

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. II.

SARATOGA SPRINGS, N. Y., AUGUST 19, 1851.

No. 2.

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PUBLISHED SEMI-MONTHLY.

TERMS.—*Graves.* It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them.

"*Ad.*" All communications, orders, and remittances, for the Review and Herald, should be addressed to JAMES WHITE, Saratoga Springs, N. Y. (post paid.)

The following excellent "Address" from the pen of Bro. Miller was presented to the conference of Advent believers, held at Low Hampton, [N. Y.] Dec. 28th and 29th, and was published in the "Advent Herald" of January 15th, 1845. "During the conference," says the Herald, "the following address prepared by Bro. Miller at the request of the brethren, was presented by a committee, and unanimously adopted by the conference."

## Address to Advent Believers.

To the dear Second Advent brethren, scattered abroad, despised, but not forsaken; poor, yet making many rich; discarded by the proud pharisees of our day, yet not discouraged; cruelly treated for the doctrine you love, and yet holding firmly to your hope of salvation at the door.

We the undersigned, partakers of the same hope, children of the same faith, looking for the same deliverance, loving the same Lord, feeding on the same word, enjoying the same Spirit, suffering the same trials, subjected to like disappointments, and having the same care and fellowship for your welfare and furtherance in the truth—as ye have one for another and for us,—address you by this our epistle, in the way of consolation and advice: knowing that while we may comfort and console your hearts, we are establishing and strengthening our own. For if through many disappointments, temptations and trials, you stand fast in the faith once delivered to the saints, we rejoice in your steadfastness, are comforted together with you, and are strengthened even in the inner and the outer man. We thank God always on your behalf, when we hear, as we already have heard, that your and our late disappointment has produced in you, and we hope in us also, a deep humiliation and close inspection of our hearts; and although we are humbled, and in some measure pained in our hearts to see and hear the scoffs and jeers of a wicked and perverse generation, yet we are in no wise terrified or cast down by the adversaries of our faith. We pray you, then, brethren, to "let patience have its perfect work," knowing "that patience worketh experience, and experience hope, and hope maketh not ashamed." No, we are not ashamed, for we all know why we hope. You can and will, all of you, from the least of you to the greatest, old or young, when inquired of for the reason of your hope, open your Bibles, and with meekness and fear show the inquirer why you hope in the glorious appearing of the great God and our Saviour Jesus Christ. You need not in a single instance refer the inquirer to your minister to give the reason of your faith and hope. We bless God for you, my brethren, that you are all taught of the Lord. Your creed is the Scriptures; your spelling-book is the Bible; your grammar is the Word indited by the Spirit; your geography respects the promised inheritance of the holy land; your astronomy respects the bright starry crown of righteousness; your philosophy is the wisdom which cometh down from God; your bond of union is the love and fellowship of the saints; your teacher is the Holy Ghost; and your professor the Lord Jesus Christ; your recitation room is your closet; your recitations are heard in your prayers, and your songs fill up your vacations.—We speak not of rewards, diplomas and degrees, for these are reserved in heaven for us, when these dusty walls of this tabernacle shall be dissolved,

and we are called home into the New Heavens and the New Earth, to a full fruition of that hope of which we are not ashamed. Ashamed of this hope? No. Ashamed of looking for this hope? No. Ashamed of expecting Jesus? Why, what a question is that! When we look do we not expect? The ministers of our formal churches, some of them, say "they look, but do not expect." Yet, brethren, we have expected, time and again, and have been disappointed, but are not ashamed.

We would not yield a hair's breadth of our expectations for all the honors of Caesar's household, with all the popular applause of a worldly church. We exhort you, then, by all the love and fellowship of the saints, to hold fast to this hope. It is warranted by every promise of the word of God—It is secured to you by the two immutable things, the *covenant* and *oath* of God, in which it is impossible for God to lie. It is ratified and sealed by the death, blood, resurrection and life of Jesus Christ. You have already had a foretaste of the bliss of this hope, in the seventh month, when every moment you looked for the heavens to open, and reveal unto your anxious gaze the King of Glory.—Yes, then your whole soul was ravished with a holy joy, when you expected every moment to hear the shout of the heavenly host descending from the Father's glory, to welcome you, a weary pilgrim, to your blessed abode of eternal rest. In that eventful period, where was the world with all its vain allurements and empty show? It was gone. If our Saviour then had come as we expected, no tears would have fallen for a receding world, nor sighs have heaved our breasts for a dissolving earth, with all its pomp, its pleasures, or its praises. All this was then no more to us than is a bubble in Niagara's cataract. God's goodness gave us then a slight repast, like Elijah's meat, that lasted forty days. And how can you, or we, give up a hope so full of joy, of holy love, and heavenly anticipation, as is this? The world may frown and scoff; the unbelieving church may laugh and sneer, and try to call us back. They may and will report their slanderous tales to complete our trials, vainly supposing they can wound our pride, and by this means take away our hope, and make us, like themselves, a whitened sepulchre. In all our trials, those who have obtained this blessed hope by the study of the Scriptures, have remained steadfast and immovable among the scoffs and jeers with which we have been assailed.

This, to us, is a source of great joy; and it shows conclusively where our faith is founded and our hope predicated. It is upon the sure word of prophecy, and no other evidence, that we rely. This is our main support, as even our opposers will, and do admit; or why do they in their attacks upon us, first try to show that prophecy is not to be understood, or if it is, that it is couched in such mystical and ambiguous language, that the ignorant and unlearned, (as they are pleased to call us poor Bible students, in their mighty clemency,) cannot comprehend its true import? Or why do they ridicule us, as a set of fanatical, unlearned heretics in trying to understand the sure word of prophecy; without first coming to our Bishops, or themselves to learn what the original text may mean? Why do they use these and similar arguments in order to overthrow us, if they are not sensible of the fact, that the prophecies of God's word are our main pillar? Why do they, without any discrimination, try to make our sure word of prophecy so dark, mysterious and incomprehensible, and in many instances acknowledge their own ignorance, and then call us heretics, because we search and believe what to us looks clear, consistent, and harmonious, with every part of God's holy word? But, say they, "time has proved you in an error: unerring

time has favored us, and proved what you say we failed to do."

True, gentlemen, time has failed us in one or two instances, yet you cannot show why. And as you do not show any reason for the failure, permit us to give ours before we take your ground, and deny that prophecy can be understood. Every man of common intellect and information knows that we are dependant in some things on what we call human chronology, for the conclusion of our premises as it respects time. Again, they well know that our most learned and studious writers and historians disagree in the chronology of the events from which we date, some four or five years. It is true that we who have been most efficient in presenting this subject before the public, have chosen, and we think wisely too, the earliest possible time at which these momentous things might be expected to transpire, believing that it would be infinitely better for the souls of our fellow beings to come short of the time rather than to pass over. And indeed, we do not see any good reason now, why we should not have done in this matter as we have; for if we had looked only to the very last point of disputed time, and the accomplishment had come before that, or even at that time, how could there have been a tarrying time as the Bible predicts?

How could there have been a time for the trial of our faith and patience, and the purifying and sanctifying of the whole house of the true Israel? If we had not anticipated the time a little, with what propriety could the wicked scoffer, and those who professedly belong to the house of Israel say, "The days are prolonged and every vision faileth?" and what has God said we shall answer this rebellious house of Israel with? With another specified time? No. How then shall we ever silence their caviling and scoffing, if we can fix no future time? We answer, that is not our work to do.—God has promised to do that work. Hark! and hear what the Lord saith. "I will make this proverb to cease, and they shall no more use it as a proverb in Israel." God will perform his engagements in his own time and manner. We have only to believe, and be patient. But we are taunted with "Oh you have prolonged your vision again and again; and you have failed every time; now wont you give it up, and come back to us? you are not honest if you will not." When they thus call us dishonest, have we nothing we can say? If we altogether hold our peace, they will be wise in their own conceits, and go and report that they have shut up our mouths, so that we could not say a word for ourselves; and thus the cause would be injured. But never fear brethren; God has told you what to say; do as he bids you, and he will take care of the consequences. God says, "but say unto them, the days are at hand, and the effect of every vision. Eze. xii, 21—25. So we see, God has been in this thing. He well knew into what a straitened place we should be brought. He knew what the rebellious house of Israel would say, and he has given us the best weapon of defence.

The word of God has a sufficiency of all armor, that the man of God may be perfect, thoroughly furnished to every good work. We therefore hope that none of us will try to change the chronology of the visions; for they must all fail in all our eyes; and if any vision should be so construed as to fix on another definite time in the future, we cannot conceive how the Scripture would be fulfilled, that "every vision faileth." Let us then be satisfied in patiently waiting for God's time. But let us be careful that we do not lay off our armour, cease our watching, go to sleep at our post, or be caught in a snare, when the Son of man shall come. It is better to be ready before the time, and wait awhile, than not to be ready when the time shall come, and

be lost. We exhort you then with the Lord's advice, "be like men waiting for their Lord, that when he cometh they may open to him immediately."

Again, we exhort you, brethren, that every one may edify and be edified, that ye forsake not the assembling of yourselves together, as often as your situation and circumstances shall permit; that we may comfort and console each other in our trials, be established ourselves in the present truth, and our minds be stirred up to remember that our Judge is now standing at the door. How can we who have taken so great delight in the study of the blessed Bible, again return to the beggarly elements of vain philosophy, and tradition of the fathers? We cannot sit under preaching where the Bible is discarded from the pulpit, except as a text book, and the plainest passages of Scripture are mysticized and explained away, our hope in the resurrection of the body taken from us, and the kingdom of heaven preached as in this state of division, persecution and death, and the promise of being caught up in the air ridiculed by the oft repeated slang of ascension robes. These things we cannot fellowship, we will not hear them repeated. We therefore advise you, dear brethren, to hold meetings for prayer, reading of the Scriptures, exhortation and singing, if you may not be able to obtain a lecturer or preacher. And may the Spirit of God bless you with his presence, and preserve you blameless unto his coming.

Again we exhort you, brethren, to be faithful in business. Let every one labor with his hands, in the several callings in which God has placed us, that none of us may be a burden to any, and that we may all of us have wherewith to communicate and do good, for it is more blessed to give than to receive; and that we may none of us give any occasion to our enemies to reproach us with being busy bodies in other men's matters, or as not providing for our own house. In thus doing we may put to silence the reproaches of those who are seeking every occasion to destroy the doctrine that we rejoice to believe. We may, while we are engaged in our several occupations, be fervent in spirit serving the Lord. If we could not, it would be evidence that we were not engaged in a proper calling; or that our hearts were not right with God. Paul, the great apostle to the Gentiles, labored with his hands that he might not be chargeable to the saints; and what was duty then, will be duty as long as the gospel remains to be preached. And we thank God we have never preached any other doctrine, you yourselves being our judges.

