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AND SABBATH HERALD.

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

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THE PILGRIMS.

And who are they? That humble band,
Amid earth's tinselled show?
Who journey in a weary land,
And worship as they go?

With steadfast faith, and upward eye,
Unmoved by present shame;
They wait a glory from on high,
A Prince of heavenly fame.

They look, and yet no cloud appears,
And watch still undismayed;
Nor seem to heed the doubts and fears,
That other hearts pervade.

Weary, and yet pursuing still
The object of their love,
Affirming that he shortly will
Appear in clouds above.

While multitudes their hope revile,
And dare the threatened day;
They patiently the hours beguile,
Content to watch and pray.

Then who are they? Their garments seem
All suddenly to change!
And all their way-worn faces gleam
With radiance sweet and strange.

He comes! He comes! Their faithful King,
Enthroned on clouds of light;
And rising now with shouts they sing,
And triumph in his sight.

EXPOSITION OF DANIEL 7th CHAPTEL;

OR, VISION OF THE FOUR BEASTS—BY GEO. STORRE.

[Concluded.]

We are now prepared for the inquiry—*who*, or *what* is the little horn here spoken of? We will inquire.

1st. *What is the character of this horn?* 1. It makes war with the saints. 2. It speaks great words against the Most High.

Let us see if we can find a description of the same character elsewhere in the Bible. See Rev. xiii, 6, 7; "And he opened his mouth in blasphemy against God, to blaspheme his name and his tabernacle, and them that dwell in heaven. And it was given unto him to make war with the saints and to overcome them;" Daniel says, "he prevailed against them." Now see 2 Thess. ii, 3, 4: "That man of sin he revealed, who opposeth and exalteth himself above all that is called God, &c. Can there be any doubt of the identity of the character? Daniel's "little horn," Paul's "man of sin," and John's "blasphemous beast," are clearly identified.

2d. Let us inquire, has a power of this description arisen? It must be admitted that there has; and that power is *Papacy*. The titles the Popes have assumed, of "*Most Holy Lord*," and their pretensions to pardon sin, even before its commission, if we had nothing else, sufficiently establishes the blasphemous character of that power. Pope Innocent III, writes—"He [Christ] hath set one man over the world, him whom he hath appointed his vicar on earth; and as to Christ is bent every knee in heaven, in earth, and under the earth;

so shall obedience and service be paid to his vicar by all, that there may be one fold and one shepherd.—Again, Pope Gregory VII, says, "The Roman Pontiff alone is by right *universal*. In him alone is the right of making laws. Let all kings kiss the feet of the Pope. His name alone shall be heard in the churches. It is the *only name in the world*. It is his right to depose kings. His word is not to be repealed by any one. It is to be repealed by himself alone. He is to be judged by none. The church of Rome has never erred; and the Scriptures testify it never shall err." Surely here is a power *diverse* from all others, and proud and blasphemous enough to answer the character of the little horn.

3d. Let us now inquire, *When this little horn arose?* Or, which is the same thing, *When did Papacy arise?* There has been a difference of opinion on that question. But it appears to me the question is not one so difficult to settle now as in former years. First, then—it did not arise before the ten horns. Hence it did not arise before A. D. 483, when the tenth horn came up. It did not arise until three of the first horns fell, or were plucked up. It did not come up after that, because it came up among the ten horns, and three of those horns fell before it. It must then have come up or been established at the identical point where the third horn fell. If that point can be settled, it seems to me there can be no reasonable doubt as to the time Papacy arose. In the year of our Lord 493, the Heruli in Rome and Italy were conquered by the Ostrogoths. In 534, the Vandals, who were under Arian influence, were conquered by the Greeks, for the purpose of establishing the supremacy of the Catholics. The Ostrogoths, who held possession of Rome, were under an Arian monarch, who was an enemy to the supremacy of the Bishop of Rome; hence, before the decree of Justinian, (a Greek emperor at Constantinople,) could be carried into effect, by which he had constituted the Bishop of Rome *head of all the churches*, the Ostrogoths must be plucked up. This conquest was effected by Justinian's army in the month of March, 538; at which time, the Ostrogoths, who had retired without the city, and besieged it in their turn, raised the siege and retired, leaving the Greeks in possession of the city; thus the third horn was plucked before Papacy, and for the express purpose too of establishing that power. [See Gibbon's Decline and Fall of the Roman Empire.]

How exactly do the *facts* answer to the prophecy. I will here introduce the letter of Justinian to the Bishop of Rome, of A. D. 533:

"Justinian, pious, fortunate, renowned, triumphant, emperor, consul, &c., to John, the most holy Archbishop of our city of Rome, and patriarch:

"Rendering honor to the apostolic see, and to your holiness, (as always was and is our desire,) and, as it becomes us, honoring your blessedness as a father, we have laid without delay before the notice of your holiness all things pertaining to the state of the church. Since it has always been our earnest study to preserve the unity of your holy see, and the state of the holy churches of God, which has hitherto obtained, and will remain, without any interfering opposition; therefore we hasten to *subject*, and to unite to your holiness, all the priests of the whole East. As to the matters which are presently agitated, although clear and undoubted, and, according to the doctrine of your apostolic see, held assuredly resolved and decided by all priests, we have yet deemed it necessary to lay them before your holiness. Nor do we suffer anything which belongs to the state of the church, however manifest and undoubted, that is agitated, to pass with-

out the knowledge of your holiness, who are the head of all the holy churches. For in all things (as had been said or resolved) we are prompt to increase the honor and authority of your see."

"The authenticity of the title," says Mr. Croley, "receives unanswerable proof from the edicts of the 'Novellæ' of the Justinian code. The preamble of the 9th, states, 'that as the elder Rome was the founder of the laws; so was it not to be questioned, that in her was the supremacy of the pontificate.' The 131st, on the Ecclesiastical Titles and privileges, chapter ii., states: 'We therefore decree that the most holy Pope of the elder Rome is the first of all the priesthood, and that the most blessed archbishop of Constantinople, the new Rome, shall hold the second rank, after the holy apostolic chair of the elder Rome.'"—Croley, pp. 114, 115.

Some suppose that Phocas, A. D. 606, by applying the title "universal Bishop" to the Pope, first gave him his supremacy; but this cannot be, for it does not agree with the prophecy that three of the first horns were to be plucked up before it, as it came up, and this happened more than half a century before.—Again, Mr. Croley, a writer of the Church of England, says—"The highest authorities among the civilians and annalists of Rome spurn the idea that Phocas was the founder of the supremacy of Rome; they ascend to Justinian, as the only legitimate source, and rightly date the title from the memorable year 533."

Imperial Rome fell about A. D. 475, and was in the hands of the barbarians. Thus it continued till the conquest of Rome by Belisarius, Justinian's general, 536 to 538, when the Ostrogoths left it in possession of the Greek emperor, March, 538. Thus the way was open for the dragon to give the beast his power, and his seat, and great authority. Rev. xiii, 2.—This fact, from Revelation, also, settles the point that the Pope did not receive his power from Clovis, king of France. It was the dragon that gave him his seat, Rome, his power, as head of the churches. The Roman emperors had stood at the head of the churches with power to make important decisions for the church—it is now transferred to the Pope: and he has given him, also, great authority, under the Justinian code of laws, to judge and punish heretics.

4th. The next point we want to settle is, the length of time this power was to continue. Daniel says, "a time, times, and the dividing of time." The Revelator says, [Chap. xiii, 5, "Power was given unto him to continue 42 months." He was to make war upon the saints—the church; and in Rev. xii, 6, we are told, the woman, the church, fled into the wilderness 1260 days; and at the 14th verse, that it was for "a time, and times, and half a time." Here then we have the period of the continuance of this power given us in three forms of expression, which settles the point that the time, times, and dividing of time is 42 months, or 1260 prophetic days or years.

5th. Did the continuance of papal dominion, as a horn of the beast, cease at the end of that period?—1260 years from 538 would extend to 1798. Did anything transpire that year to justify the belief that the dominion of Papacy was taken away that year? It is a historical fact, that, on Feb. 10th, 1798, Berthier, a French general, entered the city of Rome and took it. On the 15th of the same month the Pope was taken prisoner and shut up in the Vatican. The Papal governments, which had continued from the time of Justinian, was abolished, and a republican form of

government given to Rome. The Pope was carried captive to France, where he died in 1799. Thus, he that led others into captivity, went into captivity; and he who killed with the sword, those he was pleased to call heretics, was himself killed [subdued] with the sword; i. e., his dominion was taken away by war. See Rev. xiii, 10. Verse 26: "but the judgment shall sit, and they shall take away his dominion, [he is cut off from being a horn on the beast, or deprived of his civil power, so that he can no longer wield the sword against dissenters] to consume and destroy it unto the end." See 2 Thess. ii, 8: Whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming to judge the world in the burning day, when the beast and false prophet will be cast alive into the lake of fire, burning with brimstone; then the little horn will be destroyed.

Some tell us the civil power of Papacy is not taken away. That the Pope was restored, or a new one chosen, is admitted, and that he may have some civil power in Italy is not denied. But that he has power to depose kings and put to death the saints now, is denied. When he was a horn on the beast, he deposed kings at pleasure, for centuries, and silenced heretics by the flame, the rack, prison, and the sword. Can he do it now? No. Nor has he been able to do it since 1798—since that time the church is out of the wilderness; and Papacy is compelled to tolerate Protestantism. Hear the Pope himself on that subject. Here is his letter, dated Sept., 1840, at Rome. Read it, and see if you think Papacy is now a horn on the beast, or is possessed of power to war against the saints unto death, as formerly.

"ENCYCLICAL LETTER OF OUR MOST HOLY LORD GREGORY XVI, by Divine Providence Pope, to all Patriarchs, Primate, Archbishops, and Bishops.

GREGORY XVI. POPE.

"Venerable Brethren,—Health and the apostolic Benediction.

"You will know, Venerable Brothers, how great are the calamities with which the Catholic Church is beset on all sides in this most sorrowful age, and how pitifully she is afflicted. You know by what a deluge of errors of every kind, and with what unbridled audacity of the erroneous, our Holy Religion is attacked, and how cunningly and by what frauds, heretics and infidels are endeavoring to pervert the hearts and minds of the faithful. In a word, you know there is almost no kind of effort or machination which is not employed, to overthrow, from its deepest foundations, if it were possible, the immovable edifice of the Holy City.

