; and "because he continueth ever, hath an unchangeable Priesthood," (which passeth not from one to another; *margin*) ver. 24.

The Priesthood of Levi to be continuous had many and a succession of priests, "because they were not suffered to continue by reason of death;" ver. 23. 2. Being after the order of Melchisedec, he is superior to the Sons of Levi; because he blessed and received tithes from them in Abraham; vs. 1, 7, 9, 10. 3. He is King and Priest; a King by birth, being from the tribe of Judah, and a Priest by the oath of his Father; vs. 14, 21. 4. Being himself perfect, and his priesthood unending, he is able to "perfect forever" and "save them to the utermost that come unto God by him, seeing he ever liveth to make intercession for them." He was not called after the *order* of Aaron; i. e. not in his succession; but this does not at all prove that the Priesthood of Aaron was not typical of the Priesthood of Christ. Paul distinctly shows that it is.

1. After calling upon us to "consider the Apostle and High Priest of our profession (or religion,) Christ Jesus," he lays the foundation of the investigation by drawing the analogy between Moses over his house [*oikos*, people] and Christ over his, (Heb. iii, 1–6) and says: "Moses verily was faithful in all his house, as a servant, *for a testimony of those things which were to be spoken after.*" This clearly shows that the Mosaic economy was typical of the divine. 2. He shows that he was called of God to be an High Priest "as was Aaron;" Ch. v. 1–5. 3. Like Aaron and his sons, he took upon him flesh and blood, the seed of Abraham, "was in all points tempted like as we are, yet without sin," was made "perfect through suffering," and "in all things it behooved him to be made like unto his brethren; that he might be a merciful and faithful High Priest in things pertaining to God, to make reconciliation for the sins of the people;" Chs. ii, iv. 5. Both were ordained for men in things pertaining to God: that (they might) "offer both gifts and sacrifices for sins;" Ch. v, 1; viii, 3.— 6. Paul evidently considered the Levitical priesthood typical of Christ's from the pains he takes to explain the analogies and contrasts between them; as, 7. "And they truly were many priests, because they were not suffered to continue by reason of death: *but this man*, because he continueth *ever*, hath an unchangable priesthood." 8. "Who needeth not *daily*, as those high priests to offer up sacrifices, first for his own sins, and then for the people's; for *this* he did *once* when he offered up himself." 9. "For the law maketh *men* high priests which have infirmity; but the word of the oath which was since the law, maketh the *Son* who is consecrated [perfected, margin,] for evermore;" Ch. vi, 23–28. 10. "But now hath he obtained a more excellent ministry" than theirs; Ch. viii, 6. 11. "By how much also he is the mediator of a *better* covenant" than theirs; Ch. viii, 6. 12. "But Christ being come an High Priest of good things to come, by a *greater* and *more perfect* tabernacle" than theirs; Ch. ix, 11.— 13. "Neither by the blood of goats and calves, *but by his own blood*, he entered in once into the holy place," ver. 12. 14. "For if the *blood* of *bulls* and of *goats* and the ashes of an *heifer* sprinkling the unclean sanctifieth to the purifying of the *flesh; how much* more shall *the blood of Christ*, who, through the eternal spirit offered himself without spot to God purge your *conscience;*" ver. 13, 14. 15. "For Christ is not entered into the holy places *made with hands*, which are the *figures* of the *true*; but into *heaven itself;*" ver. 24. 16. "Nor yet that he should offer himself often, as the high priest

entereth into the holy place every year with blood of others;" but now *once* in the end of the world hath he *appeared* to put away sin by the sacrifice of himself;" vs. 25, 26. 17. "And as it is appointed unto [the] men [priests] once to die, but after this the judgment: *so Christ* was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation," vs. 27, 28. 18. "For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect;" but "by one offering *he* hath perfected forever them that are sanctified;" Ch. x, 1, 14. 19. "It is not possible that the *blood* of *bulls* and of *goats* should take away sins;" "but a *body* hast thou prepared me;" vs. 4, 5. These are a part of the contrasts or comparisons the Apostle draws between the Levitical priesthood and Christ's, and there is a resemblance in every instance, but Christ's is superior to Levi's.—I add one more, Ch. viii, 4, 5. "For if he were on earth he should not be a priest, seeing that there (*margin*, they) are priests that offer gifts according to the law: Who *serve* unto the *example* and *shadow* of heavenly things."

The features of the substance always bear a resemblance to those of the shadow, hence the "heavenly things" referred to in this text must be priestly service "in the heavens" (vs. 1, 2.) performed by our high priest in his Sanctuary; for if the *shadow is service*, the substance is service also.

As the priests of the law served unto the example and shadow of the heavenly service we can from their service learn something of the nature of the heavenly service. 'Moses was admonished of God when he was about to make the tabernacle; for, see (saith he) that thou make *all things according to the pattern* showed to thee in the Mount."