We also beseech you, brethren, by the coming of our Lord Jesus Christ, that ye be not led about by every spirit; but try the spirits. For every spirit is not of God; and it is now evident that there are many spirits in the earth,—even the three unclean spirits which are working miracles, and deceiving not only kings but the whole earth. It therefore becomes us to be very cautious by what spirit we are led. The spirit of error will lead us from the truth; and the Spirit of God will lead us into truth. But say you, a man may be in an error, and think he has the truth. What then? We answer, the Spirit and word agree. If a man judges himself by the word of God, and finds a perfect harmony through the whole word, then we must believe we have the truth; but if he finds the spirit by which he is led does not harmonize with the whole tenor of God's law, or book, then let us walk carefully, lest we be caught in the snare of the devil, and fall from our own steadfastness; and so be deceived, and lose the crown for which we are running.—Let us follow the teachings of the apostle Paul to Titus, ii, 12, "that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world;" or as Peter tells us in his 2d epistle, iii, 11, "Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness." In both cases the context teaches us to look for the coming of the day of God; or which is the same thing, "the glorious appearing of the great God, and our Saviour Jesus Christ." There are a few individuals among us who are teaching that Christ has come, and that we were not mistaken in the time, but only in the manner of his coming. Let us be careful, lest we cease from our

watchfulness, and so that day come upon us unawares. Remember that the same Jesus will come in like manner as they saw him ascend; and every eye shall see him, and we shall see him as he is, and be like him, when that day shall come for which we look; and then "the heavens being on fire, shall be dissolved, and the elements melt with fervent heat." If the one can be spiritualized away, all the rest, must of course be spiritualized in like manner; and it would make the whole description of the judgment but a jumble of nonsense. We hope but few will be carried away by such vain trifling with the Bible. If God does not mean what he says, to whom shall we go for instruction? Who has been his counsellor, and who has sat in the council chamber of the Almighty? Man is but grass, and the flower thereof fadeth. He is but of yesterday, and his life but a breath. "Cursed is the man who trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord." Hold on then, brethren, to the sure word of prophecy, for you will reap soon the fruits of your faith, if you faint not.

We would advise and recommend that none be to impatient; "let patience have its perfect work." "For ye have need of patience, that after ye have done the will of God, ye may receive the promise; for yet, (after ye have done the will of God,) a little while, and he that shall come, will come, and will not tarry." Then have we done the will of God in proclaiming the year 1843? We could have done no better with the light we then had.—The seventh month also was for the purpose of filling up those prophecies, which could not be accomplished while we had a future time in view.—For instance how could our faith and patience be fairly tested, while we had definite time to hold on to? A man might believe in our time of '43 and the seventh month, and pin his faith on the arguments of men, and yet have no real faith in God. As long as we can lean on man for any support, we are always prone to do it. In all the history of the past, when God has wrought deliverance for his people, he has brought them where no human wisdom, strength, or foresight could help; and where nothing but faith and patience could sustain. Then God has wrought deliverance, and "his own arm has brought down salvation" for us. And in this last trial, and the greatest deliverance of all, will he not deliver in his own way? It therefore becomes us to stand fast in faith. We know that when '43 passed, many went back and walked no more with us. Their faith was tested. So likewise it was in the seventh month: the faith of many then failed. And so will it be, and so must it be, until the Sanctuary is cleansed. For, Mal. iii, 18, "In the day when the Lord of Hosts makes up his jewels, then shall ye return and discern between the righteous and the wicked," &c. Why? "For the day cometh that shall burn as an oven." It had not come when the test was made. No. Rev. xii, 11, "He that is unjust let him be unjust still; and he that 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 what shall follow? "And behold I come quickly." Quickly, after what? Any one may see it is quickly after the test is made, which tries the real characters of men. And what can be a greater test, than to believe God, when to all calculation which man has made or can make, the word of God has failed? Yet believe God. O foolishness, says the Greek, the Infidel, and Pharisee. Yet it is truth; God tried Abraham, Moses, David, Daniel, and the three worthies with such a test, and they were not ashamed to own their faith to, or before a scoffing multitude, and persecuting kings. So we must be tested, and if the two trials we have passed are not sufficient, the next will be blood. Preserve us Lord from falling from our faith and from our blessed hope. And come Lord Jesus, Oh! come quickly. Yours in the patient waiting.

WM. MILLER, Low Hampton, N. Y.

E. MARTIN, Benson, Vt.

A. HURD, Weybridge, "

A. W. SMITH, Castleton, "

B. F. GILBERT, Fairhaven, "

R. FIELD, Westhaven, "

R. TRACY, Burlington, "

Committee.

#### Bro. J. B. Cook on the Sabbath.

BRO. CROSER: The letter I wrote you may be published from the point where the subject of the Sabbath begins, if you find it at all convenient.—The more I think of this grand, primary, and yet typical institution of Jehovah, the more fully I am impressed with its importance. The few thoughts I penned to you, were in haste; but they embody the most impressive conception that I can form of the Sabbath institution: one that is to my mind irresistible. I wish to be found on the side of *revealed truth*, whenever and wherever sides are taken in relation to any doctrine. Sink or swim, (in the estimation of this world,) I know that God's "*word is truth*." It will stand when all human associations and monuments shall have perished. Those who build on revealed truth, build on *the rock*. The rain may fall, the winds may blow, the floods may come, yet that "house will stand, for it is founded on a rock."

No mortal can point to a formal repeal of the Sabbath law, no one can find an example or precept for keeping the first day, that has anything more than human authority. The day before the resurrection of Jesus, was observed as the Sabbath; for "they rested *the Sabbath day according to the commandment*." Then on the morning of the resurrection, they were all activity—up and off for the sepulchre—running to and from the sepulchre, some going to Emmaus with Jesus, and returning a distance of 15 miles; then, "*at evening*," Jesus came and stood in the midst, and saith unto them. "Peace be unto you." The pious women surely had no thought of keeping the Sabbath twice a week. They had no *command for that*, at that time. Then the entire record is out against such a notion. Neither the women, nor the disciples, nor the angels, nor their risen, *wondrous* Lord rested, or kept Sabbath. The activities about the sepulchre, the scene of wonder, more nearly resembles the busy bees in a bright morning, when about to swarm. The holy of both earth and heaven *all stir*. Why, the event was too joyous, too glorious, not to excite both angels and men. Well, this is the substance of the evidence, that that resurrection day was the first Sabbath day under the new dispensation. Rest from labor is essential to the idea of a Sabbath.

Now, it does seem clear that we ought to look at these facts. All the evidence for the first day Sabbath, dissolves under the light of facts, furnished by the inspired record. It was "eight days after" that first meeting of Jesus with his disciples, on the *evening* of that first day that Jesus came again. Eight days would carry the point of time beyond our Sunday. The apostle's meeting with the disciples on the first day of the week, when they came together to break bread, was at night. This must have answered to our Saturday night; because they were to keep their Sabbath, and of course to begin their day, at even—"from even to even," says the word. Had this meeting been on our Sunday night, it would necessarily have been on the Jewish second day.

The typical sacrifices continued, till superseded by their antitype. The typical priesthood extended to the time when the antitypical priesthood of Messiah began. Marriage, the type or illustration of the union between Jesus and his redeemed church is to reach to the opening scenes of that grand and glorious event. Why then shall not the typical Sabbath institution stretch forward to the great Sabbathism—"the rest which remaineth to the people of God?" The reason for this is confirmed by the Great Teacher, where he said, "The Sabbath was made for man"—for the good of man. He recognizes the Sabbath law, as plainly as He does the other institution of Eden. He does not abolish or "make void the law" in either case.—Nay, He establishes the law by example and precept, designed to regulate the observance of the Sabbath, thus rendering its observance more perfect, and better adapted to accomplish the objects of its original institution. Then to crown the divine testimony and prove from the lips of the Lord himself that He did not abolish the Sabbath, or so far "*destroy the law and the prophets*." He recognizes the Sabbath as existing among *Christians* near 40 years after His ascension. "Pray that your flight be not in the winter, neither on the Sab-



*bath day.*" The remarks which distinguished brethren have made, relative to the first day's being called also the "Sabbath," or to the word's being always plural in the New Testament, are false.—They speak ignorantly, or carelessly, whenever they affirm any such thing. It is true that the Jews had Sabbath weeks. It is true also that they had what Jehovah and Jesus call "*the Sabbath day*;" brethren, uninformed or unbelieving, to the contrary notwithstanding.

The only show of reason that remains for believing that the Sabbath law has been abolished, is that derived from the apostle Paul's reference to "the sabbaths" (this word is plural,) and particular days. Rom. xiv. Col. ii. Now, as the Spirit is "speaking expressly" of Jewish ceremonial institutions in the context, is not speaking distinctly of the Sabbath law; and certainly does not contradict the Saviour who recognizes the Sabbath, both before and after the time when Paul wrote this, I conclude confidently that we are to understand the apostle (as the connection requires) as referring to those holy days and sabbath days, which were peculiarly Jewish. All of "which was done away in Christ." Thus we find the "nail driven by the Master of Assemblies." Let us see that it is also clinched. The apostle in dissuading the over-zealous Jew from urging his ceremonials on the Gentile worshippers—also the Gentiles from trifling with the prejudices of the Jews, and *vice versa*. He is enjoining mutual forbearance, and urging that all be "done unto edifying." This being so—certainly so, the Sabbath nail "is fastened in a sure place," from which none can wrest it. The Sabbath remains a type of the Millennium—the Sabbathism "which remains for the people of God." \* \* \*

Bro. Bates' pamphlet on the Sabbath is good.

Yours in hope, J. B. Cook.  
Marionville, O., Dec. 16, '46.

"The following is the illustration to which Bro. Cook refers:

"I have been looking over the Sabbath question. Let me illustrate it as it lies in my mind.

"Put out one arm, reach back to creation. Gen. ii. 1-3. There you find the Sabbath as firm as the world. Then he [God] did not make or derive it for the Jews. He made it "known" to them.—Neh. ix. 14. Ex. xvi. 23,—and adapted it to their edification. He reveals its importance in Isa. lvi. and lviii. and connects large promises with obediences, and in Eze. xx. dreadful curses with disobedience. Then Jesus affirms it as really as any precept of the moral code. He seems not to legislate, as if giving a new law in this case, any more than in that of marriage. He explains its spirituality and affirms that it was "made for man." Thus harmonizing with the Spirit's teaching in ancient times. If it be made for man, man needs it, will suffer without it as he would without other provisions that his Creator has made for him. He and his disciples rested on the Sabbath after his crucifixion. They did it "according to the commandment" and the original institution.