"Indeed, are we not, (Oh, how shameful!) compelled to see the most crafty enemies of the truth, ranging far and wide with impunity; not only attacking religion with ridicule, the church with contumely, and Catholics with insults and slander, but even entering into cities and towns, establishing schools of error and impiety, publishing in print the poison of their doctrines, skilfully concealed under the deceitful veil of the natural sciences and new discoveries, and even penetrating into the cottages of the poor, traveling through rural districts, and insinuating themselves into familiar acquaintance with the lowest of the people and with the farmers! Thus they leave no means unattempted, whether by corrupt Bibles in the language of the people, or pestiferous news papers and other little publications, or caviling conversation, or pretended charity, or, finally, by the gift of money, to allure ignorant people, and especially youth, into their nets, and induce them to desert the Catholic faith.

"We refer to facts, Venerable Brethren, which not only are known to you, but of which you are witnesses; even you, who, though you mourn, and, as your pastoral duty requires, are by no means silent, are yet compelled to tolerate in your diocese these aforesaid propagators of heresy and infidelity; these shameless preachers, who, while they walk in sheep's clothing,

but inwardly are ravening wolves, cease not to lay in wait for the flock and tear it in pieces. Why should we say more? There is now scarcely a barbarous region in the universal world, to which the well known Central Boards of the heretics and unbelievers have not, regardless of expense, sent out their explorers and emissaries, who either insidiously, or openly and in concert, making war upon the Catholic religion, its pastors and its ministers, tear the faithful out of the bosom of the church, and intercept her approach to the infidels.

"Hence it is easy to conceive the state of anguish into which our soul is plunged day and night, as we, being charged with the superintendence of the whole fold of Jesus Christ, and the care of all the churches, must give account for his sheep to the Divine Prince of Pastors. And we have thought fit, Venerable Brethren, to recall to your minds by our present letter the causes of those troubles which are common to us and you, that you may more attentively consider how important it is to the church, that all holy priests should endeavor, with redoubled zeal, and with united labors, and with every kind of efforts, to repel the attacks of the raging foes of religion, to turn back their weapons, and to forewarn and fortify the subtle blandishments which they often use. This, as you know, we have been careful to do at every opportunity; nor shall we cease to do it; as we also are not ignorant that you have always done it hitherto, and confidently trust that you will do hereafter with still more earnest zeal.

* * * * *
"Given at Rome, at St. Mary the Greater, on the 18th of the Kalends of September, of the year 1840, the tenth of our pontificate.

GREGORY XVI. POPE."

You see what is to come next after the fall of the little horn.

Now let us see whereabouts we are in the prophetic chain. Have we passed the Lion—Babylon? Yes. Have we gone by the Bear with three ribs in his mouth? Yes. Has the sign of the Leopard with four wings of a fowl and four heads been passed?—It has. The dreadful and terrible beast, with ten horns,—has he been seen? Yes. Have we got past the little horn having eyes like the eyes of a man?—That is among the things numbered with the past.—How far beyond it are we? Forty five years, nearly. What comes next? The judgment, followed by the everlasting kingdom of God. How far off is that?—That question I shall answer, hereafter, *definitely*. But one thing is certain; it cannot be at a great distance. It is the next prophetic event. Awake, ye slumbering virgins? "Behold the Bridegroom cometh, go ye out to meet him." No time to sleep now. The seventh angel is preparing to sound. "Awake, ye dead!" will soon thunder through the skies.—Happy day to those that are waiting. *Awful* day to those who are saying—"My Lord delayeth his coming." Awake—Awake!!

The 70 weeks a part of the 2300 days.

[The evidence presented on this subject by Bro. Andrews is conclusive. We give the following extract from the exposition of Dan. viii, by Geo. Storrs, published in 1843. It shows the position then taken by the whole Advent body.]

"We will now give you the 13th and 14th verses of the eighth chapter of Daniel, leaving out what our translators have supplied:—'Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long the vision, the daily and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand three hundred days: then shall the sanctuary be cleansed.'

The inquiry, 'How long the vision,' clearly related to the 'Ram' and 'Goat,' as well as 'little horn'—and, the 2300 days are given in answer to the question,—'How long the vision?'

It was the meaning of the vision Daniel sought—verse 15: 'It came to pass, when I had seen the vision, and sought for the meaning, &c.

It was to make Daniel understand the vision, Ga-

briel was sent—verse 16: 'I heard a man's voice between the banks of Ulai, which called and said, Gabriel, make this man to understand the vision.'

It was to make Daniel understand the vision, Gabriel came—verse 17: 'So he came near where I stood, and said unto me, *Understand*, O son of man.'

The first thing Gabriel would have Daniel understand, was, that the vision was down to the end,—verse 17: 'At the time of the end shall be the vision.' He would have Daniel understand that the end intended was the last end of indignation,—verse 19: 'Behold, I will make thee know what shall be in the last end of the indignation;' and he would have Daniel know that, 'at the time appointed, the end shall be.'

The 2300 days is the only time appointed. That time cannot be applied to a particular agent or event, without violence to the whole subject.

Now let us inquire what Daniel did understand, and what not. The angel explained every thing to him respecting the ram, he-goat, and little horn. But Daniel tells us in the last verse, 'I was astonished at the vision, but none understood it.' What did not Daniel understand? There were, evidently, three things he did not understand: 1st What 'sanctuary' was intended in verse 13; 2d. He did not understand how to reckon the days; and 3d. Where to commence his reckoning. As Gabriel is not to be charged with disobedience to the command to make Daniel understand the vision, and as he has not fulfilled that command in this chapter, we must look elsewhere to see if he ever did what he was directed to do, and what he promised Daniel he would do.

Let us now look into the 9th chapter. Daniel there informs us that he found out 'by books, the number of years whereof the word of the Lord came to Jeremiah the prophet, that he would accomplish seventy years in the desolations of Jerusalem.' We might here inquire, Why did not Daniel 'find that out before?' It was written in the book, but he did not discover it till now. Our opponents seem to think it is a conclusive argument that we are wrong, because the time of the end of the world has not been found out before now. But is it any more marvelous than that Daniel did not learn that the captivity of the Jews in Babylon was to be seventy years, till those years were accomplished?

When Daniel discovered this fact, fifteen years had passed since the vision of the eighth chapter, and he had all that time been in uncertainty about the points that were not explained to him in that vision. He now seems to catch at the thought, that it must be the sanctuary at Jerusalem, to which the vision related, and he at once commences praying accordingly. He, at the 17th verse, prays especially about the sanctuary. 'Now, therefore, O our God, hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake.' Daniel's mind is evidently on the vision, and he seems to suppose he has got the clue to the sanctuary that is to be cleansed; but Gabriel comes flying *swiftly*, to stop Daniel in the midst of his prayer. See verse 21: 'Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly *swiftly*, touched me about the time of the evening oblation.'

Gabriel, why this haste? Why, I see Daniel is wrong—he don't understand the matter—he thinks the vision related to the sanctuary at Jerusalem, and I must stop him, for he is going astray.

'Gabriel, whom I had seen in the vision,' says Daniel. What vision? Where had Daniel seen Gabriel in vision? Evidently nowhere but in the vision of the 2300 days. Well, says Gabriel, 'I am now come forth to give thee skill and understanding—therefore understand the matter, and consider the vision.'

How is it possible that anything can be plainer than that both Daniel and Gabriel have the vision in mind, that 'none understood,' at the close of the eighth chapter? Now, says Gabriel, 'understand the matter, as by your prayer I see you did not, and consider the vision—direct your attention to what I have now to say of it. 'Seventy weeks are determined [cut

off, so the word signifies] upon thy people.' Cut off from what? Surely not from the indefinite space; but from some time previously given. What time had Daniel given him before? None, except the 2300 days. The natural inference, then, is that the 70 weeks were cut off from those days: there is nothing else to cut them off from. For what are they cut off? Several objects are specified; but one especially, viz., to seal up [or as the word signifies, see Dan. vi, 17, make sure] the vision."

THE LAST DAYS.

AN EXTRACT FROM AN OLD SERMON.

TIME grows old! The Dread Majesty of the heavens arises to shake terribly the earth! The day is near that shall burn as an oven, and all the proud and them that do wickedly shall be stubble!

The prophet Daniel, speaking of this very period of time, says, that many shall be purified and made white, and tried—probably in time of great persecution; but the wicked shall do wickedly—go from bad to worse with long and rapid strides—yea, glory in their shame and proud ignorance, and, therefore, none of the wicked shall understand; but the wise shall understand.

Before the evening of the great and dreadful day of the Lord, there shall be, according to St. Paul, a departure from the faith. Those also that retain the form, but deny the power of godliness that they may gratify their lusts and cloak their carnality, will heap to themselves teachers, complimentary and waxen images of men having itching ears that cannot bear the truth. In these perilous times, men shall be lovers of their own selves: covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God.

And St. Peter says, that in the last days shall come scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep all things continue as they were from the beginning of the creation. For this they are willingly ignorant of, the destruction of the antediluvian world, and deny and despise the future certainty of the conflagration of the present heavens and earth, which we know by the word of God, continues to be left in store, reserved unto fire against the day of judgment and perdition of ungodly men.

As infidelity increases, the times will be more strongly marked, and voluptuousness and security among the wicked, make an additional sign of the coming of the Son of man: For as it was in the days of Noah, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noah entered into the ark, and the flood came and took them all away. Likewise also as it was in the days of Lot. They did eat, they drank, they bought, they sold, they planted, they builded, but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. And a cautionary direction is given to the believers that in this general security they should watch, lest at any time their hearts should be overcharged with intemperance and worldly cares, and so that day which shall come as a snare on all them that dwell on the face of the whole earth, should overtake them also by surprise.

At some period not long before the great day, there shall be signs in the sun, and in the moon, and in the stars—and upon the earth distress [revolutions] of nations with perplexity, the sea and waves rearing—either literally or symbolically, to express tumultuous combinations of people mad to throw off every restraint, civil or religious—men's hearts failing them for fear, and for looking after those things which are coming on the earth—for the powers of heaven shall be shaken. And then shall appear the sign of the Son of man—some portentous display understood as we said before by faithful believers. And when these

things begin to come to pass, says the evangelist, then look up and lift up your heads, for your redemption draweth nigh.