None can deny that, in obedience to this admonition, Moses made or instituted the Levitical priesthood; it was then "according to the pattern" which the Lord showed him, and that pattern was of heavenly things, Ch. ix, 23. If there was not another text to prove that the Levitical priesthood was typical of the Divine, this would abundantly do it. Yet some are even denying this obvious import of that priesthood; but if this is not its import, I can see no meaning in it. It is an idle round of ceremonies without sense or use, as it did not perfect those for whom it was performed; but looked upon as typical of the heavenly, it is replete with the most important instruction. As this is the application made of it by the New Testament, so we must regard it, while we examine the atonement made under the Levitical priesthood.

"Now when these things [the worldly Sanctuary with its two apartments and the furniture in each] were thus ordained, the priests went always [daily, Ch. vii. 27; x, 11] into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once each year, not without blood, which he offered for himself, and for the errors of the people." Ch. ix. 6, 7. Here Paul divides the services of the Levitical priesthood into two classes—one daily in the Holy, and the other yearly in the Holy of Holies. Their stated daily services, performed in the Holy and at the brazen altar in the court before the tabernacle, consisted of a burnt offering of two lambs, one in the morning and the other at even, with a meat offering which was one tenth of an ephah of flour mingled with the fourth part of an hin of beaten oil, and a drink-offering which was one-fourth of an hin of strong wine. The meat-offering was burnt with the lamb, and the drink-offering was poured in the Holy; Ex. xxix, 38–42; Num. xxviii, 3–8. In connection with this, they burned on the golden altar in the Holy, sweet incense, which was a very rich perfume, when they dressed and lighted the lamps every evening and morning. Ex. xxx, 34–38; xxxi, 11; xxx, 7–9. The same was afterwards done at the Temple. i Ch. xvi, 37–40; ii Ch. ii, 4; xiii, 4–12; xiii, 3, Eze. iii, 3.

This did *not atone for sins* either individually or collectively. The daily service described was a sort of continual intercession; but the making of atonement was a special work for which special directions are given. Different words are used both in the Old Testament and New, to express the same idea as At-one-ment.

Examples.—The italicised words are, in the text, synonimous with atone or atonement. Ex. xxix, 36; "Thou shalt *cleanse* the altar when thou has made an atonement for it."—Lev. xii. 8; "The priest shall make an atonement for her and she shall be *clean*." Lev. xiv, 2; "This shall be the law of the leper in the day of his *cleansing*." Ver. 21; "The priest shall make an atonement for him and he shall be *clean*." The atonement could not be made for him till after he was healed of the leprosy, Ch. xiii, 45, 46. Till he was healed, he had to dwell alone without the camp. Then, Ch. xiv, 3, 4; "The priest shall go forth out of the camp; and the priest shall look, and behold if the plague of the leprosy be healed in the leper; then shall the priest

command to take for him that is *to be cleansed* two birds alive and clean," &c. The law was the same in cleansing a house from the leprosy. Ver. 33–57; The stones affected with the plague were removed and the house "scraped within round about" and then repaired with new material.

Physical uncleanness is now all removed and we would call it clean; but not so; it is only just prepared to be cleansed according to the law. Ver. 48; "And he shall take *to cleanse* the house two birds" &c.—Ver. 49; "And he shall cleanse the house with the blood of the birds" &c. Ver. 52, 53; "And make an atonement for the house, and it shall be *clean*." Ch. xvi, 18, 19; "And he shall go out unto the altar that is before the Lord, and make an atonement for it." "And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it and hallow it from the uncleanness of the children of Israel." Ch. viii, 15; "And Moses took the blood, and put it upon the horns of the altar round about with his finger and purified the altar, and poured the blood at the bottom of the altar, and sanctified it, to make reconciliation upon it," ii Ch. xxix, 29; "And they made reconciliation with their blood upon the altar, to make an atonement for all Israel," Jer. xxxiii, 8; "I will cleanse them from all their iniquities," "and I will pardon all their iniquities." Rom. v, 9–11; "Being now justified by his blood," "by whom we have now received the atonement," ii Cor. v, 17–19; "Who hath reconciled us to himself by Jesus Christ," Eph, ii, 16; "And that he might reconcile both unto God," Heb. ix, 13, 14; "The blood of bulls sanctifieth to the purifying of the flesh; but the blood of Christ shall purge our conscience from dead works." He is the Mediator for the "redemption of the transgressions," and to "perfect forever them that are sanctified," Ch. x, 14; Eph. i, 7; "In whom we have redemption through his blood, the forgiveness of our sins," Acts iii, 19; "Be converted that your sins may be blotted out."

From these texts we learn that the words atone, cleanse, reconcile, purify, purge, pardon, sanctify, hallow, forgive, justify, redeem, blot out, and some others, are used to signify, the same work, viz., bringing into favor with God; and in all cases *blood* is the means, and sometimes blood and water.—The atonement is the great idea of the Law, as well as the Gospel; and as the design of that of the Law was to teach us that of the Gospel, it is very important to be understood. The atonement which the priests made for the people in connection with their daily ministration was different ~~from~~ that made on the tenth day of the seventh month. In making the former, they went no further than in the Holy; but to make the latter they entered the Holy of Holies—the former was made for individual cases, the latter for the whole nation of Israel collectively—the former was made for the *forgiveness of sins*, the latter for *blotting them out*—the former could be made at any time, the latter only on the tenth day of the seventh month. Hence the former may be called the daily atonement and the latter the yearly, or the former the individual, and the latter the national atonement.