Now, let your person, in the illustration, with your arms extended, represent Jesus. There you find him affirming the Sabbath and the principle on which it is founded. Nay, more, you find him recognizing the Sabbath as really as a winter at the destruction of Jerusalem, 37 years this side of you, as we proceed down the stream of time. Then at the end (of your arm, representing time, across this dispensation to "the end,") you find the Sabbathism, the antitype of "the Sabbath of the Lord our God"—"the rest" which "remains for the people of God."

Thus you have the Sabbath from the beginning. A Sabbath reaching 15 hundred years across the old dispensation, or down one arm. Jesus in the centre putting down the Sabbath stake deep in the necessities of man's nature, and the constitution of the world. Then you find the most holy of his honored attendants observing it after his crucifixion and while he lay in his humiliation. Again, it beams out clearly 37 years subsequent, and the substance shadowed forth by it at the termination of man's toilsome, trying period of labor and sorrow—God's great week of six great days, which are each as 1000 years.

Now, if there be not a weight of testimony here that can not be thrown lightly aside, then I do indeed misjudge greatly. Do read Rom. xiv. Surely the apostle does not give us the Sabbath law there. No, no!! He gives us a rule to govern ourselves by in our intercourse with weak brethren who may not have been so well instructed as others. The connection makes it necessary that we understand the Good Spirit as referring to the Jewish ritual, concerning which both Gentiles and Jews were taught to be forbearing towards each other. We trace the Sabbath institution from the beginning, through the former dispensation, see it observed according to the commandment, the day before the resurrection of Jesus, recognized by him 37 years afterward, and in the light of inspiration, we can see the blessed substance, shadowed forth by it at the close of earth's laboring, groaning week of the curse. Then, *I go for God's institution.*—Amen.

As I want the antitype, I'll follow out the type till we reach it. As I would share the substance, I'll trace the shadow up to it. Amen! Lord help us. Then I'll understand the Spirit speaking by Paul, as the connection clearly teaches, to speak of the Mosaic ritual services which find their antitype in Jesus and the coming glories of the great salvation, leaving the Sabbath by itself on its foundation, Jehovah and Jesus. Yours in +

Day-Dawn.] J. B. Cook.

The above from the pen of J. B. Cook will be read with deep interest by the friends of the Sabbath. In the main, his views were correct; yet the idea presented by him that the Sabbath is a type, we think is based on mere inference. All types must, sooner or later, be lost in their antitypes. But as the Sabbath was instituted before the fall, consequently primarily designed for a state of holiness and perfection as long as holy beings and God should exist; and as God by the Prophet Isaiah has shown that the Sabbath is to be observed as long as the "New Heavens and the New Earth," and the immortal "seed" remain, it certainly cannot be a type. If it is not a shadow, but a body of itself, instituted in Eden, and stretching on through all time, and in the New Earth observed to all eternity, then the Sabbath institution remains as firm as heaven.

But if it can be shown that the seventh-day Sabbath is a type of the seventh millennium, then as J. B. Cook has said so say we: "As I want the antitype, I'll follow out the type till we reach it. As I would share the substance, I'll trace the shadow up to it. Amen! Lord help us."

The remark of C. that Jesus "seems not to legislate, as if giving a new law" is to the point. Jesus says, "Think not that I am come to destroy the law." He also says, "Verily, verily I say unto you, the Son can do nothing of himself, but what he seeth the Father do." John v. 19. "For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak." Chap. xii. 49.

Jehovah is the Great Law-giver. He alone could change or abolish his own law, and he has said *I am the Lord I change not.* Jesus did not intimate the least change in the Sabbath law, but said, "I have kept my Father's commandments." With these facts before us, we see that it is absurd to teach that Jesus relaxed the Sabbath law.

But it may be said, "Bro. Cook has seen his error, and given up the Sabbath." True, he has given up the Sabbath, and has labored to tear down what he once built up; but God's revealed truth remains the same, and the clear facts stated in his articles of '46, are facts in '51. God's truth will stand forever, and those who build on this "rock" will stand firm when the rain descends, the storm beats, and the winds blow. But the shifting views and opinions of men are but sliding sand.—[Ed.]

#### The Cause Wounded.

We see by the last "Harbinger," also by a letter from Bro. Rhodes, that O. R. L. Crozier and Peck have recently disturbed the Sabbath meeting of the brethren at Oswego; and that Bro. Lillis, by moving injudiciously, gave "place to the devil," [Eph. iv. 27,] so that the precious cause is wounded.

It seems that the meeting was at the house of Bro. Lillis, and that C., while attempting to speak to the brethren, was requested by Bro. Lillis not to speak; and was told that the brethren did not wish to hear him. At the request of C. a vote was taken to see who wished to hear him, and all were agreed that he should not speak. We should think that any minister of the gospel, or any gentleman, after being requested by the man of the house, and the vote of the entire congrega-

tion, to desist from speaking, would take his seat, or quietly retire from the meeting. But it seems that C. still claimed a right to speak in his own defence. And as Bro. Lillis is of a hasty turn, and very nervous, and not being on his watch, he was overcome by the devil, being tempted by the ungentlemanly course of C. in trying to speak after he found out that none wished to hear him, and told C. if he did not go out of his house he would put him out.

We have not one word to say in justification of the course of Bro. Lillis. It was wrong, certainly, very wrong. And we venture to say that every Sabbath-keeper who is interested in the present truth will say the same. And we are glad that he is frank to confess his wrong, not only to the brethren, but to C.; notwithstanding C. seems willing to abuse all those who observe the Sabbath.

But C. states that he has been told that Bro. Lillis struck an old gentleman on his head a number of blows while he was praying, then adds: "That is the spirit that rules in the meetings of those who are keeping the seventh-day Sabbath, and who are governed by the visions of one Mrs. James White." One who might have to take the testimony of C. alone, not knowing the facts in the case, would conclude that Advent Sabbath-keepers were a strange class of beings, and that Mrs. James White was a very wicked woman. We say, however, that this statement is utterly false. We do not charge C. of telling a wilful falsehood, but if he has charged a body of Christians with having a spirit that would lead them to beat an old gentleman over the head while praying; because he has been told that Bro. Lillis has done so and so, he ought to feel, if feel he can, that he has done very wickedly.

It is true that Bro. Lillis is of a rash turn; and no person could warn another more faithfully of any error, than Bro. Lillis has been warned of his rashness by Mrs. White. And the warning has not been wholly in vain, though in an evil moment he has been overcome to our great sorrow. But we have not the least idea that Bro. Lillis has ever dealt off blows upon a praying man. We know that the brethren in Oswego would at once disfellowship any such course. But admitting that Bro. Lillis is as bad as he is represented, how cruel, how unchristian for C. to say, "That is the spirit that rules the meetings of those who are keeping the seventh-day Sabbath," and thus brand a body of Christians with the error of one man.

This is the very course pursued by our wickedest opponents in 1843 and 1844, in opposing the coming of the Lord. Some few then were rash and fanatical, but that did not make us all so. A Sabbath-keeper may act injudiciously, but how unlike a Christian to seize upon the fact, and pour scandal upon all who "call the Sabbath a delight," and "honorable." This strikingly reminds us of the stories of "ascension-ropes," and other reports so common in 1843.

We would inform C. that there is not one Advent Sabbath-keeper, to our knowledge, that would for a moment countenance such a spirit as he speaks of. If he will produce the testimony of one, that is in union with the body, who does, we will publish it in the "Review and Herald." We have no doubt that C. will regret that he has thus slandered a portion of the Advent people. But at this time of perfect war and hatred between the supporters of the "Herald" and "Harbinger," we may not expect to escape. Some seem to be out of their natural element, unless they are in a quarrel somewhere with those who choose to differ with them on some points. And strange to tell, this is the very people that say the commandments are to be fulfilled in love, while the precept of the law of God is abolished!!

The Brethren in Oswego have had much to bear with. Not long since their Sabbath-meeting was disturbed by M. H. Barton and a Mormon preacher, who claimed a right to speak, because, "where the Spirit of the Lord is there is liberty;" the same reason given by C. But being requested to leave the room they complied without disturbance. As we may take up this matter again, we will close with a few lines from Bro. Rhodes' letter, written Aug. 8th. Speaking of the brethren in Oswego, he says:

"Last Sabbath Peck and Crozier came among them, and the brethren being weak, did not all act discreetly, and brought a wound upon the cause by using threats to put them out of the house. But Bro. Lillis has made a confession."

#### 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 threatenings 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."

## THE REVIEW AND HERALD.

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

SARATOGA SPRINGS, TUESDAY, AUGUST 19, 1881.

## The Angels of Rev. xiv--No. 1.

There are a number of conflicting views being presented at the present time relative to the first three angels of the fourteenth chapter of Revelation, which are calculated to confuse the minds of some who are honestly seeking for light, unless the truth is clearly stated, and spread out before them. Perhaps there is no portion of the Holy Scriptures of so much importance to the followers of the Lamb at the present time, as the thirteenth and fourteenth chapters of Revelation, from the fact that most of these two chapters apply to the history, trial and final deliverance of those who are looking for Christ, at his appearing.

The present movement relative to the testimony of the third angel will call out opposition to the truth on this subject. The great enemy of truth seems never to slumber, but is ever ready to act his part; and those who are blinded and influenced by him will not see the present truth rising and spreading, without making an effort to arrest its progress; therefore the necessity of having our views plainly stated, and faithfully defended. This we intend to do as far as we have ability.

Before entering upon the subject of the angels of the fourteenth chapter, we will take a brief view of the thirteenth.—This chapter, down to the tenth verse, is a prophetic description of the beast with seven heads and ten horns. The dragon of the twelfth chapter [Pagan Rome] gave this beast his power, seat, and great authority. Power was given unto him to make war with the saints, and to overcome them for forty and two months, or 1260 years. During this period this beast had power to lead the saints into captivity, and to kill them with the sword; but at its end, he was to be led into captivity, and be killed with the sword. This beast represents Papal Rome. In 538 he obtained power to lead the saints into captivity, and to kill them with the sword. This power he was to have for 1260 years, which reached down to 1798, when "General Berthier, at the head of the Republican army of France, entered the city of Rome and took it. On the 15th of the same month, the pope and his cardinals were taken prisoners, and shut up in the Vatican. The papal government was abolished, and Rome and Italy, at the request of the people, was erected into the Roman republic. The pope was carried a captive to France, where, in 1799, he died a prisoner and an exile. See Dr. A. Clarke, on Dan. vii, 25. Croley on the Apocalypse. Thiers' history of the French Revolution."