Lo! the hour is come! the mystery of God is finished! It is the determined counsel of the Eternal. What voice is that I hear from the dread throne, as the sound of many waters? "I am Alpha and Omega, the beginning and the end, the first and the last, saith the Lord. Behold, I come quickly, and my reward is with me, to give every man according as his work shall be!" I see the Son approaching to the throne of majesty in the heavens. I saw, says the prophet Daniel, in the night visions, and behold one like the Son of Man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And thus he moves his Father: O Father! the year of my redeemed is come—the day of vengeance is in mine heart. Long has my Spirit strove with men. All that love and wisdom infinite can give, has been bestowed to effect their salvation. And now the ingrates vainly imagine that they shall efface thy remembrance, a sense of thine existence, and their obligations to love and worship, and obey thee, from the face of the whole earth. Come, therefore, let me get down, for the harvest is ripe, the press is full, the fats overflow! For their wickedness is great—that I may wipe away the reproach of my people, and perform my faithful promise, which their steadfast faith has long expected, in bringing them home to these fair realms, to behold the glory which I had with thee before all worlds, and with me to enjoy thy smiles and love eternal—and that I may condemn and banish the impenitent rebels of mankind and the disobedient angels to their own place, as vessels of wrath fitted for destruction. And there was given him, continues the prophet, dominion and glory and a kingdom, that all nations and languages should serve him: his dominion is an everlasting dominion which shall not pass away, and his kingdom that which shall not be destroyed.

And now he ascends the great white throne, raised on "the chariot of paternal deity." Above, beneath and round about him pour the marshaled hierarchies of angels and the innumerable company of the souls of just men made perfect: for them also who sleep in Jesus, will God bring with him. The brightest military spirit of heaven leads on the angelic hosts: down through the regions of space, by unnumbered worlds they mark their rapid way, till they desery far off this poor terrestrial, sin-polluted orb, at once for their impenitence and rejection of the Saviour, the disgrace and scorn of all created worlds. The mighty angel whom St. John saw standing upon the sea and upon the earth, at the signal given, lifts up his hand to heaven and swears by him that liveth for ever and ever, who created the heavens, and the earth, and the sea, and the things which are therein, that time should be no longer.

What shout is that I hear? It is no other than the bursting joy of angels attendant on the Lord from heaven—from ten thousand thousand strong lunged cherubs breaks the glad peal:

"The joy, the shout, the harmony,
"Flies o'er the everlasting hills.
"Loud as from thunders without number,
"Sweet as from blest voices uttering praise."

The jubilee begins! Hark! hark! do you hear that awful sound? It is the trump of God. Louder and louder the great archangel swells the tremendous roar! The awful peal reverberates through continents, thro' seas and islands! The steadfast earth reels to and fro like a tempest-beaten cottage! See, the opening grave! the earth teems with resurrection! Behold those glorious forms! how sweetly they ascend!—What love and joy in their resplendant countenances! These are the saints of God—these are they that slept in Jesus! For the dead in Christ shall rise first—Then we which are alive and remain, shall drop our dull mortality. For we shall all be changed in a moment, in the twinkling of an eye at the last trump, says the Apostle.—This corruption shall put on in-

corruption, and this mortal shall put on immortality. By the ministry of glorious angels, both the living and resuscitated saints ascend to meet the Lord in the air: for, Behold he cometh! "Far off his coming shines!" Nearer and nearer the bright pomp approaches!

Behold, he cometh! and every eye shall see him, and they also that pierced him, and all kindreds of the earth shall wail because of him. The angelic hosts dispart on either hand, and the King immortal appears in all the glory of his Father, with the holy angels. The judgment is set, and the books are opened. Lift up your eyes, ye saints of the living God, and behold on the seat of judgment enthroned your Judge and Saviour! Around him through the vast concourse are spread innumerable animated forms, beaming angelically bright. Is this the babe of Bethlehem? Is this the manger's weeping care? Is this the man arraigned at Pilate's bar? Is this the bleeding astonishment of Calvary, whose death the blushing heavens refused to behold? Yes, this is he—that man of grief. But O, how changed! And I saw a great white throne, says St. John, and him that sat on it, from whose face the earth and the heavens fled away and there was found no place for them.

To the Saints scattered abroad.

DEAR BRETHREN AND SISTERS:—Do we believe with all the heart that Christ is soon coming? And that we are now having the last message of mercy that is ever to be given to a guilty world? Is our example what it should be? And do we show to those around us, by our lives and holy conversation, that we are looking for the glorious appearing of our Lord and Saviour Jesus Christ, to change these vile hodies and fashion them like his most glorious body? I fear that we do not believe, and realize these things as we should. Those who believe the important truths that we profess to believe, should act out their faith, in the immediate coming of Christ. There is too much seeking amusements, and things to take up the mind here in this world; the mind is left too much to run upon pride of dress; and the tongue is engaged too often in light and trifling conversation, which gives the lie to our profession, for the conversation is not in heaven from whence we look for the Saviour.

Angels are watching over us, to guard us; and we often grieve these angels by indulging in trifling conversation; jesting and joking, and also by sinking down in a careless, stupid state. And although we may make an effort now and then for the victory, and obtain it, yet if we do not keep it, but sink down in the same careless, indifferent state, unable to endure temptations, and to resist the enemy, it is not enduring the trial of our faith, that is more precious than gold. It is not suffering for Christ's sake, and glorying in tribulation.

There is a great lack of christian fortitude, and serving God from principle. We should not seek to please and gratify self; but to honor and glorify God, and in all we do and say, have a single eye to his glory.—If we would let our hearts be impressed with the following important words, and ever bear them in mind, we should not so easily fall into temptation; but our words would be few, and well chosen.

"He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." "Every idle word that men shall speak, they shall give account thereof in the day of judgment."—"Thou God seest me."

We could not think of these important words, and call to mind the sufferings of Jesus for us sinners, that we might receive pardon from our sins, and be redeemed unto God by his most precious blood, without feeling a holy restraint upon us, and an earnest desire to suffer for him, who suffered and endured so much for us.

If we dwell on these things, dear self, with its dignity, will be humbled; a child-like simplicity will take its place, which will bear reproof from others, and will not be easily provoked, and suffer a self-willed spirit

to come in and rule the soul. The true christian's joys, *amusements* and consolation, must and will be in heaven.

"Upward to God be the heart's adoration,
Where ever is flowing pure streams of salvation."

The longing soul of those who have tasted of the powers of the world to come, and have feasted on heavenly joys, will not be satisfied, or amused, with things of earth. Such will find enough to do in their leisure moments. Their souls will be drawn out after God. Where the treasure is, there will be their heart, holding sweet communion with the God they love and worship. Their amusements will be in contemplating their treasure—the holy city—the earth made new—their eternal home. And while they dwell upon these things, which are lofty, pure and holy, heaven will be brought near, and they will feel the power of the Holy Spirit, which will tend to wean them from the world more and more, and cause their consolation and chief joy to be in the things of heaven, their sweet home.—The power of attraction to God and heaven will be so great, that nothing can draw their mind from the great object of securing their soul's salvation, and honoring and glorifying God.

"Brighter joys than earth can give, win me away,
Pleasures that for ever live—I cannot stay."

As I realize how much has been done for us, to keep us right, I am led to exclaim, O, what love! What wondrous love hath the Son of God for us poor sinners! Should we be stupid and careless, while every thing is being done for our salvation that can be done? All heaven is interested for us. We should be alive and awake, to honor, glorify and adore the High and Lofty One. Our hearts should flow out in love and gratitude to him who has been so full of love and compassion to us. With our lives we should honor him, and with pure and holy conversation show that we are born from above; that this world is not our home, but that we are pilgrims and strangers here, traveling to a better country.

Many who profess the name of Christ, and profess to be looking for his speedy coming, know not what it is to suffer for Christ's sake. Their hearts are not subdued by grace, and they are not dead to self; but it often appears in various ways; and, at the same time, they are talking of having trials. But the principal cause of their trials, is an unsubdued heart, which makes self so sensitive, that it is often crossed. If such could realize what it is to be an humble follower of Christ, a true christian, they would begin to work in good earnest, and begin right. They would first die to self, then be instant in prayer, and check every passion of the heart. Give up your self-confidence, and self-sufficiency, and follow the meek pattern.—Ever keep Jesus in your mind, that he is your example, and you must tread in his footsteps. Looking unto Jesus, the author and finisher of our faith; who, for the joy that was set before him, endured the cross, despised the shame. He endured the contradiction of sinners against himself.

Is not the reward, at the end of the race, great and rich enough? What greater inducements could be held up before us, than has been held up to encourage us to be bold and valiant soldiers, to overcome the world, the flesh, and the devil? Eternal life is ours, if we endure the trial of our faith. Is it not enough? Will any complain of the roughness of the way?—Would you enter heaven if you could without suffering, and dwell in the presence of that Jesus, who suffered so much for us, whose loveliness and glory is unspeakable? He for your sins, was once the meek slain lamb, wounded, bruised, smitten and afflicted. O, it would be no place for you. Any other place would be far preferable. You would feel that you had no right there.

Let us, then, cheerfully suffer something for Jesus' sake, crucify self daily, be a partaker of Christ's sufferings here, that we may be made partakers with him of his glory, and be crowned with glory, honor, immortality and eternal life. ELLEN G. WHITE.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, FEB. 17, 1863.

The Immediate Coming of Christ.

In the last REVIEW, we briefly examined a portion of the evidences on which the advent faith rested, and showed that the passing of a few years beyond the period of confident expectation for the coming of the Lord, does not affect these evidences for the immediate coming of Christ. We noticed the metallic image of Dan. ii, the prophetic chain of Dan. vii, the special signs in the sun, moon and stars, also, the state of the neminal churebes, and the spiritual wonders of the present day, performed by spirits of devils. We will now notice briefly Daniel chapter viii.

This chapter presents the ram, which represents the Medo-Persian kingdom, the same as the bear of chapter vii, and the breast and arms of the image of chapter ii; the goat, which represents Grecia, the same as the leopard of chapter vii, and the belly and sides of brass of the image of chapter ii; and the little horn that waxed *exceeding great*, which represents the Roman kingdom, the same as the ten horned beast of chapter vii, and the legs and feet of the image of chapter ii.

The question is then asked, how long this vision, to give both the Sanctuary and host to be trodden under foot. The answer is, "Unto 2300 days, then shall the Sanctuary be cleansed." Dan. viii, 13, 14. Those of us who looked for the Lord with such confidence in 1844, understood the text as though it read, Unto 2300 days, then Christ will come and raise the dead and change the living saints, &c. Here is the secret of our disappointment. We did not then understand the Sanctuary, and its cleansing, as we now may. The time was right. This point Bro. Andrews has made perfectly plain in No. 16, of the REVIEW. The cleansing the Sanctuary, we did not understand; hence, looked for the second coming of Christ at the end of the days, and were disappointed.