The individual atonement for the forgiveness of sins was made for a single person, or for the whole congregation in case they were collectively guilty of some sin. The 1st Ch. of Lev. gives directions for the burnt-offering, the 2d for the meat-offering, the 3d for the peace-offering, and the 4th for the sin-offering, which, as its name implies, was an offering for sins, in which he who offered it attained forgiveness of his sins. The tresspass-offering, Ch. v and vi, 1–7, was similar to the sin-offering. "If a soul ~~sin~~ through ignorance," Ch. iv, 2, "when he knoweth of it, then shall he be guilty," Ch. v, 3, "And it shall be when he shall be guilty in any of these things, that he shall confess that he hath sinned in that thing," ver. 5, From Num. v, 6–8, it appears that confession and restitution are necessary in all cases before the atonement could be made for the individual. "When a man or woman shall commit any sin that man commit, to do a trespass against the Lord, and that person be guilty, then they shall confess their sin which they have done, and he shall recompense his tresspass with the principle thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath tresspassed." Then he or the elders (if it was for the congregation) brought the victim for the sin or trespass-offering to the door of the tabernacle of the congregation on the north side of the altar of burnt-offering in the court, Ch. iv, 24; i, 1; xvii, 1–7, there he (or the elders) laid his hand on its head and killed it, Ch. iv, 2–4, 13–15, 22–24, 27–29. Then, the victim being presented and slain, the priest that was anointed took some of the blood into the Holy, and with his finger sprinkled it before the vail of the Sanctuary and put some of it upon the horns of the altar of sweet incense, then poured the remainder of the blood at the bottom of the altar. Thus he made an *atonement* for the individual, and his *sin was forgiven*, Ch. iv, 5–10, 16–20, 25, 26, 30–35.

The carcasses of the sin-offerings were taken without the camp and burned "in a clean place," Ch. iv, 11, 12, 21.

It should be distinctly remembered that the priest did not begin his duties till he obtained the *blood* of the victim, and that they were all performed in the court (the enclosure of the Sanctuary), and that the atonement thus made was only for the *forgiveness* of sins. These points are expressly taught in this Ch. and the following one on the trespass-offering. Here is *an* atonement, to make which, the priests only entered the Holy, and to make it they could enter that apartment "always" or "daily." "But into the second [the Holy of Holies] went the high priest *alone once every year*, not without blood, which he offered for himself, and for the errors of the people," Heb. ix, 7; "Errors of the people," *Laos* nation. This defines the yearly to be.

The ational Atonement, of which the Lord "speaks particularly" in Lev. xvi: "And the Lord said unto Moses, speak unto Aaron, thy brother, that he come *not at all times* into the holy place within the vail, before the mercy-seat, which is upon the ark; *that he die not:* for I will appear in the cloud upon the mercy-seat:" ver. 2. For what purpose and when could he enter it? "To make an atonement for *all* Israel, (the whole nation,) for *all their sins once a year*," "on the tenth day of the seventh month," ver. 34, 29. This was the most important day of the year. The whole nation having had their sins previously forgiven by the atonement made in the Holy, now asemble about their Sanctuary, while the High Priest, attired in his holy garments for glory and beauty, ver. 4, Ex. xxviii, having the golden bells on the hem of his robe that his sound may be heard when he goeth in before the Lord, the breast-plate of judgment on his heart, with their names therein that he may bear their judgment, also in it the Urim and Thummim (light and perfection), and the plate of pure gold, *the holy crown*, (Lev. viii. 9,) with "HOLINESS TO THE LORD" engraved upon it, placed upon the fore-front of his mitre that he may bear the iniquities of the holy things, enters the Holy of Holies to make an atonement *to cleanse them*, that they may be *clean* from all their sins before the Lord, ver. 30. The victims for the atonement of this day were, for the priest himself, a young bullock for a sin-offering ver. 3, and for the people, two goats; one for a sin-offering and the other for the scape-goat, and a ram for a burnt-offering, vs. 5-8. He killed or caused to be killed the bullock for a sin-offering for himself, ver. 11. "Then he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bringing it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood with his finger seven times," vers. 12–14. So much in *preparation* to make the atonement for the people; a description of which follows:

"Then shall he kill the goat of the sin-offering which is for the people and bring his blood within the vail, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat. And he shall make an atonement for [cleanse, see marginal references.] the holy place [within the vail, ver. 2.] *because* of the *uncleanness* of the *children* of *Israel*, because of their transgressions in all their sins: and so shall he do for [i. e. atone for or cleanse,] the tabernacle of the congregation [the Holy] that remaineth among them in the midst of their uncleanness, vs. 15. 16; "And he shall go out [of the Holy of Holies] unto the altar that is before the Lord [in the Holy] and make an atonement for it; and shall take of the blood (for himself.) and of the blood of the goat (for the people,) and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and *cleanse it*, and *hallow it from the uncleanness of the children* of Israel," ver. 18, 19. This altar was the golden altar of incense in the Holy upon which the blood of individual atonements was sprinkled during the daily ministration. Thus it received the uncleanness from which it is now cleansed. Ex. xxx, 1-10; "Aaron shall make an atonement upon the horns of it once a year, with the blood of the sin-offering of atonement." We see from verse 20, that at this stage of the work "he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar," i. e. the Holy of Holies, the Holy, and the altar in the latter.