The tenth verse of this chapter, which speaks of this beast being led into captivity, brings us down to 1798, at which period John sees another beast "coming up," as stated in verse 11. "And I beheld another beast coming up out of the earth, and he had two horns like a lamb, and spake as a dragon." This beast was not "up," or in full strength and power when the Papal beast was led into captivity in 1798, but was "coming up." The two-horned beast rises to power in a peaceful, lamb-like manner from the earth. The four beasts of the seventh chapter of Daniel rise from the sea by reason of the four winds striving. The Papal beast rose up out of the sea. (Winds denote war, and sea or waters denote "peoples and multitudes, and nations and tongues."—Rev. xvii, 15.) They arose by subduing the powers which preceded them. But not so with the two-horned beast. He was seen coming up from the earth; growing into power without overturning any preceding beast by means of war. We confess that we know not where to look for this beast with its two lamb-like horns, but in our own country. The rise of our own nation, with its two leading principles, Protestantism and Republicanism, answers the prophetic description of the beast "coming up out of the earth" having "two horns like a lamb."

The remainder of this chapter, from the twelfth verse, we fully believe to be unfulfilled prophecy. The "wonders" and "miracles," which are to deceive "them that dwell on the earth," mentioned in the prophecy of the two-horned beast, are mainly in the future, yet they are evidently beginning to appear in the wonders of the present day, such as Psychology, Biology, &c., and what is commonly called "mysterious rappings." Already men talk of accounting for all the miracles of our Divine Lord by the wonders of the present day; and thus they are doing away the power of God, and preparing the way for Satan's last deception.

The deliverance of Israel from Egyptian bondage was certainly typical of the final and glorious deliverance of the saints. Then the sorcerers and magicians of Egypt were permitted, by the power of Satan, to deceive Pharaoh and the Egyptians by their enchantments. So in the saint's last struggle with the beast and his image, just before their final

triumph, we may expect to see manifested all the spiritual deceptions, followed by the wrath of the dragon, that have existed for six thousand years.

But God will not leave his people to perish. He has ever imparted his power, and has wrought deliverances for his people, according to their necessities. Aaron's rod swallowed up those of the magicians. When darkness was spread over the land of Egypt for three days, so that the Egyptians could not see one another, neither rise out of their places, "all the children of Israel had light in their dwellings."—And when Israel stood in dismay before the Red Sea, being pursued by the Egyptians, said Moses, "fear ye not, stand still, and see the salvation of the Lord," and the sea went back by a strong east wind, and the people passed over on dry land.

Before us is a "time of trouble such as never was;" and as God reveals his power according to the necessities of his people, we may expect, in the last conflict with the beast and his image, such manifestations of the mercy and power of God as his people have never witnessed. The "latter rain" will come. The refreshing from the presence of the Lord, will enable the saints to triumph gloriously.

The "Advent Herald" of July 5th, 1881, contains an article on "the three angels of Rev. xiv," by C. Stowe, who commences by quoting the following text: "Take up the stumbling block out of the way of my people." But instead of removing the stumbling block over which Adventists have been stumbling in denying their own religious experience in the Advent movement, the writer labors hard to "remove the bounds," and "way marks" to the kingdom of God so clearly marked out in the fourteenth chapter of Revelation. But as it is not our object at this time to remove the stumbling blocks that C. Stowe has thrown in the way of God's people, we will notice but one remark as follows:

"Neither Protestantism nor Republicanism ever exercised all the power of the first beast; never caused the earth to worship the first beast; never were on friendly terms with him; and above all, never had power to 'cause that as many as would not worship the image of the beast, should be killed;' nor ever made any image that exercised, or possessed that power."

Here we would say that to our knowledge the view that C. Stowe is opposing does not exist, therefore, in this case the writer really seems to be "as one that beareth the air," for no one who holds that the two lamb-like horns of the beast that was seen coming up out of the earth represents Republicanism and Protestantism, believes that the deception and oppression of the two-horned beast is in the past. We know that it is in the future, therefore we are looking for "the time of trouble, such as never was."

The thirteenth chapter of Revelation and the first five verses of the fourteenth chapter present 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 another chain of events. Those who live in the time of the fulfillment of much of these chapters can see that the division should be between the fifth and sixth verses of the fourteenth chapter. Let this point be carefully examined, and the difficulty in many minds relative to the prophecy of the 144,000 being introduced at the beginning of the fourteenth chapter, just before the messages of the Advent angels, will be removed.

Different chains of important events, such as the trumpets, seals, churches and angels, beginning at a given point, and leading down the stream of time to a definite period of time, is the order of much of the book of Revelation. This may be seen in the thirteenth and fourteenth chapters. The thirteenth chapter introduces the beast with seven heads and ten horns, who had power to make war, and kill with the sword 1260 years to 1798, when he was led into "captivity." At this point of time, when the first beast was led into captivity, John saw "another beast coming up out of the earth," with two lamb-like horns. It had not then grown to its full strength, but was seen rising in a peaceful manner. No language can better describe the rise and growth of our own nation. This two-horned beast is yet to form an image to the Papal beast, according to the prophecy, and a decree is yet to be made that those who will not worship the image of the beast "shall be killed." In view of this decree the Prophet has said:

"Before the decree bring forth, before the day pass as the chaff, before the fierce anger of the Lord come upon you. Seek ye the Lord all ye meek of the earth, which have wrought his judgments; seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger."—Zeph. ii, 2, 3. Those who really seek meekness and righteousness will be hid in the day of wrath, and although a decree may go forth to kill them, yet not a hair of their heads shall perish. But the view does not stop here with the thirteenth chapter, and leave the saints in the "time of trouble

such as never was," under the oppression of the beast and his image. John looks but a step further, and sees the saints in triumph and victory on Mount Zion with the Lamb, as recorded in the first five verses of the fourteenth chapter.—Thus we see that the thirteenth, and the first five verses of the fourteenth chapter of Rev. are a connected chain, pointing out the tyrannical rule of the beast and image over the saints, also of the saints' final triumph on Mount Zion with the Lamb, with palms of victory, singing the new song of victory over the beast and his image. Here the view closes with the fifth verse, and John in vision is taken back, and brought down through the events connected with the proclamation of the coming and kingdom of our Lord Jesus Christ, represented by angels following each other with a message. These angels we will notice in our next.

We hope that no one will be kept from writing on this subject, because we have undertaken it. We need "line upon line, precept upon precept."

## Our Present Work.

In laboring to accomplish our whole duty to God and the scattered flock it is important to understand our present work clearly. With pleasure we look back to those happy years when the servants of the Lord were fervently, and with one united voice, proclaiming the coming of the Lord. They were not then running off into views which had no particular bearing upon the main question, but the burden of every called and chosen servant was, "fear God and give glory to him, for the hour of his judgment is come." While they were thus united, God blest their labors everywhere, and the cause moved on gloriously. But during the delay, or tarrying time, in 1844, distracting views sprung up, and fanaticism began to appear. These, however, were swept away by the seventh month cry, like the dew before the sun, and in the closing up of the message of the second angel, every voice was again raised in concert in proclaiming, "*Behold the bridegroom cometh, go ye out to meet him.*"

Many believe that the time has come to swell the low cry of the third angel, [Rev. xiv, 9—12,] and to sound the last note of warning to the scattered people of God. If it is really so, and we fully believe that it is, then may we not expect to see the same oneness of views, and united effort among those who believe, as was witnessed during the messages of the former angels? We believe that we may. It is true that we have passed through the long dark night of scattering, and the flock has become faint and scattered by a strange diversity of views. And as they are now being gathered to the truth, many will be inclined to hold on to erroneous views received in the time of scattering. Therefore it should be a very important part of the present work of those who teach the truth to lead the minds of the brethren from distracting views, and to show them that they must be united in the third message, as we were in the former ones. Under the present unfavorable circumstances a powerful effort must be made to hold up the truths closely connected with this message, in their clear light and importance, so that precious souls may feel upon them, and rejoice in them, and thus lose sight of the errors and darkness that have so long enveloped them.

Those who gave the two former messages with success, dwelt almost entirely upon the leading ideas expressed by the two angels. Those who are especially called of God to give the third, we think, will not wander far from the leading ideas expressed in the message of the third angel, to dwell on disputed points, not particularly meat in due season. The third angel's message opens before the mind a wide field of truth, important to our present salvation. The "patience of the saints," the "commandments of God," the faith of Jesus and the awfully solemn warning against the worship, and mark of the beast and his image, are themes perfectly calculated to inspire faith, and lead believers to consecrate themselves and all they have to the Lord. These subjects when investigated open the plan of salvation clearly, and do not fail to show our present work. No other subjects will move the heart, and revive the faith of the fainting flock like these. In fact all others seem to be ineffectual.

The story of "*Meshekam*" may please the ear, and the "age to come" occupy and divide the mind; but we fail to see that they are accomplishing anything at this time in leading souls to the commandments of God and the faith of Jesus." In fact, these things are calculated to captivate the mind, and keep some from throwing their whole interest into the present work of salvation. Let those who believe that a good work has been already accomplished by the proclamation of the message of the third angel, for a moment reflect, and they will readily see that the subjects closely connected with this message, have alone accomplished this glorious work. And judging the present and future by the past, we may learn what is "meat in due season" for the household, and also our present work. Said St. Paul to the



Corinthians, [chap. ii, 2,] "For I determined not to know [or make known] anything among you, save Jesus Christ and him crucified." That was then particularly present truth; for there was the cross, to preach him who had just been condemned and crucified. And Paul preached or made known to them that only which was necessary to their salvation through Jesus Christ. An example truly worthy of our imitation.

We are far from calling any portion of the Bible unnecessary. All scripture is "profitable." But if there are not certain portions of the Word, and certain subjects particularly applicable to any one time more than another, why has our Lord urged upon our consideration the figure of the wise and faithful servant, giving to the household meat in "*the season*?" Or why does Peter speak of the "*present truth*?" If we consider these things properly, we shall see that at this time, when all our energies should be employed in spreading the third message, to save souls *now* that are sinking in the mire of unbelief, our minds should not be drawn from these truths so necessary to our present salvation.

**THE TIME.**—It is well known that some of the brethren have been teaching that the great work of salvation for the remnant, through the intercession of our Great High Priest, would close in seven years from the termination of the 2300 days, in the autumn of 1844. Some who have thus taught we esteem very highly, and love "fervently" as brethren, and we feel that it becomes us to be slow to say anything to hurt their feelings; yet we cannot refrain from giving some reasons why we do not receive *the time*.