We acknowledge that we were disappointed, and did not then understand the event to occur at the end of the days; but we do contend that this does not in the least affect the evidence of the immediate coming of Christ. We now see more clearly than ever, the event that marks the commencement of the 2300 days, a. c. 457, also, we see clearly what marks their termination in 1844. This subject has been clearly presented in the late numbers of the REVIEW, by Bro. Andrews. We hope that all who are interested in the doctrine of Christ's soon coming will give it a thorough investigation.

The period of time we now occupy is called by the Apostle Paul, the "little while." It is also called "the patience of the saints." It is emphatically the waiting, watching, trying time, in which the last work of mercy is to be accomplished, to prepare the saints for the day of wrath, and to stand when the Son of man shall appear. Referring to the waiting position, and trials of those looking for Christ, the Apostle says:

"Cast not away therefore your confidence, which has great recompense of reward. For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." Heb. x, 35-39.

The phrase, "For yet a little while, and he that shall come will come, and will not tarry," shows that the Apostle's words apply to the period just prior to the Second Advent, and that they were addressed especially to those who should be looking with confidence for his coming. Then the exhortation, "Cast not away therefore your confidence," is to those who have had great confidence in his immediate coming. And the words, "For ye have need of patience, that, after ye have done the will of God ye might receive the promise," certainly apply to the faithful, who looked for the Lord with such confidence, and were sorely disappointed, sorrowful and tempted, when the time of confident expectation passed.

But did the Advent people do the will of God in looking for Christ, and proclaiming the messages of the first and second angels, prior to the Autumn of 1844, where they were sadly disappointed? Let the Apostle answer: "For ye have need of patience, that, after ye have done the will of God," &c.

We repeat it, that this language applies to no other people, and to no other period of time, only to those who are looking for the Lord, just prior to his coming, or when he is to come in "a little while." Says Paul to his Thessalonian brethren: "Let no man deceive you by any means; for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or that is worshiped." 2 Thess. ii, 3, 4.

Here is a warning against looking for the Lord prior to the period when he should be expected. And this warning reaches over the predicted 1260 years of cruel, blasphemous rule of the man of sin, or Papacy, down to about 1798. Then it is impossible to give the above words of Paul a general applica-

tion, or to apply them to the church, prior to 1798. We therefore, feel bound to apply them to the Advent movement, and the trials which have followed. "Now the just shall live by faith." Faith in what? Answer, that we did the will of God in proclaiming the Advent, and that Christ is coming in "a little while."

"But if any man draw back, my soul shall have no pleasure in him." Hundreds have drawn back, and have incurred the Lord's displeasure, and are now, far from God, in a "lukewarm" state. Such are counseled to buy "gold," "white raiment" and "eye-salvo," and are, by the True Witness, the Lord Jesus Christ, exhorted to be "zealous" and "repent." This is their only hope.

"But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul." There are but two sides to this question. We may doubt, draw back, and reject the light now shining forth from the sure word, which harmonizes the past Advent movement and close our ears to the Shepherd's voice, the sweet voice of mercy, heard in the third message of Rev. xiv, 9-12, and finally sink in perdition. Or, we may believe to the saving of the soul. Brethren, in the fulness of our soul, we say, *believe*. And we are, from a conviction of God's truth, compelled to take the position, that saving faith lies here; instead of casting away our confidence in the past Advent movement, to believe that God's will was done in that movement, and that in "a little while, and he that shall come will come."

The third angel makes all plain, and shows that we are still on the track of prophecy. "Here is the patience of the saints; here are they that keep the commandments of God, [the Father,] and the faith of Jesus," [the Son.] "Blessed are they that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the City." Amen.

THOUGHTS ON THE PAST WORK OF WILLIAM MILLER,

AND HIS ADHERENTS, RESPECTING THE TRUE STARTING POINT OF DAN. VIII, 14; IX, 24, 25.

BY JOSEPH BATES.

On a recent visit to Low Hampton, N. Y., I visited the grave of this venerable man. The white marble monument erected over his head, shows to the passing traveler, a book chiseled out on the front of the marble slab, representing a Bible. On the first page, in large black letters, are the following appropriate words:

"And he said unto me, Unto two thousand and three hundred days, then shall the sanctuary be cleansed." Dan. viii, 14.

Here, thought I, lies the venerable man that so successfully repeated these words of holy writ. With this mighty weapon of the Lord of hosts, accompanied by his Spirit, in a few years did he make up and move out a company of faithful believers who associated with him, and awakened and aroused "them that dwell upon the earth." Rev. xiv, 6, 7.

Where, thought I, is the advent believer that does not know that the world was aroused by a calculation on time, from the 2300 days of Dan. viii, 14, the vision of days that had been sealed up from the church of God for about 2400 years. [For sealing up, see Dan. viii, 17, 26; xii, 4, 9.] The opening of this book [Rev. xi] in "the time of the end," and the presentation of this mighty truth, was what aroused the people to prepare for the cleansing of the sanctuary, and the coming of the Lord Jesus. No advent believer can doubt but this was the man that God moved out to give the world the true starting point of the 2300 days. All that have read his works, or heard him preach, know that he commenced the days from the 7th year of the reign of Artaxerxes, a. c. 457, in harmony with Dan. ix, 24, 25. That he was right in starting the vision with this date, the numerous publications in past advent history show, where many in the churches and colleges, raised their objections, and were all silenced by the united efforts of himself and his associates, before the ending of the days in the Fall of 1844.

Then I thought of the strange scenes of distraction that followed his work; even by his associates and professed friends, since the passing of the time.

From the Albany, N. Y. Conference of April, 1845, to the Spring of 1850, the work of moving this starting point went forward. March 2d, 1850, the *Advent Herald* sent forth an able article, showing most clearly that they had returned once more to the original starting point of Daniel's vision of the 2300 days. Following this, was a most valuable work of 232 pages, from the same press, by S. Bliss, entitled, *Analysis of Sacred Chronology*, covering the whole ground by unanswerable arguments. The *Herald* speaks as follows:

"It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year b. c. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem.

We must therefore look to the seventh of Artaxerxes. This date we cannot change from a. c. 457, without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses, by which its inaccuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date."

We will here give a few more extracts from the *Herald*.
 "We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed."—*Advent Herald*, Sept. 7th, 1850.

"There has nothing transpired to weaken the force of those arguments, but the passing of the time we expected for their termination. We now have no other fact to advance against their connection; and therefore can only wait for the mystery of the passing of the time to be explained. But of the commencement and termination of the 70 weeks, we are satisfied that they cannot be renounced from the position which Protestants have always assigned them."—*Advent Herald*, Feb. 22d, 1851.

A correspondent asks the following questions, and the Editor of the *Herald* gives the answers, which are enclosed in brackets.

"In your Chronology the cross is placed A. D. 31. What are the principal objections which bear against its being placed in A. D. 39? [Ans. 1. the absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy, that the seventh of Artaxerxes was in the year, B. C. 457—8"]

Then he asks again:

"If the seventy weeks of Dan. ix, do not commence in the twelfth of Artaxerxes, how can the 2300 days begin at the same time with them? [Ans. They cannot.]

Must we not henceforth consider that they have different starting points? [Ans. Yes."] *Advent Herald*, May 22d, 1852.

The reader will please notice, that in answer to this last question, the *Herald* has denied the connection between the 70 weeks and the 2300 days.

Probably no portion of prophecy has occupied the mind of the true believer, both in the past and present, as Dan. ix 24-27 has. The true exposition, and proclamation of which was designed by God to arouse the world, and move the church through their purifying process, preparatory to immortality and eternal life.

Let us now hold their argument forth by the side of truth.

1. From 1841 to 1845, they were intimately associated with William Miller in proclaiming the 2300 days of Dan. viii, in connection with Dan. ix, showing their starting point to be in the seventh year of the reign of Artaxerxes B. C. 457.

2. From the Spring of 1845, they commenced the dissolution of the starting point, B. C. 457, and moved it onward to show that the 2300 days must end this side of the Fall of 1844. In the Spring of 1850, the *Herald* commenced advocating the starting point, B. C. 457, as it did in 1843.

3. From the Spring of 1850, to the Spring of 1852, it continued to publish, according to the foregoing statements, and thus to re-establish, according to their answer to a correspondent, the wonderful astronomical, chronological, and historical coincidences, which show beyond the shadow of controversy, that the seventh of Artaxerxes was in B. C. 457.

4. In the Spring of 1852, in answer to the question put them by a correspondent, "Must we not henceforth consider that they, referring to the 70 weeks and 2300 days, have different starting points?" The answer is "yes!"

Let us now take a retrospective view of the above four points.

1. For evidence on this point, their testimony went out and was received through preaching, and publications, too numerous to mention, which by the Fall of 1844, silenced all opposition with respect to the starting point, and clearly showed the ending of the 2300 days on the tenth day of the seventh month, 1844.

2. Their work; associated with others, in attempting, by books, and tracts, &c., to dissolve the harmony of the prophetic periods, (therein mentioned,) which they, and the church of God had been laboring so long to sustain, caused distraction throughout the ranks of Advent believers.

3. They re-establish the harmonious view of 1844, and show "beyond the shadow of controversy," that B. C. 457 is the true starting point. So that Josiah Litch, that once so ably defended and harmonized these points, at length says: "Chronologically, the period is at an end, according to the best light to be obtained on the subject; and where the discrepancy is, I am unable to determine." *Advent Herald*, Dec. 28, 1852.

4. That after all the foregoing testimony, and much more of the same tenor set forth in the *Review* for Dec. 23, 1852, and still more which might be presented, they have again changed their view, and declare the 70 weeks, and 2300 days have different starting points.

Let us see if Daniel so understood it. "Gabriel, make this man to understand the vision." Dan. viii, 16. What vision? Ans. The vision of the 2300 days. In the last verse he says, "none understood it." But in the first verse of Chap. x, he says, he had understanding of the vision, "and the thing was true." Here is positive evidence that Daniel received from the angel Gabriel, all the evidence that ever was given him respecting the starting point of his vision, from Chap. ix.—Verse 25, shows but one starting point, from one decree to restore and build Jerusalem. This decree was given to Ezra in the seventh year of Artaxerxes the king. Ezra vii, 7, 9. See the decree in verses 11-16.