We have before seen that atone, reconcile, cleanse, &c., signify the same, hence at this stage he has made an end of cleansing those places. As the blood of atonements for the forgiveness of sins was not sprinkled in the court, but in the tabernacle only, the entire work of cleansing the Sanctuary was per-

formed within the tabernacle. These were holy things, yet cleansed yearly. The holy place within the vail contained the ark of the covenant, covered with the mercy-seat, overshadowed by the cherubims, between which the Lord dwelt in the cloud of divine glory. Who would think of calling such a place unclean? Yet the Lord provided at the time, yea, before it was built, that it should be annually cleansed. It was by blood, and not by fire, that this Sanctuary, which was a type of the new covenant Sanctuary was cleansed.

The high priest on this day "bore the iniquities of the holy things which the children of Israel hallowed in all their holy gifts."—Ex. xxviii, 38. These holy things composed the Sanctuary. Num. xviii, 1. "And the Lord said unto Aaron, Thou, and thy sons, and thy father's house with thee shall bear the iniquity of the Sanctuary." This "iniquity of the Sanctuary" we have learned was not its own properly, but the children of Israel's, God's own people's, which it had received from them. And this transfer of iniquity from the people to their Sanctuary was not a mere casualty, incident on scenes of lawless rebellion, bloodshed or idolatry among themselves, nor the devastation of an enemy; but it was according to the original arrangement and regular operation of this typical system. For we must bear in mind that all the instructions were given to Moses and Aaron before the erection of the Sanctuary. Provision was made to make atonement for sins committed in ignorance; but not till after they were known, Lev. iv, 14; v, 3–6, then of course they became sins of knowledge: Then the individual bore his iniquity, Lev. v, 1–17; vii, 1–8, till he presented his offering to the priest and slew it, the priest made an atonement with the blood, Lev. xvii, 11, and he was forgiven, then of course free from his iniquity. Now at what point did he cease to bear his iniquity? Evidently when he had presented his victim slain; he had then done his part. Through what medium was his iniquity conveyed to the Sanctuary? Through his victim, or rather its blood when the priest took and sprinkled it before the vail and on the altar. Thus the iniquity was communicated to their Sanctuary. The first thing done for the people on the 10th day of the 7th month was to cleanse it, thence by the same means, the application of blood. This done, the high priest bore the "iniquity of the Sanctuary" for the people "to make atonement for them," Lev. x, 17. "And when he hath made an end of reconciling the holy place [within the vail, ver. 2,] and the tabernacle of the congregation, and the altar [or when he hath cleansed the Sanctuary,] he shall bring the live goat: And Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions and all their sins, *putting them* upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness: And the goat shall bear upon him all their iniquities into a land not inhabited [margin, of separation.] Lev. xvi, 20–22.—This was the only office of the scape-goat, to finally receive and bear away from Israel all their iniquities into an uninhabited wilderness and there retain them, leaving Israel at their Sanctuary, and the priest to complete the atonement of the day by burning the fat of the sin-offerings, and offering the two rams for burnt offerings on the brazen altar in the court, vs. 24, 25. The burning without the camp of the carcasses of the sin-offerings closed the services of this important day.—Ver. 27.

THE ANTITYPE.—As this legal system which we have been considering was only a "shadow," a "figure" and "patterns," of no value in itself only to teach us the nature of that perfect system of redemption which is its "*body*," the "things themselves;" which was devised in the councils of heaven, and is being wrought out by "the only Begotten of the Father;" let us, guided by the Spirit of truth, learn the solemn realities thus shadowed forth. By these patterns, finite as we are, we may like Paul, extend our research beyond the limits of our natural vision to the "heavenly things themselves." Here we find the entire ministry of the law fulfilled in Christ, who was annointed with the Holy Ghost and by his own blood entered his Sanctuary, heaven itself, when he ascended to the right hand of the throne of the Majesty in the heavens, as "A minister of the [Hagion] Holies &c., Heb. viii, 6, 2.—Paul, after speaking of the daily services in the Holy, and the yearly in the Holy of Holies, says, Ch. ix, 8. "The Holy Ghost this signifying that the way of the Holies [Hodon Hagion] was not yet made manifest; while as the first tabernacle was yet standing, which was a *figure* for the time then present, in which were offered" &c., "until the time of reformation: But Christ being come, an High Priest of the [ton] good things to come, by a greater and more perfect tabernacle, not made with hands, "by his own blood he entered on or into the holy things" (eis hagia,) Ch. ix, 8–12. The phrase, eis hagia, in ver. 12, is the same as that rendered "holy places," ver. 24. Hagia, in these two verses, is in the acc. pl. neuter and governed by the prep. *eis* which signifies on, into, upon, or among, ***Hagia***, being a neuter adjective, is properly rendered "holy things;" but ***Hagia*** in ver. 2, is in the nom. siu. fem. and properly rendered, Holy place. The definite article "the," belonging before "good things" in ver. 11 and Ch. x, 1, makes the expression mean things "good in themselves, or abstractly good."—This shows the perfect harmony of Ch. ix. 11, 12, 23, 24, and Ch. x, 1. The "things" are "good in themselves," "holy," or "heavenly," and in "heaven itself," where Christ has entered as our High Priest to "minister" for us; and those "holy things" "in heaven" are connected with the "greater and more per-