1. The proof presented has not been sufficient. It is true that the number seven is used much in the Bible, and that it is also used in connection with some things that may appear to shadow forth the closing work of salvation; yet when we look for positive testimony, and clear proof on this point, we do not find it. The whole matter seems to us to rest on inference. We do not object to inferences when there is good ground to infer; but we do object to receiving any view in full faith, that has no positive testimony to sustain it, but rests on mere inference. As we have not been interested in this time, only as we have feared its bad result, perhaps we are not prepared to judge of the amount of evidence in favor of the seven-years time; but if there is proof in favor of it, we confess that we have not been able to see it. A brother traced out the number *three* in the Bible, and concluded that the Second Advent would be in 1847, and his article was published in the "*Day Star*." The number twelve is also a remarkable number in the Bible. There were the twelve tribes, the twelve cakes of shew-bread, the twelve priests that bore the ark when the waters of Jordan parted and Israel passed over on dry ground, the twelve stones that they took out of the bed of the river, the twelve oxen on which stood the "molten sea," the twelve apostles, the City with twelve gates, twelve foundations, and twelve angels at the gates.—We admit that there seems to be something more remarkable in the number seven than any other number; but we are far from believing that it has any thing to do in marking the time of the cleansing of the Sanctuary.

2. The message of the third angel does not hang on time. Time is not in the least connected with it. The first cry hung on time. The hour [time] of God's judgment was the burden of that message. The second closed up with definite time; but the third is so far the reverse of this, that the angel cries "here is the *patience* of the saints."

3. We are now emphatically in the waiting time, in the time of the "*patience of the saints*." This state was introduced by the disappointment, at the termination of the 2300 days. Previous to that we were not in a waiting position, for this reason, we had time that we were running to. Now give us time again, and we cease to be in a waiting position. But we are to wait the return of our Lord from the wedding.

4. Our present position relative to the truths connected with the third message, is based on positive testimony, and is stronger than time can be, or ever has been. If the commandments of God, and the testimony of Jesus will not move men to obey God, time never will. Therefore connect time based on inference with the message, and our position is weakened.

5. If it is the purpose of God that time should be embraced we think the brethren generally would be called up to it.—But as far as we have been able to learn, it has not been received only where those who teach it have traveled, and presented it as a subject of importance. If the hand of the Lord is not in this time, and if it is received only where it is pressed upon the brethren, there will be much danger of fanaticism and divisions, which are greatly to be feared.

6. To embrace and proclaim a time that will pass by, would have a withering influence upon the faith of those who should embrace and teach it, and we fear would overthrow the faith of some. What we have witnessed, for more

than six years past, of the sad results of setting different times, should teach us a lesson on this point. These are some of the reasons why we do not embrace the seven-years time. We have designed to write in such a manner, on the subject of time, as not to wound the feelings of any. Let us all be patient, a few weeks will settle this question. Let none of us be too set in our views to receive any truth the Lord has for us, or to renounce any error, and retrace any wrong steps taken in the honesty of our souls. We must be humble in order to share largely of the Spirit of truth.

It has been our humble view for the past year that the proclamation of the time was no part of our present work. We do not see time in the present message; we see no necessity for it, and we do not see the hand of the Lord in it. And we have felt it to be our duty to let the brethren know that we have no part in the present movement on time, and that we believe that our present work, and present duty is to strive to be united in presenting those important truths embraced in the third angel's cry.

Many have looked on too long in silence, while they have seen those important truths connected with the present message impiously trampled under foot without making any effort to help vindicate and advance the cause of truth. Now the door is open almost everywhere to present the truth, and many are prepared to read the publications who have formerly had no interest to investigate. Now we may all do something for the Lord who has done so much for us. To those who love, and rejoice in the present truth we would say, there are others who would prize it as highly as you do, if they could have it taught to them in its purity. Efforts, under discouraging circumstances, have been made by self-sacrificing brethren to get the truth before many of you, and you will certainly feel called upon to help others. Often has the poor widow's mite been freely cast into the treasury of the Lord to publish tracts, and to send to you the servants of the Lord, to preach the word to you and to carry to you the publications. And if you love the truth, and love your brethren who do not see the light, as yourselves, it will be your greatest pleasure to help send the truth to them.

The publications must be scattered judiciously where there is hope of good being accomplished, and to do this, means must be provided. Those who are called to the work of giving the message, must, and will go and bear it to starving souls, and to do this they must have the means to go. We liked to have said, "If these should hold their peace the very stones would cry out." "The seventh day is the Sabbath of the Lord." Dear brethren, you who are worth your thousands, and who believe that the last work of salvation for souls will very soon close, will, we believe, provide means to advance this work. You will not feel like rejoicing in the truth alone, and let others perish for want of it, and make no effort to spread it before them. Christians will be like Christ. His was a life of benevolence; he then died for us that we might live. "Love one another," said he, "as I have loved you." How close this test of Christian fellowship that requires us to live for the good of others. How few are Christians in deed and in truth.

Those who have but little or none of this world's good can do much toward advancing the cause of truth. Who among us that loves his brother as Christ has loved us, in coming to this world to die for us, can not spare from what they used to think necessary for a living, a few dollars for the cause of the Lord? A few may not be able to, but many can. Those who really love the truth, will do all they consistently can for its advancement. "Faith without works is dead."

But none should move rashly. Our enemies are watching us for our haltings, and it becomes us to walk in meekness and wisdom. It is to be feared that some will go with the message before they are sent, and not bring right before God, and not being taught especially of God, and not having knowledge in the things of the Spirit, will wound the precious cause. Such trials we may expect all the way along, yet God has set his hand to the work, and he will deliver his people. It seems to us that those who have been in errors and darkness for years should not be encouraged to go out with the message, until they give good evidence that they are called to the work. We do not fear reproach for righteousness' sake; no, let it come; for in this we may "rejoice and be exceedingly glad." Those who are reviled for the sake of Christ and the truth, may rejoice, "for great is their reward in heaven." But many will yet mourn that even the wicked have reviled them for their faults. Whatever reproach may fall upon our brethren for believing, and carrying out their faith in the present truth consistently, according to the word of God, we want a share. If we had not the pleasure of sharing with them reproach, trial and toil, we should be unhappy indeed. But we claim no share in reproach that may arise from false excitement and fanaticism. We do not speak of false excitement and fanaticism, as ex-

isting to any great extent among those who observe "*Sabbath*," though we fear that a very few are in danger in this respect. That which is much to be lamented among us is a lack of spirituality and real interest to work for the Lord, and sacrifice for his cause in this important hour. May the Lord guide us all in judgment, and show each of us our present work, that we may be free from the blood of all men, and at last share the inheritance of the saints.

#### OUR LABOR IN THE PHILADELPHIA AND LAMAR-ODICEAN CHURCHES.

Preparatory to the second coming of our Lord and Saviour Jesus Christ, three angels are commissioned to go forth and proclaim their messages of salvation. These three messages were to be delivered as follows: First, to the Sardis or fifth state of the church; and all out of the church. His message was the everlasting good news of the coming reign of Christ, with the warning that "the hour" of God's "judgment is come." Rev. xiv, 6, 7.

The second angel's message was the fall of Babylon, the Sardis state of the church, called by us the nominal church. (In name only.) When this announcement was made, another was made from heaven, viz. "*Come out of her, my people*." The call was responded to, and thousands broke away from her communion forever. Thus they departed from the Protestant churches, called Babylon; because they had apostatized from the true faith.

The message closed with an additional cry throughout the camp of Israel, "Behold the Bridegroom cometh, go ye out to meet him!" Instead of Jesus coming to earth, as was then expected, we found by a further examination of God's word, connected with the types, that the 2300 days, (the basis of the Second Advent doctrine,) was the appointed time for our Great High Priest to begin the cleansing of the sanctuary, "the True Tabernacle, which the Lord pitched, and not man." Heb. viii, 2. We understand that he was a Mediator for all the world, ministering in the Holy Place [Heb. ix, 2, 6,] in the Tabernacle, called the Sanctuary, from the day of Pentecost, A. D. 31, until his appointed time, the end of the 2300 days, or years, the fall of 1844. As the priests in the Tabernacle on the earth served "*unto the example and shadow of heavenly things*," [Heb. viii, 5,] and they had an appointed time, once a year, [chap. ix, 7,] to cleanse the Sanctuary, so it became our High Priest, under the gospel, to fulfill the type, when his appointed time came to cleanse the Heavenly Sanctuary.

As the high priests on earth served "unto the example and shadow of heavenly things," and they hung over their heart the breast-plate of judgment, on which was represented all the names of the tribes of Israel, [Ex. xxviii, 15—21, 29, 30,] so our Great High Priest will do in the Heavenly Sanctuary.

Then on the tenth day of the seventh month, 1844, our Great High Priest, attired in all his priestly garments, having over his heart the breast-plate of judgment, on which is represented the names of all the true Israel of God, rises up and shuts to the door, [Luke xiii, 25,] and passes into the Holiest of all, [Heb. ix, 3, 4,] and appears before the Ancient of days, [Dan. vii, 13,] and confesses the names of all Israel "before his Father, and his angels." Compare Rev. iii, 5; Heb. ix, 7. Mark this: here was a literal transaction in heaven, at that time, and all true, shut-door believers, so teach. And show further, that the third angel's message is based on the opening of the door, into the Holiest of all, to make this presentation. Ex. xl, 21; Heb. ix, 4; Rev. xi, 19; xiv, 12.

Here a question arises, who are meant by the whole house of Israel? We believe they comprise all honest, obedient believers, that had up to that time overcome, [Rev. iii, 5,] and also children that had not come to the years of accountability. When they do reach that point, their place is at the open door, keeping the law of God. "The law of the Lord is perfect, converting the soul," Ps. xix. The call to come out of Sardis, because she was the fallen Babylon, the apostate church, was clear, and as clear in the past as a cry at midnight. But it is said they have converts. Yes, but they are strange ones, because they come after the house of Israel have their names borne into the Holiest. Hence says the Prophet, "He hath withdrawn himself from them" "now shall a mouth devour them with their portions." The true church are to be found with these that can, and are striving to overcome, whose names are represented with their own, on the breast-plate of judgment, and entered into the Philadelphia state in the fall of 1844, and became a church at that time according to the message then delivered there. See Rev. iii, 7, 8; Matt. xxv, 10. At this point of time, then, the door was shut against the Sardis church and the wicked world. And another door opened to the Philadelphia church, to enter with the Master of the house to the marriage. Jesus in giving this

message says, "Behold I HAVE set before thee an open door," and no man can shut it. Here is a nail fastened in a sure place. It is not possible to move this message of an open and shut door, either before or after the tenth of the seventh month, 1844. The principal men in this church, however, soon laid a plot, by confederating, and leaguering together, to reverse all that the Saviour had said, and have the door open into the Holy Place again.