Nehemiah, nor any other person but Ezra, never received

a decree to restore and build Jerusalem. Cyrus issued a proclamation, B. C. 536, to build the house of the Lord God of Israel in Jerusalem. Then Ezra, as above stated, followed in B. C. 457. Thirteen years afterward, Nehemiah received from Artaxerxes two letters, one to convey him to Judah; the other was to Asaph, the keeper of the forest; for a grant of timber to make beams for the gates of the Palace, which appertained to the house, and for the walls of the city. Neh. ii, 7, 8. Therefore it was not the work of Nehemiah to commence to restore and build Jerusalem, from the captivity of Zedekiah where all was laid waste, [Jer. lii, 12-14,] but to build the walls and gates then broken down, which Ezra had been restoring. Neh. i, 1-3.

Now it is clearly settled, from the best authority, that Ezra's decree was given in B. C. 457. See *Sacred Chronology* by S. Bliss, and *Advent Herald*, March 2, 1850; and Feb. 15th, 1851.

As, it is an undisputed fact by all Hebraists, that the word, determined, in Dan. ix, 24, signifies cut off, and as the 70 weeks seal the vision and prophecy, and as this decree went forth from Ezra in the Fall of B. C. 457, seventy weeks of years subtracted, or cut off, from the 2300 years would carry the point to the Fall of A. D. 34, leaving just 1810 years of the 2300 which would end in the Fall of A. D. 1844. And "then shall the sanctuary be cleansed."

Once more. Verse 25 shows the same starting point, to run 69 weeks of years to the coming of the Messiah. Turn to the first chapter of Mark, you will read that after the Messiah was baptized, he came into Galilee preaching the gospel of the kingdom, declaring "the time is fulfilled." [The 69 weeks of years.] Luke in giving the same account of his baptism, says, "he began to be about thirty years of age." Luke iii, 21-23. Here we understand was the completion to the 69 weeks or 483 years. Beginning these with the 7th year of Artaxerxes, B. C. 457, we find they extend to the Fall of A. D. 27. To this last date add 1817 years, and it brings us to the Fall of 1844, the whole length of the 2300 days.

Here we understand is the perfect harmony of the sealing of the vision and prophecy of Dan. viii and ix, proving most clearly that the 2300 days could not possibly extend beyond the Fall of 1844, where the loud cry of the first angel [Rev. xiv, 6, 7] ended.

According to the testimony of Luke, Jesus was about 30 years of age when he began his public ministry. See Num. iv, 3; 1 Chron. xxiii, 3. Then we understand that Jesus was about 30 years of age when the 69 weeks, or 483 years, ended.

Then 1817 years more would complete the 2300 years in the Fall of 1844. Now if it be said that this vision could be extended to 1845, then 1818 years must be added to the 483. And if onward to another year, then 1819 must be added, and so on for every additional year. If prolonged to 1853, then 1826 years must be added to 483. In this case Dan. viii, 14 should read, Unto 2309 days, then shall the sanctuary be cleansed.

Again, every year that is added to 1817, beyond where Luke says he was about 30 years of age, the scripture must be altered from thence, and make Luke say, he was about 31 years of age, or if extended one year further, then he must say he was about 32, and so on year after year, viz: 33, 34, 35, 36, 37, 38, and if about 39 years of age, then the 2300 days would extend to 1853.

As God does not say yea and nay, to the same thing, the testimony of the *Advent Herald*, in making different starting points for the 70 weeks and the 2300 days, or in any way changing the 7th year of Artaxerxes B. C. 457, fails, being weighed in the balance and found wanting.

This inexplicable position of the *Herald*, is, to some minds, most perplexing, and astonishing. If they should once publicly admit that the 2300 days were at an end, or could come to an end any how, or any where, by commencing them B. C. 457, and it was now 2308 years, 3 months, and 12 days since that date, (which by them has so often been declared to be the only true one, then they see, of course, that they would be in duty bound to show the Bible view of the sanctuary, and also its cleansing that follows the ending of the days. Not like the view which they gave in the *Herald* for April 27th, 1850.

These two points once explained, would of necessity involve them in the open and shut door view connected with the Philadelphia state of the church. Rev. iii, 7, 8; Isa. xxii, 22; Matt. xxv, 6-10. And still onward to the Bible view of the third angel's message, with the keeping of all the commandments of God, and the faith, or all of the testimony of Jesus Christ. Rev. xiv, 12; xii, 17.

For proof that they have lost their reckoning, and know not their whereabouts, please read their further statements.—Shortly after the *Herald* of May 1852, stated that the 70 weeks and 2300 days had different starting points. J. Cummings of N. H., ventured out again on the forbidden work of "prolonging the days" and requested the *Herald*, or rather the Editor to publish his article, and make what remarks he pleased. Here follow their remarks.

"We know not what future light may be given on the termination of the prophetic periods, but we greatly deprecate this drawing conclusions with such positiveness, on a question of so much moment, on evidence which compared to that for 1843, is but as a rush light to the sun." *Advent Herald*, Nov. 6, 1852.

A few weeks after the above, D. I. Robinson comes out also against J. Cummings, and others to show them their errors for setting new times. He closes by saying:

"MY MIND ON TIME. 1. That the time as first proposed, about 1843," was of the Lord.

2. That in so long a period as 2300 years, we are not out of the limits of that phraseology, nor are we likely to be till it comes.

3. That all other times have turned out mistakes in the past.

4. That those now put forth, lack the main cable of chronological time, the united strength of the 2300 days harmonized with the 70 weeks! and therefore must be from the nature of the case, less convincing.

5. That as all 'definite' ones failed with it, there is reason to doubt these." *Advent Herald*, Dec. 18, 1852.

Let us see how this looks. 1. He says the time as first proposed "about 1843" was of the Lord. Then the understanding is that the 2300 days ended there, for whatever is of the Lord will stand.

2. The definition of phraseology is "mode of speech"—Webster. Then we understand D. I. Robinson, that "we are not out of the limits of that mode of speech, nor are we likely to be, till it comes." Thus we can continue to say 2300 days, till it comes. It was of the Lord in 1843, but our position is 2300 days yet to come, no matter how long. This harmonizes with the *Herald*:

"We know not what future light may be given on the termination of the prophetic periods." The time that is now being given, "on evidence which compared to that for 1843, is but as a rush light to the sun."

"A wonderful and horrible thing is committed in the land; the prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?" Jer. v, 30, 31.

The white marble tomb-stone that marks the spot where the man that God honored lies, shows to the passing traveler, though dead he "yet speaketh:" "And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." If the traveler asks, what is the meaning of those words, there is no response. He finished his work, and his Employer suffered him to be laid aside, until after the sanctuary should be cleansed.

Dear reader, if you are troubled to understand this very important text, I would advise you by all means to procure a pamphlet of 68 pages, entitled, "The Sanctuary and 2300 days," published at the *Review* Office. In this work you will find the subject of the Sanctuary very fully, and clearly explained.

Springfield, Mass., Feb. 3d, 1853.

Extract from J. B. Cook.

The following extract is taken from an article written by J. B. Cook, which appeared in the *Rochester Democrat* of Feb. 5th, which was a reply in part to some strictures by the learned Dr. Boynton, on a note previously written by J. B. C. in the same paper, designed to show that the views commonly entertained by Geologists, strongly militate against the word of God. In the course of his remarks, J. B. C. had occasion to write the following sentiment which claims our particular attention:

"Now we take the Mosaic record of Creation in Genesis, affirmed by God himself and engraven in stone by his own finger, in the law given from Sinai, and re-affirmed in the New Testament; because there is a cause altogether adequate to the effect. God made the worlds and subjected them to law!"

The author of the foregoing, has but recently taught that the law of God was relaxed, in New Testament times; but if we may believe him now, he affirms the lasting perpetuity of that holy law, in language too plain to be misunderstood.—First. The knowledge of the creative work, as recorded in Genesis. Second. The law that was penned by Jehovah's own finger. This must mean the fourth precept, as that is the only one containing this knowledge. Third. He admits (all that Sabbath-keepers claim,) its re-affirmation in the New Testament, which must confirm it for ever. It seems that the concessions here made, and so plainly stated by J. B. C., would render action on his part almost involuntary, in observing this greatest memorial, that, if omitted, must undermine all knowledge of the true and living God. I hope the sequel may prove him sincere, and open the eyes of others. E. R. SEAMAN.

Rochester.

THE SABBATH.

An extract from Miller's Exposition of the Twenty-fourth of Matthew—Page 18.

"He also told them to pray 'that their flight be not in the Winter;' for if in the Winter, destitute and naked as they must be in their flight, the consequences would be very disastrous—they would suffer with cold and hunger. 'Neither on the Sabbath-day.' Because it was to be kept as a day of rest, and no servile work was to be done on that day, nor would it be right for them to travel on that day. Christ has in this place sanctioned the Sabbath, and clearly shows us our duty, to let no trivial circumstance cause us to break the law of the Sabbath. Yet how many, who profess to believe in Christ, at this present day, make it a point to visit, travel, and feast on this day! What a false-hearted profession must that person make who can thus treat with contempt the moral law of God and despise the precepts of the Lord Jesus! We may here learn our obligation to remember the Sabbath day to keep it holy."

LETTERS.

[Some of the brethren and sisters, who have not the privilege of meeting with those of like precious faith, have written that the letters published in the *Review*, are all the conference meetings they have. This is the case with quite a large portion of our readers. This is the reason why we have published so many letters. This paper contains a large number of short letters, which will be cheering to at least a portion of the readers of the *Review*. Those who write letters for publication, should guard against a cold formal style. Write as you would speak in meeting, in simple style from the heart, your views and feelings. Then look over what you have written, and strike out useless words, and then copy with care on another sheet.]

From Sister Huntley.

DEAR BRO. WHITE:—Since last we met and parted with you, I have had a desire to write to you. I often think of the wonderful display of God's power and goodness, in raising me up at the time of the Washington Conference. Truly, I was unworthy; but for the truth's sake he did it. I can never call those days to remembrance, without feeling a kindling in my soul of the sacred flame. The Lord truly stood by us after we returned home to protect and deliver either from taking cold, and from the power of the enemy. I was taken the second night about midnight, with a severe attack of the pleurisy, in the side that was lame. We cried unto the Lord. We thought of no other remedy, and dare not look to any other source for help. I never was so sensible of the power of the enemy before. It seemed his hold was as an iron grasp about me. But the Lord was near to deliver in this time of need, and we soon retired again to rest, praising the Lord for victory. We found the promise sure. James iv, 14, 15. Again we saw our faith must be tried. And more precious was it to us, than gold seven times purified. I am very sure that had it not been for the prayer of faith, I should have been confined there for weeks. I feel to praise the Lord that I know his promise is sure. When we fulfill our part, it is yea and amen to us.