fect tabernacle," "which the Lord pitched and not man;" the same as the holy things of the first covenant were connected with their tabernacle, Ch. ix, 1–5. and all those holy things together make the Sanctaruy The Holies (two) ver. 8, the way of which was not made manifest till the time of reformation, when Christ shed his own blood, belong to bis "greater and more perfect tabernacle," spoken of in the next verse. I translate the names literal, because they are not literal in our common version. The Doway Bible has them as here given. The word in Ch. ix, 8, 10, 19, is Hagion, "of the Holies," instead of the "holiest of all;" and shows that the blood of Christ is the way or means by which he, as our High Priest was to enter both apartments of the heavenly tabernacle. Now if there be but *one* place in the heavens, as many say, why were there *two* in the figure? And why, in applying the figure, does Paul speak of two? Perhaps those who "despise the law" and "corrupt the covenant of Levi" can explain this; if not, we advise them to abide by Paul's exposition of the matter.

Chap. vi, 19, 20, is supposed to prove that Christ entered the Holy of Holies at his ascension, because Paul said he had entered within the vail. But the vail which divides between the Holy and the Holy of Holies is "the second vail," Ch. ix, 3; hence there are two vails, and that in Ch. vi, being the first of which he speaks, must be the *first* vail, which hung before the Holy, and in Ex. was called a curtain. When he entered within the vail, he entered his tabernacle, of conrse the Holy, as that was the first apartment; and our hope, as an anchor of the soul, enters within the vail, i. e. the atonement of both apartments, including both the forgiveness and the blotting out of sins.—Those who hold that Christ entered the Holy of Holies at, and has been ministering therein ever since his ascension, also believe, as of course they must, that the atonement of the gospel dispensation is the antitype of the atonement made on the tenth day of the seventh month under the law. If this is so, the events of the legal tenth day, have had their antitypes during the Gospel Dispensation. The first event in the atonement service of that day, was the cleansing of the Sanctuary, as we have seen from Lev xvi. Then, upon their theory, the Sanctuary of the new covenant was cleansed in the early part of the Gospel Dispensation. Evidence is not wanting that neither the earth nor Palestine, their Sanctuaries, was then cleansed. I call them their Sanctuaries, for they are not the Lord's. But if the Lord's new covenant Sanctuary was then cleansed, the 2300 days ended then; but if they are years, which we all believe, they extend 1810 years beyond the 70 weeks, and the last of those weeks was the first of the new covenant or Gospel Dispensation. The fact that those days reach 1810 beyond the 70 weeks, and that the Sanctuary could not be cleansed till the end of those days, is demonstration that the antitype of the legal tenth day is not the Gospel Dispensation; Again if the atonement of that day is typical of the atonement of the Gospel Dispensation, then the atonement made in the Holy, Heb. ix, 6. previous to that day, was finished before the Gospel Dispensation began. It has been shown that that atonement was made for the *forgiveness of sins*, and I have found no evidence that such an atonement was made on the tenth day of the seventh month. The Gospel Dispensation began with the preaching of Christ, and if it is the antitype of the legal tenth day, one of two things is true; either the Saviour, instead of fulfilling, has destroyed the greater part of the law, the daily service of the Holy which occupied the whole year except one day, the tenth of the seventh month; or else he fulfilled the whole law except one three hundred and sixtieth part of it before the Gospel Dispensation began, and before he was anointed as the Messiah to fulfill the law and the prophets. One of these two conclusions is inevitable on the hypothesis that the Gospel Dispensation and the atonement made in it, is the antitype of the legal tenth day, and the atonement made in it. Upon which of these horns will they hang? If on the former, the declaration, "I came not to destroy the law," pierces them; but if they choose the latter, it then becomes them to prove that the law, which had a shadow of good things *to come*, was fulfilled within itself, that the shadow and substance filled the same place and time; also they will need to prove that the entire atonement for the *forgiveness of sins* was made before the Lamb was slain with whose blood the atonement was to be made. Now it must be clear to every one, that if the antitype of the yearly service (Heb. ix, 7,) began at the first Advent, the antitype of the daily (Heb. ix. 6,) had been previously fulfilled; and, as the atonement for forgiveness was a part of that daily service, they are involved in the conclusion that there has been no forgiveness of sins under the Gospel Dispensation. Such a theory is wholly at war with the entire genius of the Gospel Dispensation, and stands rebuked, not only by Moses and Paul, but by the teaching and works of our Saviour and his commission to his apostles, by their subsequent teaching and the history of the Christian church. But again, they say the atonement was made and finished on Calvary, when the Lamb of God expired. So men have taught us, and so the churches and world believe; but it is none the more true or sacred on that account, if unsupported by Divine authority. Perhaps few or none who hold that opinion have ever tested the foundation on which it rests.