On the 29th of April, 1845, they associated themselves together in the city of Albany, N. Y., and there counseled together, and devised their plans, the very opposite to what they had affirmed to, before God and the world, but a few months previous. Yet they moved out from this association, and have been proclaiming an open door from that time unto the present, their teaching and practice the very opposite of what they were, when they were organized in the Philadelphia church. Thus they have organized the Laodicean church. And by their false teaching they have drawn thousands of the Philadelphians away with them into the Laodicean state. Jesus has sent a gracious message for all the honest ones in this state, saying, "As many as I love, I rebuke and chasten: be zealous therefore and repent." Rev. iii, 19. We thank the Lord that a goodly number have taken heed to his message, and are now in the Philadelphia church, believing and proclaiming the third angel's message. Still Jesus is calling after others, saying, "Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me. 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." Verses 20, 21. Thus Jesus is continually calling, and holding out every inducement, by counseling, chastening and promising the poor Laodicean, even the highest honors he can bestow, if, after all he has done, he will repent and open his heart to him.

My dear brethren in the Philadelphia church, let us read this gracious message again, and pray the God of Israel to animate and inspire us with new courage, and unslackened zeal, to carry out the purpose of our divine Lord and Master, to the poor Laodicean, by searching them out wherever they can be found, and teaching them the present truth.

JOSEPH BATES.

Fairhaven, July 24, 1851.

#### LETTER FROM BROTHER MILLER.

The following excellent letter from the pen of Bro. Miller, with the note from I. E. Jones, was published in the *Advent Herald* in December, 1844. It breathes the sweet spirit of "former days," when the Advent body was "illuminated" with the bright and cheering rays of the pure gospel of the kingdom, and were deeply imbued with its sanctifying power. We think his view of the book of James is correct. But alas! how few of James' brethren can be found among those with whom Bro. Miller once associated. Certainly, there never was a time when the admonitions and instructions found in the book of James, or the excellent advice of Bro. Miller, were more needed than at this present time. But as neither have been heeded, we can but rejoice that the good old man sleeps in Jesus. James' brethren will, however, yet be fully manifested before the Second Advent. The church of Christ will yet "come into the unity of the faith." That will then be the Philadelphia church, the church of brotherly love.

DEAR BRO. BLISS: I submit the enclosed letter from Bro. Miller for the "Herald." It is excellent throughout, but his laconic comment on the Epistle of James, is worth volumes. It is a perfect mirror. Let all look into it and pause, and "inwardly digest" every sentence before he pronounces himself one of "James' brethren."

Where shall we find amidst the endless controversies of sectarians respecting "Apostolical succession," "The true church," &c., &c., so lucid an exhibition of both?

"Ye different sects, who all declare,  
Lo! Christ is here; Lo! Christ is there,  
Your stronger proofs divinely give,  
And show us where the Christians—live."

Yours in waiting faith, I. E. JONES.  
Boston, Dec. 9, 1844.

DEAR BRO. JONES: Yours of the 23d inst., was received yesterday, and I am now seated to answer it. The disappointment which we have experienced in my opinion, could never have been foreseen or avoided, and we have been honest men and believed in the truth of the Bible. I have had time a few weeks past, to review the whole subject, and with all the aid of Stuart, Chase, Weeks, Bush, and the whole school of modern writers, I cannot see why we are not right. And even by taking the whole together, instead of disproving the position we have

taken, as it respect prophecy, they confirm me in my views. But say you, time has shown that we are wrong. I am not so certain of that. Suppose Christ should come before this year of Jewish time should expire; then every honest man would say we were right. But if the world does stand two or even three years more, it would not in the least alter the manner of the prophecy; but would affect the time. One thing I do know, I have preached nothing but what I believed, and God's hand has been in with me, his power has been manifested in the work, and much good has been effected; for the people have read the Bible for themselves, and no one can honestly say they have been deceived by me. My advice has always been for every one to study the evidences of their faith for themselves.

Again, I can see no object that Satan could have in publishing a doctrine which his own subjects would so generally oppose. No one can possibly plead that those who have excited the mobs, or the mobs themselves who have committed violence, were obeying the example or spirit of Christ. This would be blasphemy in the highest sense. Very well; then Satan would be opposing Satan, but on the part of the Adventists, Satan would be a non-resistant.—Can this be true? If it is, then I have no rule by which to judge where the Spirit of Christ may be known. To tell us that those who have headed the most violent mobs in our country were performing the will of God is an insult to common sense. Yet in no case have the nominal churches dealt with their brethren for such an offence.

It cannot be that we are deceived. That Christ will come and justify us yet, I will not doubt. Our meetings are like yours, sweet and heavenly refreshings from the presence and Spirit of God, with no wicked to molest us; they have left us entirely. For some time in October they crowded our house night and day; but now "there is room enough;" the trap is laid for them, they appear to know that Christ will never come; they that were crying for mercy a few days since, are now scoffing and mocking us, and ridiculing each other's fears. Even some old professors are worse than the world.—Have not such individuals sinned against the Holy Ghost? And when they say "Peace and safety," will not sudden destruction overtake them? While the wicked were thus expecting him, how could the Scriptures have been all fulfilled if he had come? They could not. But now they are ready for the snare, and out of their own mouths God will judge them; for they well knew they were unprepared, and the way they knew, or why so anxious for mercy? But when the danger was past, all of their preparation was over.

I feel confident that we shall see very serious times. We shall need much patience. And this peculiar grace will last us through, "unto the coming of the Lord. But I will try to be patient. James v, 7—11. To whom did the Apostle address himself in his exhortation? To what age of the Church? To that age where the coming of the Lord draweth nigh, and the Judge standeth at the door. Why did he caution them to be patient? Because he supposed they would be impatient to have the Lord come. Is there any sign among our nominal churches and sects, that they are impatient for Christ to come? No?; evidently it is the reverse—they desire him not to come. Then, if the Judge standeth at the door, they are not James' brethren? No. Will you tell me who are James' brethren in this age? They are those who are converted from Judaism and scattered, James i, 1—4; they ask wisdom of God in faith, not wavering, 5th and 6th verses; the poor among them are exalted, and the rich are made low, 9th and 10th verses; they endure temptation without wavering, and after their trial are blessed with a crown of life, 12th verse; they are begotten of God with his word of truth, and doers as well as hearers of the word, 18—22 verses; they have forsaken creeds, and look and continue in the law of liberty, 25th verse; they visit the afflicted and have no fellowship with the world, 27th verse.

They must not countenance nor support war, for that cometh from lust, James iv, 1—3; they must not have respect to the rich and despise the poor, for that is judging unrighteously, James ii, 1—10; they must show their faith by their works, and have no boasting where there works are not made manifest, 14th to 26th verse; they must not strive to be masters or rulers of their brethren, and have but few D. D.'s or A. M.'s among them, James iii, 1—12; they must have no envying or striving against the truth, and be possessed of that wisdom which cometh down from above, 13th to 18th verse; they are to humble themselves, and speak no evil of the brethren, James iv, 10—17; they are to cry unto the Lord in their afflictions and persecutions, and make no resistance, James v, 4—6; they will establish their hearts in faith by patience, and grieve not the brethren, 7—9 verses; they will take the prophets for their example, and remember that the end of Job's trials from the

Lord was his patience, 10th and 11th verses; they will not swear nor take any oath, v, 12th. If afflicted, they will pray—if merry, sing, if they are sick, call for the Elders to pray, and if they sin, confess their faults, and if others sin, restore if possible, 13—20 verses.

And now, my brother, if you can find such a band, they are the Apostle's brethren. Say to such "Be patient, therefore, brethren, unto the coming of the Lord. Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh." Read this to all the holy brethren; for it is the best and only advice I can give them; and tell them I request their prayers, that I may follow the same advice; for their prayers are better to me than the world's love, and much more to be desired than a good name from those who hate my King. I ask no favors of Cæsar's household, but that I may enjoy in peace my blessed hope. I have never courted the smiles of the proud, nor quailed when the world frowned. I shall not now purchase their favor; nor shall I go beyond duty to tempt their hate. I shall never seek my life at their hands; nor shrink I hope, from losing it, if God in his good providence so orders. I thank God for your steadfastness in the truth, and pray him that you may endure unto the end. I remain, as ever, looking for and expecting the King in his glory soon.

WM. MILLER.

Low Hampton, Nov. 29, 1844.

#### LETTERS.

(From Bro. Bates.)

DEAR BRO. WHITE: I returned home last evening from a tour of ten days among the scattered and torn flock of the house of Israel, in Boston and vicinity. We believe there is hope of some ten precious souls coming into the "present truth," besides others who are favorably impressed with this last message of mercy. We received the names of ten who want the paper.

We spent the Sabbath and first-day, July 26 and 27, in meeting with about twenty believers, at No. 67 Warren Place, Boston, where meetings are to be held every Sabbath. It was truly encouraging to meet with so many true believers in the third angel's message where but a few months ago there was no gathering on God's Holy Day. Here two, that had formerly believed the advent doctrine, embraced the last message. Others were strengthened and encouraged. During the week we visited Lynn, Salem and Marblehead, and held meetings at the places where we found hearers.

August 1st, returned to Boston, and held another Sabbath meeting with the brethren. Then visited Randolph and Bridgewater. In all of these places we found some ready to receive the message, read the books, and give their names for the paper. We know that God is gathering his people for the last time, and that the messenger started out with his message after he saw the Master of the house open the Temple of God in heaven, and enter in to the wedding, to warn the little flock of the pending danger of the worship of the beast and his image, and having his mark. And also to heed the admonition previously given.

"Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately." Luke xii. 35, 36.

Now the wedding is imperative, and clearly involves a shut-door, and an open-door, in the heavenly Sanctuary, [Heb. viii, 1, 2,] where Jesus our great High Priest is. Rev. xi, 19; iii, 7, 8; Matt. xxiv, 10; Luke xiii, 25. It is said that the scriptures cannot be broken. How can these then, with Dan. vii, 13, 14, be fulfilled, unless Jesus does actually come from the above described place, to which this class of scriptures refer?

Then there must positively be a space of time for a proclamation of this wedding, and shut-door, and another door opened, before the second coming of Jesus. Paul and Jesus show us clearly that it cannot be proclaimed by the church at the time of his second advent, Thess. iv, 16, 17; Matt. xxiv, 27. Those who are proclaiming the second advent of Jesus as the next great event, do not show any scriptural time, or place, for this event. Then may we not ask, where the man is that can point us to time or space for a fulfillment of this important event, if it did not transpire in the seventh month, 1844.