We have been sadly disappointed, and sorely afflicted of late. Death has entered our dwelling. Our little son, two years old, has fallen asleep under its power. We weep and mourn, yet not as those who have no hope. We know he sleeps in Jesus, and such, God will soon bring from the land of the enemy.—The circumstances are so distressing I can hardly relate them. When I reflect that one forcetought of my own might have prevented it, I feel that I can never forgive myself.

Friday, Dec. 17th, I took a large kettle with a pailful of hot water from the stove, sat it down in the adjoining room, stepped back to prepare the fire for another kettle, when I heard the noise of the kettle and sprang to the door, and beheld my son upon the floor, and the hot water pouring upon him; you can have a little idea of my feelings as I took him up, strangling for breath; the scene was dreadfully painful. * * * We applied what we had, that was at first thought of, and plead with the Lord for his life. After being dressed, he fell asleep. When he awoke he appeared better than was expected. It was about noon when the accident happened. It was immediately after a storm, the roads were bad, and the distance being such, it seemed almost impossible then to follow the direction of James v, 14. The next day being the Sabbath, and our meeting being only three miles distant, we thought we should have an opportunity to send for the brethren, and we did not expect that Bro. Wheeler was at home. But, alas! before the morrow came, another scene was before us. Death had claimed the child for its own, and we were left in sorrow, no more to hear his prattling voice, or share his sweet kiss. It seemed at first that we could not be reconciled; but the blessed hope of Jesus' soon coming, and the promise of God to bring all that sleep in Jesus with him, cheers our bereaved hearts, and we are admonished to weep not for him.

Through the providence of God, Bro. Wheeler was kept at home, and was here to attend the funeral.—He spoke from 1 Thess. iv, 13, 14. The Holy Spirit so accompanied the word, that for a season our mourning was turned to rejoicing. I do not wonder that the Apostle exhorted to "comfort one another with these words." Some of our dear brethren and sis-

ters from Washington, Newport, and Unity, were present to sympathize with us, and assist in singing, this was a source of consolation also.

Husband was taken down with a cold, which fastened upon his lungs, about a week after our little boy was buried. He was confined to the house a fortnight, when his cough became so alarming, we felt something must be done. He according to James v, 14, sent for the Elders. Bro. Wheeler was gone.—Brn. J. Stowell, N. Mead, T. B. Mead, and S. Smith, came and followed the directions of the word. The Lord was true to his promise. His cough was almost entirely gone, his appetite restored, inasmuch that it was ordered as formerly that something should be given him to eat. He has been out about his business every day since.

As I look upon the past, and see how wonderfully the Lord has delivered us, through the prayer of faith, I regret that we had not followed the same direction in the case of little son.

You would like to know how the cause is prospering with us, I rejoice to say that it is rising. Our meetings are interesting, and profitable. When we commenced holding meetings in this vicinity, our number was small, now there is quite a room full.—Then we had meetings only once a month, the rest of the time we went to Washington. Now we have them nearly every Sabbath at different places, in this vicinity. A young man in Newport has recently come out. There are others that seem interested. I think they will decide to be on the Lord's side. Bro. S. Smith, with a number of others, have held meetings the two First-days past at Claremont, and Charleston. The brethren have a mind to work, are all of one heart and mind.

Lempster, N. H., Jan. 18th, 1853.

From Bro. Deyoe.

DEAR BRO. WHITE:—I feel anxious to add my testimony to the truth, and tell what the Lord has done for my soul. About a year ago last November, I was deeply convicted of my guilt as a sinner. I strove against the Holy Spirit until I was subdued by its power, and was willing to have Christ rule and reign over me. The place where I trust I was made happy in a Saviour's love, was in the city of Brooklyn. I there joined the Methodist class. In February I removed to the city of New York, where I was still under Methodist influence. I there commenced attending Baptist meetings, and became interested in the subject of Baptism, and was baptised as a member of the Shiloh Baptist Church. There I remained until last October, when I received a letter of dismission to unite with the Second Baptist Church in Rochester. The brethren of this church, most of them, seemed to be in a lukewarm state.

I soon heard of a place where the power of religion was felt. I commenced attending meetings of those who observe the seventh-day Sabbath, and, very unexpectedly I was convinced of having broken the fourth commandment. I now endeavored to get rid of this; but my conscience, and the evidence I could obtain from the Bible, led me to lift the cross, and confess the truth. Previous to this, I had heard very little of so speedy a close of time, or the third angel's message. But I do thank God for this glorious truth, and that I am now keeping the seventh day as the Sabbath of the Lord our God.

Our Saviour suffered without the gates of the city, and I now go without the camp, bearing the reproach. There is something here that plainly shows a mark, or a seal, that God uses to set apart and sanctify a people for himself. Here is something that separates us from the love of the world, from its fashions and customs, and unites us in closer communion with our heavenly Father. "Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." I am willing to suffer for one. Christ strengthening me I can do all things, though briars and thorns may tear me here, yet my eye is fixed upon the Morning Star. "For yet a little while and he that shall come will come, and will not tarry." O may God give me sufficient grace to endure, until I meet him in peace.

We who embrace the third angel's message, and refuse the mark of the beast, in a little while shall see

the King in his beauty, and shout our sufferings over. The pearly gates of the New Jerusalem will swing back upon their glittering hinges, and Jesus will bid us enter in. Is not such a hope as this enough to give us courage? A home in glory is enough to cause us to leave this world behind, and seek a holier, happier clime, where we shall gaze on the unveiled glory of King Jesus for-ever. Your brother striving for eternal life.

ISRAEL DEYOE.

Rochester, N. Y.

From Bro. Flower.

DEAR BRO. WHITE:—The Conference in this place was one of much interest, and we trust will prove a lasting blessing to the scattered remnant in this region. The third angel's message was clearly presented by Bro. Wheeler, who came to us richly laden with the blessings of the gospel. The meeting commenced in the Spirit, and the power of God attended to the close. The brethren from South Hawley met with us, and a few from other places. While the word was preached, a solemnity seemed to rest upon the people; and notwithstanding that some scoffed, and the enemy marshalled his army against the truth, yet here and there could be seen the falling tear among the crowd. Some arose and requested prayers, others, since the close of the meeting, have become serious, and some we trust, have found peace in believing. O, I bless the name of the Lord that he has power on earth to forgive sins. The Lord is still to work among the children of the believing parents in this place, and to him be all the praise. There is a power in the third angel's message that honest souls cannot, and will not resist. I feel like giving all for Christ, laying all upon the altar.—An entire consecration is needed, in order that we may be enabled to stand in the great day of the Lord's anger. It is indispensable. Brethren, let us seek for it, until it is obtained.

Yours, looking for him who is our Life.

H. FLOWER.

Ashfield, Mass., Jan. 30th, 1853.

From Bro. Case.

DEAR BRO. WHITE:—I write a few lines to you, although tired and worn down by constant labor and hard journeyings. I left Grand Rapids this morning with Bro. M. G. Kellogg for Bedford. The Lord has, we trust, some jewels in Grand Rapids. I tarried with them over one week, and gave them ten lectures. The first that was ever given in that city. The interest increased all the time; but we could not stay any longer, as my appointment called me to Bedford.—Much labor is wanted here at this time, by those who are experienced. I have more calls than I can possibly attend, yet by the help of the Lord I will gird myself anew to the glorious work, as long as life and strength is granted me. I see the truth is taking hold of the people, and there is an increase of interest to hear among many that belong to the nominal churches. They appear to have been fairly starved out for spiritual food. How cruel are those shepherds that have fed themselves, and not the flock. I feel to praise the Lord that he is at work for the remnant, and the honest ones are beginning to see. My heart is cheered to hear from the brethren through the *Review*. May the Lord bless them in their arduous labors. But do not forget the West. We do want help, but the will of God be done. Yours in love,

H. S. CASE.

Hastings, Mich., Jan. 18th, 1853.

From Bro. Hart.

DEAR BRO. WHITE:—I rejoice that the third angel's message is gaining ground, and that the people are beginning to wake up to the subject. Our meetings are becoming more interesting, and the Lord is adding to our numbers, such as I hope, will be saved. The light is increasing, and the saints are growing stronger. The Lord is with his people that keep his commandments. We have every reason to believe that this is the Lord's truth; and surely it is time for those who believe in the message, to be waking up.—Satan is rallying all his forces, and seems to choose those who have had great light to work through. May we be found with our loins girt with truth, and we like men that wait for the Lord, when he shall return from the wedding.

JOSIAH HART.

Northfield, Vt., Feb. 2d, 1853.

From Bro. Rockwell.

DEAR BRO. WHITE:—I wish to say to the remnant scattered abroad, Hold fast whereunto you have attained, that no man take thy crown. We know that we have the truth, and the truth makes us free, so long as we obey it by doing all His commandments. Christ says, He that heareth these sayings of mine, and doeth them, I will liken him unto a wise man who built his house upon a rock. But he that heareth them, and doeth them not, is likened unto a foolish man that built his house upon the sand. We must not be forgetful hearers, but doers of the word.—Some say they are not under the law, but under grace. Now the law was made for the lawless and disobedient. And when any person breaks, or disregards any one or all of the ten precepts of the immutable law of God, he is no longer under grace; because he is a transgressor of the law, and must repent and forsake his sins, and have that godly sorrow which worketh repentance unto life, before he can say that he is under grace. Grace implies favor, or the love of God. This is the love of God, that ye keep his commandments. Truth makes us free and bold to rebuke sin, and contend earnestly for the faith once delivered to the saints.

Now, dear brethren, walk in the love and simplicity of the gospel, keeping the unity of the Spirit in the bonds of peace. Speaking the same things, being of one mind, loving one another with a pure heart fervently. And may the God of peace sanctify you wholly. Our Saviour's language was, Father, sanctify them through thy truth, thy word is truth. We have the word of God to read, and by it we shall be condemned, or sanctified by faith on the Son of God, who hath given himself for us, that he might redeem us from under the curse of the broken law. For, verily, if we keep the whole law, both in the spirit and in the letter too, we shall only be saved by faith on the Son of God. For we have all broken the law, which Paul says is holy, just and good.

Oh, brethren, pray in faith that our Great High Priest will make a full atonement for us, that all our sins and errors may be confessed over the head of the scape-goat, and blotted out. We having confessed and forsaken them, will find mercy, and the author of all sin shall bear them to a land not inhabited, or wilderness. Otherwise, our sins will be upon our own heads, and we shall be the subjects of divine wrath. Oh, try to make sure work, while he yet maketh intercession for us.