1. If the atonement was made on Calvary, by whom was it made? The making of the atonement is the work of a Priest? but who officiated on Calvary?—Roman soldiers and wicked Jews.

2. The *slaying* of the victim was not making the atonement: the sinner slew the victim, Lev. iv, 1–4 13–15, &c., after that the Priest took the blood and made the atonment. Lev. iv, 5–12, 16–21.

3. Christ was the appointed High Priest to make the atonement, and he certainly could not have acted in that capacity till after his resurrection, and we have no record of his doing any thing on earth after his resurrection, which could be called the atonement.

4. The atonement was made in the Sanctuary, but Calvary was not such a place.

5. He could not, according to Heb. viii, 4, make the atonement while on earth. "If he were on earth, he should not be a Priest." The Levitical was the earthly priesthood, the Divine, the heavenly.

6. Therefore, he did not begin the work of making the atonement, whatever the nature of that work may be, till after his ascension, when by his own blood he entered his heavenly Sanctuary for us.

Let us now examine a few texts that appear to speak of the atonement as passed. Rom. v, 11; "By whom we have now received the atonement," [margin, reconciliation.] This passage clearly shows a present possession of the atonement at the time the apostle wrote; but it by no means proves that the entire atonement was then in the past.

When the Saviour was about to be taken up from his apostles, he "commanded them that they should not depart from Jerusalem, but wait for the promise of the Father," which came on the day of Pentecost when they were all "baptized with the Holy Ghost." Christ had entered his Father's house, the Sanctuary, as High Priest, and began his intercession for his people by "praying the Father" for "another Comforter," John xiv, 15, "and having received of the Father the promise of the Holy Ghost," Acts ii. 33 he shed

it down upon his waiting apostles. Then, in compliance with their commission, Peter, at the 3d hour of the day began to preach, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," Acts ii, 38. This word remission signifies forgiveness, pardon or more literally sending away of sins.

Now put by the side of this text another on this point from his discourse at the 9th hour of the same day, Ac. iii, 19, "Repent ye therefore; and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord." Here he exhorts to repentance and conversion (turning away from sins); for what purpose? "*That* your sins *may be* (future) blotted out." Every one can see that the blotting out of sins does not take place at repentance and conversion; but follows, and must of necessity be preceded by them. Repentance, conversion, and baptism had then become mperative duties in the present tense; and when performed, those doing them "washed away" (Ac. xxii, 16) remitted or sent away from them their sins.—(Ac. ii, 28;) and of course are forgiven and have "received the atonement;" but they had not received it entire at that time, because their sins were not yet blotted out. How far then had they advanced in the reconciling process? Just so far as the individual under the law had when he had confessed his sin, brought his victim to the door of the tabernacle, laid his hand upon it and slain it, and the priest had with its blood entered the Holy and sprinkled it before the vail and upon the altar and thus made an atonement for him, and he was forgiven. Only that was the type, and this the reality. That prepared for the cleansing of the great day of atonement, this for the blotting out of sins "when the times of refreshing shall come from the presence of the Lord, and he shall send Jesus." Hence, "by whom we have now received the atonement" is the same as "by whom we have received forgiveness of sin." At this point the man is "made free from sin." The Lamb on Calvary's cross is our victim slain; "Jesus the Mediator of the new Covenant" "in the heavens" is our interceding High Priest, making atonement with his own blood, by and with which he entered there. The essence of the process is the same as in the "shadow." 1st, Convinced of sin; 2d, Repentance and Confession; 3d, Present the Divine sacrifice bleeding. This done in faith and sincerity we can do no more, no more is required.

Then in the heavenly Sanctuary our High Priest with his own blood makes the atonement and we are forgiven. i Peter ii, 24; "Who his own self bare our sins in his own body on the tree." See also Matt. viii, 17; Isa. liii, 4-12. His body is the "one sacrifice" for repenting mortals, to which their sins are imputed, and through whose blood in the hands of the living active Priest they are conveyed to the heavenly Sanctuary. That was offered "once for all," "on the tree;" and all who would avail themselves of its merits must *through faith*, there receive it as theirs, bleeding at the hands of sinful mortals like themselves. After thus obtaining the atonement of forgiveness we must "maintain good works," not the "*deeds of the law;*" but "being *dead to sin* should *live unto righteousness.*" This work we all understand to be peculiar to the Gospel Dispensation.

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An inferential objection arises, which in many minds overwhelms any amount of Bible argument on this point. It is, New Jerusalem cannot be defiled, hence needs no cleansing; therefore, New Jerusalem is not the Sanctuary. A very summary process of inferential deduction truly, especially for those who have said so much on the insufficiency of mere inferential testimony. We would advise them to review the grounds of their faith, and see how many and strong arguments they have for the earth or Palestine being the Sanctuary, and how many objections to the Sanctuary of the new covenant being where its Priest is, that are not entirely inferential; and then in place of their inferences, take the *plain testimony* of the Word and teach it. But how was the Sanctuary defiled? The Sanctuary of the Old Testament, being on earth, could be, and was, defiled in various ways—by an unclean person entering it; "She shall touch no hallowed thing, nor come into the Sanctuary, until the days of her purifying be fulfiled;" Lev. xii, 4. It could be profaned by the high priest going out of it, while the anointing oil was upon him, for the dead; (Lev. xxi, 12;) by a man's negotiating to purify himself; Num. xvii, 20. All the chief of the priests and of the people polluted it by transgressing very much after all the abominations of the heathen; ii Ch. xxxvi, 14. "Surely, because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations [idolatry,] therefore will I diminish thee." Eze. v, 11.