JOSEPH BATES.

Fairhaven, August 5, 1851.



[From Bro. Daniels.]

DEAR BRO. WHITE: Yesterday I received three numbers of your paper, "Second Advent Review, and Sabbath Herald," and one of the "Advent Review." I know not who they are from, but this I can say, they have revived my drooping spirits by reading them. The first that I read was the "Extra," "an appeal to the Laodicean church." I fully agree with Bro. Edson. I have clearly seen, ever since the Enfield camp-meeting in '45, I think, that the Advent people were the Laodicean church, and wherever I have preached, I have not kept back the truth, as far as I have seen it. At that camp-meeting I heard the preacher advise his congregation not to seek for any more light. He told them that they had got light enough, and they needed no more. Truly, thought I, this is the Laodicean church spoken of in Rev. iii, "rich and increased in goods, and have need of nothing." And since that time I have noticed that the most part of the Advent people say the same; and some of them have told me in so many words, that they would not go into anything new, or believe anything new. And I do fully believe that "the virgin of Israel is fallen; she shall no more rise." Amos v, 2. This is speaking of some people that went out. It cannot be the churches, for they did not go out. Where I have preached I have tried to tell the truth, and by so doing I have brought down the indignation of the popular Adventists upon me, and I have been cast out by them. I have been published in the Boston Advent paper once or twice, and they have tried to stop me from traveling, but God has said, "behold, I have set before thee an open door, and no man can shut it." Amen.

I have no confidence in the great mass of Advent believers. I believe that they are as bad, or worse than those that they have pretended to come out from. I see no love of Christ in them. If they are right, then I am wrong. I do not desire to be in the kingdom with such a spirit as many of them possess. If heaven is not love, peace and union, then I desire the wicked's portion; that is death—for I could not be happy in heaven with such people. But I do not believe that they are the true children of God. I believe that their lamps have gone out. They deny the past in this place, most all of them, and they say that they do not believe that there has been any move in heaven in the past movement, and deny the midnight cry of 1844. This, my brother, I fully believe that we have had. The last sign to the Egyptians before Israel went out from Egypt, was the midnight cry. Ex. xii, 29, 30. This was a type of the true midnight cry of 1844.

I praise the Lord that I feel unmoved in this evil time. I believe that we are in the wilderness of the people, [Eze. xx, 34—38] and that God will bring his true people into the bond of the covenant. After God brought the children of Israel out into the wilderness, it was then, and not until then, that God gave the commandments to Israel. Then he commanded the Sabbath to be observed by all Israel. After the tenth day of the seventh month, 1844, passed by, I thought that we were in the wilderness of the people, and I began to observe the seventh-day Sabbath, instead of the first-day Sunday, and did so until the next year, when Bro. Boutell persuaded me out of it by saying that Christ was the end of the law to all the Abrahamic faith, and said that he had as lief work seven days in a week as one, for all of its being wicked, and said that he was sorry that I had got into that old Jewish Sabbath. He said that I was in bondage, and that I was trying to be justified by the deeds of the law, and quoted quite a number of texts. I began to reason in this way: Brother Boutell is a good man, and if I am saved he will be, for I considered him better than myself, and why does he not keep the Sabbath if it is to be observed? Surely, he would believe the truth. I then began to study the Bible for the evidence, and I could not find where the Sabbath was abolished, or changed to the first-day. And I saw that most all believed in a Sabbath-day, and said that it was not abolished, but changed to the first day. But I could not find the evidence of the change in the Bible; and being an independent, thinking man, I chose to keep God's day instead of the Pope's; for this, I believed, was the Pope's day. After a while I went out to see my

children in the state of New-York, Chenango Co., in German and Pitcher. I call them my children, because they came into the Advent faith through my feeble labors. But none of them would stop their work on the seventh day. All that I could say did no good, but they would not say anything against it, because they respected me, and did not wish to hurt my feelings, I suppose, more than they could help. They would not believe, and receive the Sabbath, and I became disheartened and gave it up, thinking that perhaps I was more zealous for the law than I ought to be. I saw no goodness in myself, and I looked upon every one better than myself.

I thought that I would love God, and believe the past, and try to encourage the weak, and let that question alone, and I have not observed it since. But I begin to be decided to observe God's holy Sabbath, live or die, sink or swim. Amen.

When there is another conference, will you let me know when, and where it is? and I shall attend, if it is within 200 miles of me.

DEXTER DANIELS.

Chicopee Falls, (Mass.) 1851.

[From Sister Shipper.]

DEAR BRO. WHITE: With adoring love and gratitude to the most high God, we would acknowledge his goodness and mercy to us. For some time past he has been granting us the deep searchings of his Holy Spirit, with true humiliation of soul before him, and recently has sent, and abundantly blessed the labors of his servant, Bro. Holt, among us. After baptizing six of our number, our dear Bro. Morse was set apart by the laying on of hands, to the administration of the ordinances of God's house. The Holy Ghost witnessed by the gift of tongues, and solemn manifestations of the presence and power of God. The place was awful, yet glorious. We truly felt that "we never saw it on this fashion."

"We now feel that our fellowship is with the Father, and the Son, and with one another, and that faith is indeed the evidence of things not seen. We believe our dear brethren and sisters will all join with us in praising that God who is permitting us to rise with his Israel, who are now "rising to fall no more." That the third angel's message may go with power, and the word prevail mightily, in the hearts of the true children, is the fervent prayer of our souls.

"Your sister in the belief and love of the present truth.

F. M. SUMPER.

East Bethel, (Vt.) July 30, 1851.

[From Bro. Bellows.]

DEAR BRO. WHITE: The little band in this city, numbering thirteen, are strong in the present truth. Our meetings are powerful and interesting. The third angel's message is more glorious than ever, and the truth clusters around the message, and shines with so much brilliancy, it fills our souls with love and gratitude to God for his goodness in leading us in the way he has. And I can say with one of old, "I being in the way, the Lord led me to the house of my master's brethren."

The Chart which hangs before me is sublime. The great truths connected with the vision made plain upon tables, and proclaimed in the Advent movement, are if possible more glorious than ever before. And when I look back on the past, I see that the course of many of the Advent brethren was similar to that of Daniel, that man of God, in searching for the time. And though Daniel did not understand, because it was sealed up and closed till the time of the end, yet at the time of the end, God did move upon the hearts of men to search for the time, and it was made plain beyond the possibility of an overthrow, that the vision of the eighth of Daniel, with the seven times of the Gentiles, would end in the autumn of 1844. And from that place it cannot be wrested, and I give glory to God that I have never had a doubt on that point of time. Then it was that the angel lifted up his hand to heaven and swore by him that liveth forever and ever that time should be no longer; so it is useless to attach time to the third angel's message; for at the sounding of the seventh trumpet time ceased to be a part of the Advent faith. But now the just shall live by faith. How many among the Ad-

ventists are famishing for want of time. They cannot live without time. They must die then, for time is to be (preached) no longer. Time was the test of the Advent doctrine, the soul and life of it, so much so, that when '43 past, "they all slumbered and slept," and many of the members of the churches would join with us, if we would let time alone. But when the midnight cry came, with its thundering tones, it aroused the virgins. Time was the test then; but now the test is the Sabbath and the commandments of God. By the Sabbath I mean the seventh day, that which God has made holy above every other day of the week. And that holiness is felt and enjoyed in proportion as we keep the Sabbath holy unto the Lord. Praise the Lord, O my soul, and let all that is within me join to praise his holy name, for the power and glory that attends the keeping of the Sabbath of the Lord.

Yours in the patient waiting,

J. K. BELLOWES.

No. 366 Broom-street, New-York.

[From Bro. Corcoran.]

DEAR BRO. WHITE: I think it a duty to state for your information and comfort, that the "Review and Herald," makes its periodical visits to me, and I am fully persuaded that it contains present truth; truth that sanctifies its sincere participators. It is now eighteen months or thereabouts since a beloved brother waited on me at my house, and his pious and holy conversation, his godly mode of address, and his expositions of the law of God, endeared him to me, although a stranger. Afterwards the "Review and Herald" being sent me, I have concluded that it was by his directions, and I must now say that the Sabbath question, about which I then disputed with him, is settled in my mind, by the unerring word of God. That is, the Scriptures of truth set forth no other day than the seventh as Sabbath day. I now see that the first day has been introduced by him that pretends to have power to change times and laws.

Dear brother, I wish you to continue the "Review and Herald." The paper I hand to any that will read it. Sister Estacy Young at Delaware, has been also led to see the necessity of giving up the first day Sabbath, also my beloved wife. We are not favored with any Second Advent preachers in this region of country, should any of the brethren be traveling near this place, I should be happy if they would visit us. A visit now from a brother in Christ would be very desirable. I am not in possession of much of this world's goods, but rich in faith. Praise the Lord.

I remain yours looking for, and hastening unto the coming of the Son of Man in his kingdom and glory.

D. C. CORCORAN.

Delaware, [C. W.] July 11, 1851.

## EXTRACTS OF LETTERS.

Bro. J. B. Sweet of Milan, (Ohio,) writes July 24, 1851: "I take the liberty after a long time to write you a few lines. The note you sent to us from Bro. Belden [85] was thankfully received in the name of the Lord. I was out in Michigan when it was received; but it came in a good time. I should have written to you before this time, but as I do not like to use the Lord's money for the benefit of my family when I am able to work, laboring with my hands "the thing that is good," and as harvesting was near, I thought I would not write until it had past, and then I should have some money to send to you again. And I feel very thankful that it is so. When harvest came on I had a chance to work, so I have ten dollars, and I send you six to dispose of as you see fit.

"We live in a remote corner, and need the prayers of all the children of God. Our love to all of the dear children of the Lord. Yours, waiting for eternal life."

Bro. George Smith of Norwalk, (Ohio,) writes June 26, 1851: "I feel truly that I am a stranger and a pilgrim on the earth, looking for a better country, even an heavenly. I live in the midst of the most extravagant fable preaching of these last days, where the doctrines and commandments of men are substituted for those of Almighty God, Jesus and the Apostles. But glory be to God, his

holy commandments will be kept, and the pure doctrines of the Bible will prevail. I feel to praise God for what he has been doing for us in this part of the world. The Lord sent some of his faithful servants here with the third angel's message, which a few of us received with willing hearts. We were made glad by the pure doctrines of the holy advent cause, in reviewing our past experience. The "Review and Herald" is a great comfort to me.