From your unworthy brother, in patient waiting for the coming kingdom,
N. W. ROCKWELL.
Farnham, C. E., Feb. 2d, 1853.

From Bro. Jackson.

DEAR BRO. WHITE:—I write a few lines to let you know that we are trying to keep the commandments of God, and the faith of Jesus. We are striving to be ready to meet our blessed Lord when he shall come from heaven, in like manner as he ascended. O what a glorious scene that will be for those that are ready! We are striving to have our hearts in order, that we may share largely of the refreshing when it shall come from the presence of the Lord.

The *Review* is a welcome messenger to us; we know not what we should do without it. We have no Sabbath School, for there is no children here except our two little ones, one eight, the other four. They are much interested with their little paper, the *Instructor*.

JOSEPH JACKSON.

Corrunna, Mich., Jan. 23d, 1853.

From Bro. Barr.

DEAR BRO. WHITE:—I wish to say that our Conference of two days at this place, has been one of thrilling interest to the saints who came together from a large number of towns in this vicinity. Our Heavenly Father presided over it, from its commencement to its close. The Spirit of the Lord filled the hearts of his waiting people, causing them to rejoice with joy unspeakable and full of glory. God's power, to preserve soul, body and spirit blameless unto the coming of the Lord Jesus, was made known. The power of

the enemy is mighty; but the power of our God is almighty. Many never saw it on this wise before.—It was truly a time of the Lord's power. A number for the first time confessed the truth, with a determination to be purified by obeying it, and to go with the remnant that keep the commandments of God.

The third angel's message will soon become a loud cry. The saints begin to realize it, while indications of the latter rain at hand, are thickening on every side. My soul shall rejoice in God for what he has done, and is still doing for his people. It seems as though the remnant in Northern Vermont had heard the command, Move forward, and were obedient. My cry is, Lord speed the remnant on to Mount Zion. Yours, expecting the crown after the trial,
E. L. BARR.
Johnson, Vt., Jan. 24th, 1853.

From Sister Paine.

DEAR BRO. WHITE:—In looking over the letter I wrote to you Dec. 12th, I see there is a mistake. I wrote that there was no meetings within five miles. Eagle Harbor, and Albion are each five miles from us; but there are meetings nearer. Far be it from me to wish to state what is not true, or do any thing to injure the cause of Christ. (Yet I do not consider it as such in the sight of God.) But there are some in this place who feel disposed to call it a lie. May God forgive them the wrong they have done in trying to circulate it. And O, may the Lord enable me so to watch every word and act, that the world may have no reason to gainsay. It is my earnest prayer that my daily walk may be such as shall adorn my profession by a well ordered life and godly conversation.

Since I wrote to you, Brn. Chapin and Lindsey have been here, and we feel much strengthened. There are six in this place, who are endeavoring to keep all of the commandments of God. We meet three times in a week, and the Lord does truly meet with us and bless us. O, I do rejoice in the glorious hope of soon seeing Jesus. Then if we are his children, we shall be made like him, and shall reign with him for ever.

Yours in hope of eternal life,
E. J. PAINE.
Barre, N. Y., Feb. 27th, 1853.

From Sister Prior.

DEAR BRO. WHITE:—I am thankful to God that I have the privilege of reading the Letters in the *Review*, from the children of God, that are scattered abroad, for I feel that I am a stranger, in a strange land, in every sense of the word. I have recently moved into this State, and know no one that keeps the Sabbath of the Lord, although they think that they are keepers of the commandments.

I have lived in this place three months, and am a stranger to all but my family. I am looked upon as a Millerite; and with some persons, almost every thing that pertains to the second coming of our Saviour, is called Millerism. I have not the privilege of meeting with any one on the Sabbath. I do wish that my husband could hear the truth preached; he would if he had a chance. I want to reflect the image of Jesus, and in heart I want to be meek and lowly.

I do wish that a preacher of the truth would come this way. Shall I ever hear them speak again? O, I pray that I may! I live thirty-seven miles south of Cleveland. Yours in hope,
LORETTA H. PRIOR.
Saville, Medina Co., Ohio, Jan. 23d, 1853.

From Bro. Lawrence.

DEAR BRO. WHITE:—The Lord is adding to our number here in Bangor. The cause of God is rising in a number of places in this part of the State. Some in St. Lawrence Co. have embraced the present truth since my return, and they are more favorable, and begin to see a harmony in the truths connected with the third angel's message, and are willing to investigate them. We are not without our trials in common with God's people elsewhere; but find it our privilege to overcome and maintain our freedom, by obeying the truth. I am more than ever satisfied with our present position, and feel that it is our duty to give the trumpet a certain sound, and thus give the warning of coming wrath.

HORACE W. LAWRENCE.
Bangor, N. Y., Jan. 23d, 1853.

From Bro. Hastings.

DEAR BRO. WHITE:—The *Review* comes to us laden with the truths of God's word, and is truly meat in due season. I love the Spirit manifested, and the cheering letters of the brethren from abroad. I rejoice for the increase of numbers, and for the prospect that the truth will soon go with a loud "voice." I desire to live very humble, and be willing to suffer with Jesus the little time which is allotted us in this state of trial, that I may reign with him in his coming kingdom.

I think the cause in New Hampshire is rising. Our meetings are becoming more spiritual, and the brethren and sisters are more interested in the present truth. Last Sabbath, the 15th, we held our meeting at Sister Smith's, Wilton. Bro. and Sr. Mead were present. A good degree of the Spirit pervaded the place. Bro. M. brings a good report of the brethren in Washington. Yours in hope,
L. HASTINGS.
New Ipswich, N. H., Jan. 24th, 1853.

From Bro. Davis.

DEAR BRO. WHITE:—For the first time I take the liberty of writing a few lines, to let you know that I am a Sabbath-keeper. I have been taking your paper for a few months, and am much pleased with the gems of truth which it contains, and am desirous of having it spread through our country as widely as possible.

W. C. DAVIS.

Sullivan, Ind., Jan. 10th, 1853.

Providence of God in Minute Events.

It is an erroneous view to think of God as governing the grand phenomena of nature, and leaving those which are minute to the operation of a set of laws which he does not uphold at every moment in all the fullness of their application. "We cannot," says Chalmers, "disjoin God from one particle of the universe of God." We may despise what is small as beneath the notice of our pride, but nothing is too microscopic for Him who, while "he measures the waters in the hollow of his hand, and metes out heaven with a span, and comprehends the dust of the earth in a measure, and weighs the mountains in scales, and the hills in a balance," yet numbers the very hairs of our head, and knows of every sparrow that falls to the ground. The minuteness with which God provides for all wants is well brought out in the sixty-fifth Psalm, where David speaks of him as attending to the very setting of the furrows of the field, and the watering of the ridges. "Thou makest the out-goings of the morning and evening to rejoice; Thou visitest the earth and waterest it; Thou greatly enrichest it with the river of God, which is full of water; Thou preparest them corn, when Thou hast so provided food; Thou waterest the ridges thereof abundantly; Thou settest the furrows thereof; Thou makest it soft with showers; Thou blesseth the springing thereof; Thou crownest the year with thy goodness, and thy paths drop fatness."—*Balfour*.

Riches of the Old Testament.

THERE is scarcely a surer evidence of low attainments in religion, than undervaluing the Old Testament. The mature Christian finds it rich in the same gospel as the New, and the New is the key to the Old. "If the Psalms," says Irving, in his brilliant introduction to Horne, "contain not the argument of the simple doctrines, and the detail of the issues of the gospel, to reveal which the Word of God became flesh and dwelt among us, yet now that the key is given, and the door of spiritual life is opened, where do we find such spiritual treasures as in the book of Psalms, wherein are revealed the depths of the soul's sinfulness, the stoutness of her rebellion against God, the horrors of spiritual desertion, the agonies of contrition, the blessedness of pardon, the joys of restoration, the constancy of faith, and every other variety of Christian experience? And if they contain not the narrative of Messiah's birth, and life and death; or the labors of his apostolic servants, and the struggles of his infant church, as these are written in the books of the New Testament, where in the whole Scriptures, can we find such declarations of the work of Christ, in its humiliation and its glory, the spiritu-

al agonies of his death and glorious issues of his resurrection, the wrestling of his kingdom with the powers of darkness, its triumph over the heathen, and the overthrow of all its enemies?"

THE SABBATH.

We've entered now on holy time,
God's blessed Rest-day all divine;
The labors of the week are past,
Now let earth's cares aside be cast.

O, let us help repair the breach,
And all of God's commandments teach;
Calling his Rest-day our delight,
Thus walking blameless in his sight.

This holy Rest to us is given;
To call our minds from earth to heaven;
That we may not forget the Lord,
And trample down his holy word.

The faith of Jesus, too, we need,
For thus the flying Angel said,
Commands of God and Jesus' Faith,
Will shield us in the day of wrath.

Plymouth, Mich.

A. M. A. C.

MORALS OF BOSTON.—It has been estimated that on Sunday Jan. 16th, a beautiful day, the state of the snow covering the roads with beautiful sleigh paths—more money was spent in descending the Sabbath [Sunday] by sleigh riding, than was contributed by all the churches in the city, during the year, to send the gospel to a perishing world.

It is said that not a team was let on that day for less than \$10. And at a single drinking shop, a few miles from the city, it was estimated that not less than 3,000 teams stopped in the course of the day.

It is estimated by some, that during the millennium the whole world will be nearly as Christian as Boston now is!! The knowledge of the Lord will, then, hardly cover the earth, as the water does the seas.—*Advent Herald.*

From S. J. Cornell.

DEAR BRO. WHITE:—Since I last wrote I have had great reason to rejoice; not only in view of what the Lord has been, and is still doing for me and mine, but in seeing the message rising, notwithstanding the efforts of its enemies to put it down. "Truth is mighty and will prevail," praise the Lord. Who, that is not blinded, can fail to see the hand of the Lord in this work? Yes indeed, the Lord is graciously blessing us in the West. Many honest souls have embraced the present truth since Bro. Bates was at Jackson last June. At that time, that was the only bond in Michigan, but now there are many more, besides those scattered in different places, like wheat among tares. And, bless the Lord, they are not weak and sickly; but strong in the Lord, able to bear strong meat.