Moreover this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbaths: for when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; Eze. xxiii, 38, 39. "Her priests have polluted the sanctuary; they have done violence to the law." Zeph. iii, 4. Antiochus polluted it by offering swine" flesh upon its altar, Mac. From these texts

we can clearly see, that it was moral rather than physical uncleanness that defiled the sanctuary in the sight of the Lord. True, it did become physically unclean, but that uncleanness had to be removed *before* the atonement was made by which it was reconciled or cleansed. See ii Chap. 29. And that, we have seen was the law of cleansing, Lev. xii to xv Chaps; the object must be made visibly clean, so to speak, so that *we* would call it *clean*, to *prepare* it for its real cleansing with blood. Now no one supposes that New Jerusalem is unclean or ever has been, as its type was when overrun, desecrated and desolated by Syrian, Chaldean or Roman soldiery, or trode by wicked priests. Even if it were, the removing of such defilement would not be *the cleansing* it was to undergo at the end of the 2300 days. The sanctuary was unclean in some sense, or else it would not need to be cleansed; and it must in some way have received its uncleanness from man. Removed, as the heavenly sanctuary is from the midst of mortals and entered only by our Forerunner, Jesus, made an High Priest, it can only be defiled by mortals through his agency, and for them cleansed by the same agency. The legal typical process of defiling and cleansing the sanctuary through the agency of the priest has been examined. With that in our minds, let us go to the New Testament. Paul says, Col. i, 19, 20, "For it pleased the Father that in him should all fullness dwell, and having made [*margin*, making] peace through the blood of his cross, by him to reconcile all things unto himself; by him I say, whether they be things on earth or things in heaven." When "things on earth" are spoken of in connection or contrast with "things in heaven," no one can understand them all to be in the same place. "Things in heaven" are to be reconciled as well as 'things on earth.'

If they needed reconciling they *were* unreconciled; if unreconciled, then unclean in some sense in his sight. The blood of Christ is the means, and Christ himself the agent of reconciling to the Father both the things in heaven and the things on earth. People have an idea that in heaven where our Saviour has gone, every thing is, and always was perfect beyond change or improvement. But he said, "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you." He went into heaven, and Paul says that the "building of God, an house not made with hands" is in the heavens; ii Cor. v, 1.

For what did he go to his Father's house? "To *prepare* aplace for you." Then it was *un*prepared, and when he has prepared it, he will come again and take us to himself.—Again, Heb. ix, 23, "It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." What were the patterns? "The tabernacle and all the vessels of the ministry," (ver. 21,) which constituted the worldly Sanctuary; ver. 1. What were the heavenly things themselves? The greater and more perfect tabernacle, (ver. 11,) and the good things and the holy things; (vers. 11, 12.)—These are all in heaven itself. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself," ver. 24. Paul here shows that it was as necessary to purify the heavenly things, as it was to purify their patterns, the worldly.

THE SCAPE-GOAT.

The next event of that day after the Sanctuary was cleansed, was putting all the iniquities and transgressions of the children of Israel upon the head of the Scape-goat and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ; because, 1st, That goat was not sent away till after the High Priest had *made an end* of cleansing the Sanctury, Lev. xvi, 20, 21; hence that event cannot meet its antitype till after the end of the 2300 days. 2d, It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, He also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to nor into this people; neither into heaven, for that is not a wilderness or land not inhabited. 3d, It received and retained all the iniquities of Israel; but when Christ appears the second time He will be "without sin." 4th. The goat received the iniquities from the hands of the priest and he *sent it away*. As Christ is the priest the goat must be something else besides himself, and which he can *send away*. 5th. This was one of two goats chosen for that day, one was the Lord's and offered for a sin offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest after he had cleansed the Sanctuary from them, and bear them into a land not inhabited, leaving the Sanctuary, priest and people behind and free from their iniquities. Lev. xvi, 7–10, 22. 6th. The Hebrew name of the scape-goat, as will be seen from the margin of ver. 8, is "Azazel." On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: ["Scape-goat.] See

diff. opin. in Bochart. Spencer, after the *oldest* opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azzazel, the angel, (Strongone) who revolted." 7th, At the appearing of Christ, as taught from Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient High Priest sending the scape-goat into a separate and uninhabited wilderness. 8th, Thus we have the Scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of *Satan*. In the common use of the term, men always associate it with something mean, calling the greatest villains and refugees from justice scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, "The goat shall bear upon him all their iniquities into a land not inhabited." Lev. xvi, 21; And John said, "Behold the Lamb of God, that taketh [*margin*, beareth] away the sin of the world," it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1st. They are imparted to the victim. 2d, The priest bore them in its blood to the Sanctuary. 3d, After cleansing them from it on the 10th of the seventh month, he bore them to the scape-goat. And 4th, The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; the "strong man armed" will have been bound by a stronger than he, "and his house (the grave) spoiled of its goods (the saints). Matt. xii, 29; Lev. xi, 21, 22. The thousand years imprisonment of Satan will have begun, and the saints will have entered upon their millennial reign with Christ.