"The Lord is truly reviving his dear people, and preparing them for the last great conflict with the powers of darkness. How important it is for us to be pure in heart, to have pure hearts and clean hands before God, that we may stand. I feel to praise God for his goodness to me, for showing me his holy commandments, notwithstanding the Nominal Advent Teachers have done all in their power to captivate my poor soul. And as one said to me, 'I had rather see you put under the sod than to see you embrace this doctrine.' O God, spare thy dear people.

"I love the commandments, and in keeping them there is great reward. Said David, [Psa. cxix, 97, 98], 'O how love I thy law! it is my meditation all the day. Thou through thy commandments hast made me wiser than mine enemies: for they are ever with me.' My soul is full, praise the Lord. You may expect some help from me as soon as the Lord shall open the way. Farewell, be of good cheer, and the God of peace will be with you. Pray for me. Your unworthy companion in the blessed hope."

Bro. Leander Kellogg, of Saline, (Mich.) writes Aug. 4, 1851: "I have received your paper since about the first of January. It is our bread and our meat. I believe that it brings to us the truth as it is in Jesus. I received the Extra a short time since, with joy and gladness. Bro. Case brought the truth to us last fall, and we rejoice in God that he in his goodness sent his truth to us. We are alone in the present truth, as there are no others nearer than Jackson. But God giving us strength, we are able to stand, and we cannot be moved from it. With the strength of Jesus we can move forward.

"God has done great things for us, whereof we rejoice. My wife has enjoyed very poor health since the winter of 1841; much of the time confined to her bed. We have expended a great deal of money that she might regain her health, but all in vain. The skill of man could not reach her case. She felt from the time that we became settled in the present truth, that if she could get to Jackson she should be healed. In May we went to Jackson, feeling strong in God's promises, and she was healed. Glory to his name. The Lord heard the prayers of his faithful children there. God is holding out every inducement for his children to trust in him. I have received your paper for some time, and have not sent one farthing to help defray the expense of it till now. I have felt guilty for not doing something for you. My means has been very limited."

Br. Holt writes from Sutton, (Vt.) Aug. 6, 1851: "I embrace this opportunity to write you a few lines. I left the little company in East Bethel in a good place, standing in the clear light, on the commandments of God, and not on time. Such will be able to stand in the time of trouble. I found the brethren in Johnson in a tried state. I spent the last Sabbath in that place, and had a free time in speaking on the truths connected with the third angel's message. Those who stand on the true position are free. Their eyes are open wide to the position of time, and they have seen its fruits in that place to their sorrow. They now stand united as the heart of one man. O praise the Lord for his sweet Spirit, that fell upon us.

"Dear brother, fear not, the Lord is working for the salvation of Israel in Vermont. The crooked will be made straight, and the rough places plain; the mountains and hills will be made low, and the valleys will be exalted. The Lord has set his hand to the work, and truth will prevail, and Israel will triumph. He will suffer 'no man to do them wrong; yea, he reproveth kings for their sakes, saying, Touch not mine anointed, and do my prophets no harm.' His word will stand fast forever. Amen.

"I stopped with Bro. Barrows one night, and

then came to this place. There has been a blighting influence here, but the Lord has begun to work, and I believe he will sweep it all away. Arrangements are made for a conference at Irasburg next Sabbath and first-day. The next Sabbath and first-day following at Melbourne, (C. E.)"

Bro. Rhodes writes from Camden, Aug. 3, 1851: "I write a few lines to let you know that I am growing stronger in the truth, and feel a deeper interest than ever in the cause of Christ. I am quite well satisfied with my last tour through Manlius, Lincklaen, Pitcher, German, Truxton, Homer, Havanna, Bath, Wheeler, Avoca, Hornby, Elmira, Ulster in Penn, Waverly, Owego, and Durhamville. We found some in all those places who we think may be saved. We had a good time at Lincklaen one week ago yesterday. The brethren and sisters in Camden met at Bro. Abbey's yesterday. We had a heavenly, sweet, melting time in talking, praying and exhorting."

Bro. Stockbridge Howland, of Topsham, (Me.) writes, Aug. 10, 1851: "We received two papers on Friday which were very interesting to us. We had a good time reading the letters from the brethren, and the other matter, and we could but praise the Lord for what he is doing for the little remnant. Although the crooked, and those that are to be led forth with the workers of iniquity, [Ps. cxxv.] may call us Beelzebub, or more than that, yet we will have them do it falsely for Christ's sake.

"I am anxious to follow our blessed Pattern, and to see and hear that the little remnant are so doing. We must be weaned from self, and have our hearts full of benevolence, or we cannot stand before the Son of man. It is more than strange that we should stray from the path. Pray for us, that we may have grace to help us to walk in the way of God's commandments that we may have life, immortality and eternal life. We are commanded to watch. We must watch over our lives, our conversation, our movements as well as for the events, or fulfillments of prophecy, and the coming of our Lord. I hope we shall be humble and meek enough to receive all the light and instruction the Lord has for us, and profit by it. We often hear some say that the Bible is sweet, and at the same time walk not as it teaches. God forbid that it should be so with any of the little flock."

Bro. W. Phelps writes from Alden, (Ill.) July 14, 1851: "I write with a grateful heart for the goodness of God which I have seen manifested of late. I returned a few days since from a tour in Wisconsin. At Buffalo Lake, Marquette Co., I stayed a little more than two weeks, and delivered a number of lectures on the subjects connected with the present truth. The day before I left I led four of the dear believing children of God down into the lake, and buried them in baptism. Others are persuaded that these things are so. Stopt at Bro. W. Holcomb's on my way home over the Sabbath and first-day, and spoke to an attentive congregation."

Bro. Noble Luther of Eaton, (C. E.) writes, July 16th, 1851. "We should be glad if some of the traveling brethren could see it duty to come this way; but are willing the Lord should direct. We are thankful for the paper, and hope you will publish it weekly. We are weak and need help, and help cometh from God. We have great reason to thank the Lord for what he has done for the remnant here. We are much pleased with Bro. Arnold's interpretation of the dream. We have before seen the dream, but could not tell the interpretation."

#### Conference.

We are requested to say that there will be a General Conference of the brethren at Oswego, (N. Y.) to be held the 5th, 6th and 7th of September. This meeting will commence on Friday, at 10 o'clock A. M. The main object of this meeting is to benefit those who have not had the privilege of meeting in our General Conferences; therefore, a general invitation is extended to the scattered brethren in this State and Canada to attend this Conference.

It is hoped that the brethren generally, who have not usually met with us, will make an effort to attend this meeting. The special blessing of the Lord usually attends such meetings, and we hope it will be so at this meeting in Oswego. We hope

to be able to attend it. Come, brethren, let us make an effort to get those who are weak in the faith, out to this meeting, that they may be strengthened and comforted.

#### To Correspondents.

Bro. E. Everts. We will hold meetings at your place, or where you may appoint, Friday, August 22d, at 6 o'clock P. M.; also on the Sabbath following. First-day we will hold meetings where the brethren may appoint.

Bro. D. Daniels. We expect to have a Conference in this county soon, and shall be happy to see you here. You will be happy to hear that some, at least, of those you have formerly labored with in Chenango Co. are now rejoicing in the present truth.

We have on hand quite a quantity of Vol. I, excepting the first three numbers, which we should like to distribute. We have 500 of No. 11, containing the subject of the two-horned beast by Bro. Andrews, and 500 of No. 13, containing the subject of the Parable, Matthew xxv. Those who can circulate them to profit can have them freely. No. 11 can be had also of Bro. Otis Nichols, Dorchester, Mass. We may have to pre-pay the postage. Those who send for them will bear this in mind.

Our post office address is Saratoga Springs, N. Y.

#### The Paper.

It is with the greatest pleasure that we send out the paper to the worthy poor free of charge. "The poor have the gospel preached to them." "Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom?" James ii, 15. We are as pleased to enter the name of a poor brother upon our list, as that of one who has abundance of this world's good. Therefore let no one who is destitute of present means hesitate to ask for the paper.

Why we have requested all to write who wish the paper continued, (who have never informed us that it was a welcome messenger,) and stated that we should erase the names of those who do not write, is because we do not wish to spend time and means to send it to those who do not receive it, or if they do, do not feel sufficient interest in it to be benefited by it. We had, however, rather send it to five where it does no good, than to discontinue it to one whom it may benefit. We are much pleased with the following suggestion of our dear Bro. Rhodes.

"Would it not be well for some one in each band to write, and send in the names of such as want the paper, and stop such papers as were not wanted?" Yes, we think it would, and really hope the brethren will attend to it immediately. Many have written already.

We have 600 copies of the "Review and Herald," Vol. II, No. 1, left, and intend to publish about the same amount of each number, and hope the names of those who wish the paper, will be sent in as soon as possible, and we will send them all the numbers of the present volume. The brother or sister who sent the publications to Bro. Daniels, mentioned in his letter, no doubt, feels a thousand times paid for so doing. Let others see what they can do.

To those who wish to pay for their paper and no more, we would say, that our list is yet so small that if all should pay the cost of their paper and no more, the price would have to be 75 cents for a volume of 13 numbers to meet our necessary expenses.

#### VOLUME I.

We have a quantity of the first volume of the Review and Herald bound in paper covers. This is a good work for the brethren to give, or lend, to those who wish to read on those subjects connected with our present position. It can be had only at this place. Those who send for it will remember that the postage will have to be pre-paid.

#### Letters received since August 2d.

Joseph Bates 3, J. N. Andrews 2, S. W. Rhodes 3, F. M. Shimper, Orange Bailey, Geo. Smith, John Lindsey, S. Smith, R. G. Whitecomb, Jesse Barrows, W. W. Simpkins, J. H. Lockwood, J. K. Bellows, Dexter Daniels, Melora Ashley, Otis Nichols.

#### Receipts.

Elias Goodwin, \$11; S. W. Rhodes, \$8; Geo. W. Holt, \$5; L. C. \$5; H. Childs, \$5; Levi W. Chapel, \$3; S. Howland, \$3; J. B. Sweet, \$6; Leonard Hastings, \$3; A. R. Morse, \$2.50; Richard Moran and others, \$2; Sister Gorham, \$2; Saul Strong, \$10; Jesse Thompson, \$5; E. Everts, \$10. C. B. Spaulding, L. Kellogg, V. T. Wheeler, Luther Paine, Harriet Wells, J. C. Day, (for others,) Albert Youngs, \$1 each. S. Tilton, E. P. Burdick, 50 cts. each.

#### Receipts for the Pamphlet "Experience and Views."

C. Smith \$10; Leonard Hastings, \$1; Sarah Chase, \$5; H. S. Case \$1; A. S. Cobourn, \$1.