The present sanctifying truth strengthens and prepares them to fight the good fight of faith, to endure hardness as good soldiers of the cross of Christ. And they love one another too, and are of the same mind, speaking the same things. And some among the number feel that the Lord has a work for them to do, in proclaiming this glorious message. O, that the Lord would in his own appointed time and way, seek out and qualify, holy, self-denying men to proclaim this message of mercy, for honest inquiring souls are starving for want of the truth. And, thank God, we know from our own experience, that this message can satisfy their hunger. The commandments of God, and faith of Jesus, when written, not only in the mind but also in the heart, enables us to realize our former standing, and present duty. For my own part, I can say that I do know that I love the law of God; yea, it is my meditation day and night.

I have to endure many trials here; and yet they are not worth mentioning. My only care is, that I may endure them cheerfully; that I may be purified by them, and not be led to murmur or complain; but joyfully suffer affliction with the best people of God.

A people called "Believers" are embracing the present truth. They claim that the gifts should be in the Church, and that Babylon is fallen. So that they are ready, as a people, to embrace the third angel's message. My soul truly feels to magnify the Lord for his goodness to erring mortals, who love him and desire to keep his commandments.

May the Lord give us abundantly of his Spirit, and enable us, as the message rises, to rise with it, and finally stand upon the Mount Zion of God. Yours in the love of the truth.

ANGELINE M. A. CORNELL.

Plymouth, Mich., Feb. 5th, 1853.

From Bro. Rhodes.

THE three Conferences appointed to be held in Brookfield, Preston and Lincolnton by Bro. Ingraham and self are in the past. In Brookfield there was a good attendance, and good attention paid to the presentation of truth. Not an opposing spirit, with strength enough to oppose the truth, was visible through the meeting.

One young man, 22 years of age, was soundly converted to God through his commandments, ("The law of the Lord is perfect converting the soul.") and is now rejoicing in the law and love of God. Another precious soul, who was strong in the Advent faith in 1843, embraced the Lord's day, Isa. lviii, 13, heartily. The addition of these to the little church there, is a source of much gratitude and thanksgiving to God by us all.

Others in the place acknowledged their convictions upon the Sabbath. The good seed sown at this meeting, we doubt not, will yet produce fruit for the kingdom of God.

The meeting at Preston was held in the house of our Seventh-day Baptist Brethren. There was a good attendance on Sabbath, and doubtless would have been on First-day, had the weather permitted. The truth prevailed. Deep conviction rested upon all. Some wept, some confessed that we had the truth.

I am satisfied the salvation of some will be the fruit of our labors in this place. God gave us strength, freedom, liberty and his good Spirit through the meeting.

In Lincolnton, the word did not have so free course on account of some obstacles in the way; yet the Lord stood by his servants, and gave victory to truth. Mendacious, cunning barriers were happily removed, and the Lord gave as a melting, weeping, confessing, submissive spirit, and a happier, christian union, than ever before, prevailed among the saints.

O, that God would help his people to press together, and see and feel the importance of a perfect union of faith and spirit, that they may be always ready to labor for the salvation of others, in concert with their ministering brethren, when visited by them. How important that the churches often examine themselves, and see whether they be in the faith (of Jesus) or not. My prayer is, that God would give us all, all a spirit of labor, that he might add daily to the church such as shall be saved.

S. W. RHODES.

Plainfield, N. Y., Feb. 10th, 1853.

From Bro. Cottrell.

DEAR BRO. WHITE:—I think I have a desire for the spread of the truth, and as my abilities are small, I thought I would do what I could in sending books and papers, as my scanty means would admit; and I have been encouraged by hearing that a number have embraced the Sabbath of the Lord. But I find by late news, that the devil is trying to delude them through his mediums, telling them that they must keep the Sabbath, and love God, but not fear him, &c. Thus mixing truth with falsehood, and pretending it is from their dead relations.

I have written to them as well as I could, and I think it would be well for you to raise the warning voice, and show to all the readers of the *Review*, that dead folks do not talk, and give the proof from the word, which I think is better than arguments without proof.

The Book says, they are the "spirits of devils working miracles." He well knows that if he can get us to offend in one point, his ends are answered.

JOHN COTTRELL.

Mill Grove, N. Y., Feb. 8th, 1853.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, FEB. 17, 1853.

Clarkson Conference.

THE Conference held at Clarkson, last Sabbath and First-day, was a meeting of labor, especially at the commencement, by reason of some who came from a distance, unprepared to work for the Lord. But it was one of profit to the church, and we ardently desire that it may result in much good to those who candidly listened, while some of the reasons of our faith were presented. There was much feeling for some precious souls, who had not decided for the Lord and his truth.

Bro. Leheus Drew of Pultney, who spent a few days with the brethren in the city, went with us to this meeting. The interview was precious, and on Monday he returned home, free in the Lord.

Quotations from the Dewey Bible.

"Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of Majesty in the heavens, a minister of the Holies, and of the true tabernacle, which the Lord hath pitched, and not man." Heb. viii, 1, 2.

"The Holy Ghost signifying this, that the way into the Holies was not yet made manifest, whilst the former tabernacle was yet standing." Heb. ix, 8.

"But Christ, being come an High Priest of the good things to come, by a greater and more perfect tabernacle not made with hand, that is, not of this creation; neither by the blood of goats, or of calves, but by his own blood, entered once into the Holies, having obtained eternal redemption." Heb. ix, 11, 12.

"For Jesus is not entered into the Holies made with hands the patterns of the true; but into heaven itself, that he may appear now in the presence of God for us. Nor yet that he should offer himself often, as the high priest entoreth into the Holies, every year with the blood of others." Heb. ix, 24, 25.

"Having therefore, brethren, a confidence in the entering into the Holies by the blood of Christ." Heb. x, 19.

"For the bodies of those beasts, whose blood is brought into the Holies by the high priest for sin, are burned without the camp." Heb. xiii, 11.

"After these things I saw four Angels standing on the four corners of the earth, holding the four winds of the earth, that they should not blow upon the earth, nor upon the sea, nor on any tree. And I saw another angel ascending from the rising of the sun, having the sign of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying; Hurt not the earth, nor the sea, nor the trees, till we sign the servants of our God in their foreheads. And I heard the number of them that were signed, an hundred forty-four thousand were signed, of every tribe of the children of Israel." Rev. vii, 1-4.

In the last *Review* we gave a portion of the exposition of Dan. vii, written by Geo. Storrs, and published in the *Midnight-Cry* in 1843. The article is excellent. It was with reluctance that we divided it, but it was necessary on account of its length. The remainder of the article, in this number should be read in connection with what was published in our last.

We have not had sufficient time of late to attend to the business matters of our Correspondents. If we have failed to send Tracts, &c., according to order, or receipt money correctly, we will now correct all mistakes, if the friends will point them out by letter.

To Correspondents.

J. Claxton—We have but a few copies of "The Bible Sabbath," and "Seventh-day Sabbath," therefore, could not send all you requested.

A. A. Dodge, and other kind friends—We would give your questions attention, if we had time. But at present must be excused.

Appointments.

PROVIDENCE permitting we will hold meetings at Pultney, Steuben Co., N. Y., February 26th and 27th. The brethren in the vicinity are invited to attend. JAMES WHITE.

PROVIDENCE permitting, I will attend Meetings as follows: Lorain, N. Y., Sabbath and First-day, Feb. 19th and 20th; Norfolk, the 26th and 27th; Bangor, Wednesday evening, March 2d; Chateaugay, Thursday evening, the 3d; Champlain, the 5th and 6th, where Bro. Taylor may appoint; Panton the 12th. IRA WYMAN.

Publications.

THE BIBLE SABBATH, or a careful selection from the Publications of the American Sabbath Tract Society, including the History of the Sabbath—64 pages.

Perpetuity of the Law of God—32 pages.

The Seventh-day Sabbath—48 pages.

The Parable of the Ten Virgins—24 pages.

Brief exposition of the Angels of Rev. xix—32 pages.

Review of O. E. L. Crozier on the Institution, Design and Abolition of the Sabbath, by J. N. Andrews—48 pages.

The Sanctuary and Twenty-three Hundred days, 68 pages.

Conversation on the Sabbath Question—16 pages.

The Advent Review, containing thrilling testimonies relative to the past Advent movement—48 pages.

Those publications can be had of us by sending the means to pay the postage, which is only one cent for each tract.—Those who wish to send means to pay for what publications they order, will find their money receipted for Tracts, with the postage that we pay, deducted.

We also have on hand our *Hymn Book*, well bound, price 30 cents. Postage 2 cents.

Also the *Review and Herald*, Vol. II 14 Nos., bound in paper covers, price 50 cents. Postage 7 cents.

The Chart—"A Pictorial Illustration of the Visions of Daniel and John and their Chronology," published by Otis Nichols, Dorchester, Mass.—Price—on rollers, \$2. We will send it by Mail, without rollers, for the same price.

Letters received since Feb. 3d.

J. Kemp, H. P. Wakefield, O. Davis, M. A. Thayer, E. M. Barrows, P. Wheeler, S. W. Rhodes, J. Hart, S. A. Beman, H. A. Churchill, J. Bates, S. T. Belden, M. Calkins, M. D. Byington, D. Lyon, C. A. Lyon, O. A. Wheeler, L. Bean, J. Cottrell, D. Little, A. M. A. Cornell, W. J. Hart, C. Stevens, A. A. Dodge, W. S. Lane, P. G. Pitts, M. E. Lindsley.

Receipts.

M. Pyatt, J. Stowell for Bro. Metcalf, A. B. Pearsall, A. Granger, C. Gould, D. Phillips, N. H. Alanson, E. S. Eastman, L. Dawson, H. C. Jenning, I. M. White, L. Russell, E. Russell, R. Jarvis, N. Claffin, G. H. Matthews, R. Weaver, W. Holden, J. Chase, H. Davis, C. Washburn, J. M. Stephenson, Wm. Brown, each \$1. S. Pierce, W. Hills, A. Whitney, J. Cottrell for W. H. Hilton and J. B. Rodgers, each \$2. E. Colby, \$5; P. Davis, L. Carpenter, each \$3; Edwin Churchill, \$4 50.

M. M. Brown, L. Hale, F. H. Corwin, each 75 cents. H. Flower, \$1 50; L. Woodward, 69 cents; a friend, C. Butler, each 70 cents; A. Godfrey, T. Bickel, each 50 cents; J. B. Fitch, \$1 52; A. G. Smith, \$1 40; R. Littlejohn, 25 cents.

For Tracts.

W. J. Hart, J. Claxton, each 50 cents, A. A. Dodge 27 cents. S. Johnson 75 cents, L. Hastings 80 cents, J. Byington \$1, C. Stevens 90 cents.