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The Sanctuary must be cleansed before Christ appears; because, 1, He "was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation."—Now as his last act in bearing the sins of many is to bear them from the Sanctuary after he has cleansed it, and as he does not appear till after having borne the sins of many, and then without sin it is manifest that the Sanctuary must be cleansed before he appears. 2, The host are still under the indignation after the Sanctuary is cleansed, Dan. viii. Both the Sanctuary and the host were trodden under foot. "Unto 2300 days then shall the *Sanctuary* be cleansed," or justified (margin.) This is the first point in the explanation, and after this Daniel still "sought for the meaning of the vision," and Gabriel came "to make him know *what* should be in the *last end* of the indignation." In the explanation which follows; he says nothing about the Sanctuary, because that had been explained by the Wonderful Numberer. He now tells him about the host upon whom the last end of the indignation still rests after the Sanctuary is cleansed.

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The last end of the indignation is evidently the bitter persecutions, and the severe and searching trial of God's people, after the Sanctuary is cleansed, and before the indignation is *made to cease* in the destruction of the little Horn, the fruit and the successor of the Assyrian, Dan. viii, 25; Is. x, 12, xxv, 3. The Sanctuary must be cleansed before the resurrection, for the Lord has provided a comforting message for his people, telling them that it is done. "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare [appointed time, margin] is accomplished, that her iniquity is pardoned: for she hath received of the Lord s hand double for all her sins," Is. xl, 1, 2. Jerusalem and the Lord's people are here spoken of, as the Sanctuary and host are in Dan. viii. His people, when Jerusalem's appointed time is accomplished, are affected and are to be comforted by telling them that her iniquity is pardoned. This must be New Jerusalem, for there was never any time set for pardoning the iniquity of Old Jerusalem which must have had iniquity of some kind and from some source, else she could not be pardoned of it. The fact that the Lord has commanded to comfort his people by telling them that Jerusalem's iniquity is pardoned, is proof positive that she had iniquity, and that it will be removed before his people are delivered and enter her with songs and everlasting joy. This message is similar to that in Isa. lii, 9. After the good and peaceful tidings have been published, saying unto Zion, *Thy God reigneth*, it is declared, "The Lord has comforted his people, he *hath redeemed* Jerusalem."—Jerusalem *was* in a state from which she had to be redeemed, and that before the resurrection; for the next verse says, "All the ends of the earth *shall see* the salvation of our God."—*Day Star Extra* 1846.

[*In 1853 this leaf was tipped into all unsold copies of the 1850 "Advent Review" 48-page pamphlet.*]

REMARKS ON THIS WORK.

THE testimonies in the first part of this REVIEW, were published, more to show what had been the faith of the Advent body, than to present a system of truth. The Work, as a whole, we consider excellent. It may be necessary, however, to briefly notice the contents of its pages, lest our real views be misunderstood.

The lengthy article taken from the *Advent Herald*, in the first six pages, presents the facts in the case in their true light, and is a free statement of the feelings and views of the Advent body at that time. As to the remarks relative to the preaching of the time, "1843," and "the tenth day of the seventh month," that they were tests, we wish to say that we are agreed as far as this, that they were tests to those who heard, and were under the direct influence of those movements, and rejected them. But those who did not have light set before them, could not be thus tested. It is a fact that a large portion of those who are being benefited by the present truth, took no part in those movements.

The remark of the Editor of the *Voice of Truth*, on page 7, is worthy of notice. Speaking of the tenth day of the seventh month, he says: "But we cannot yet admit that our Great High Priest did not *on that very day, accomplish all that the type would justify us to expect. We now believe he did.*" The type did not justify us to expect the Lord from heaven at that time.

In regard to the letters of Bro. William Miller, we would say that they expressed the views and feelings of the Advent brethren generally, at that time. No one then saw the work of the third angel, and the general impression was that our work was done. We may now see that Bro. Miller applied Dan. xii, 10; Zech. xiii, 9; Mal. iii, 18, and Rev. xxii, 11, to the wrong period. His reasoning is correct; but the texts apply in the future, to the period when Christ shall leave the heavenly Sanctuary, instead of the seventh month, 1844.

The letters by F. G. Brown and O. R. Fassett are excellent. They express the faith and hope of the brethren at that time, in the sweet spirit that attended the Advent movement.

The articles from the pen of J. B. Cook, on *The Doctrine of Providence, Midnight Cry, Sabbath, The Necessity and Certainty of Divine Guidance*, &c., are rich. His views on the "shut door" were, like others at that time, exclusive, and unexplained. This subject can be seen in its true light, only by a thorough understanding of the Sanctuary question.

The article on *The Sanctuary*, by O. R. L. Crozier, is excellent. The subject of the Sanctuary should be carefully examined, as it lies at the foundation of our faith and hope.

JAMES WHITE.

Rochester, N. Y., 1853.