

# THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. V.

ROCHESTER, N. Y., THIRD-DAY, APRIL 18, 1854.

No. 13.

## THE REVIEW AND HERALD.

TERMS.—See Last Page.

### FOLLOW ME!

BY A. R. SMITH.

"Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me." John xxi. 21, 22.

If other's joys seem more than thine,  
Pause, ere thou at this repine;  
Life hath full enough of woe,  
For the sunniest path below.  
Labor, ere shall pass the day:  
God shall all thy ills repay.  
Christian, what are they to thee?  
Saith the Saviour, "Follow me!"

By the souls to win or lose,  
By the good thou didst not choose,  
By thy duties left undone,  
By the evil thou wouldst shun,  
From thy brother's failings fly,  
Of inquire, "Lord, is it I?"  
Christian, what are they to thee?  
Saith the Saviour, "Follow me!"

By the crown we hope to wear,  
By the bliss we long to share,  
By the blessings now we crave,  
From the Lamb who died to save,  
Only seek his name to raise,  
Meeting censure here, or praise.  
Christian, what is that to thee?  
Saith the Saviour, "Follow me!"

Let thy heart be pure within,  
Die to self, the world and sin.  
Hope, whatever may betide;  
Trust the never-failing Guide.  
Faith on him alone, depend;  
Love, enduring to the end.  
Christian, this thy strength shall be:  
Saith the Saviour, "Follow me!"

### WILLIAM MILLER.

The following we take from a small work entitled *Wm. Miller's Apology and Defense*, published in Boston, 1845. It gives a brief sketch of the experience of this servant of God, and the manner in which he studied the holy Scriptures which will be deeply interesting to many, at least of the readers of the REVIEW. Ed.

#### TO ALL WHO LOVE THE LORD JESUS CHRIST IN SINCERITY.

As all men are responsible to the community for the sentiments they may promulgate, the public has a right to expect from me, a candid statement in reference to my disappointment in not realizing the Advent of Christ in A. D. 1843-4, which I had confidently believed. I have, therefore, considered it not presumptuous in me to lay before the Christian public a retrospective view of the whole question, the motives that actuated me, and the reasons by which I was guided.

#### DEISTICAL OPINIONS.

It may not become me to speak particularly of "my manner of life from my youth," which is known to an extensive circle of neighbors and acquaintances; but I have ever endeavored to live "in all good conscience before God until this day," and to discharge conscientiously my obligations to my fellow men. I was early educated to reverence the Scriptures as a revelation from God to man; and I was more or less a reader of the Word, without being savingly affected by it. I was, however, always perplexed with what I then deemed inconsistencies and contradictions in the Bible, which I was unable to harmonize; and yet I knew that if the Bible was what it purports to be, it must in some way all be harmonized.

Not having any serious doubts of its authenticity, I was exceedingly anxious to reconcile all its various parts, and, unsuccessfully, resorted to all means within my reach. I was particularly anx-

ious to have them harmonized by the preachers of the Word; and accordingly embraced every opportunity, to present for their removal, the difficulties under which I labored. But I obtained from them no satisfaction; they usually adduced the opinions of various commentators, which were as contradictory as were their own, or told me they did not understand them, and that I could not, because God had hidden their meaning under a mystical veil. This served more to perplex my mind than to shed light on the questions at issue.

In this state of mind, at the age of twenty-two, I removed from Hampton, N. Y., where I had resided from the age of four years, to Poughkeepsie, Vt. There I became acquainted with the principal men in that village, who were professedly Deists; but they were good citizens, and of a moral and serious deportment. They put into my hands the works of Voltaire, Hume, Paine, Ethan Allen, and other deistical writers, in which the difficulties that had perplexed my own mind were discussed in so plausible a manner, that I concluded the Bible was only the work of designing men; and I discarded it accordingly. I, however, believed in a Supreme Being as brought to view by the works of Nature and Providence; and believed that there was to be an hereafter, in which our happiness would be proportioned to the virtue of our lives in the present state. With these views, I was associated with others in the defense of deistical sentiments, for about twelve years.

#### FIRST RELIGIOUS IMPRESSIONS.

Before the close of this period, however, I began to suspect that Deism tended to a belief of annihilation, which was always very abhorrent to my feelings. In the fall of 1812, as I was returning to Poughkeepsie from the court at Rutland, in company with Judge Stanley, I asked him his opinion respecting our condition in another state. He replied by comparing it to that of a tree which flourishes for a time, and turns again to earth; and to that of a candle which burns to nothing. I was then satisfied that Deism was inseparably connected with, and did tend to, the denial of a future existence. And I thought to myself, that rather than embrace such a view, I should prefer the heaven and hell of the Scriptures, and take my chance respecting them. Still I could not regard the Bible as inspired.

#### CONNECTION WITH THE ARMY.

In 1813, I received a Captain's commission in the U. S. service, and continued in the army until peace was declared. While there, many occurrences served to weaken my confidence in the correctness of Deistical principles. I was led frequently to compare this country to that of the children of Israel, before whom God drove out the inhabitants of their land. It seemed to me that the Supreme Being must have watched over the interests of this country in an especial manner, and delivered us from the hands of our enemies. I was particularly impressed with this view when I was in the battle of Plattsburg, when with 1500 regulars, and about 4,000 volunteers, we defeated the British, who were 15,000 strong; we being also successful at the same time in an engagement with the British fleet on the lake. At the commencement of the battle, we looked upon our own defeat as almost certain, and yet we were victorious. So surprising a result against such odds, did seem to me like the work of a mightier power than man.

#### REMOVAL TO LOW HAMPTON.

At the close of the war, I removed to my present residence in Low Hampton, N. Y.; and being

retired from public life, in the busy scenes of which I had been engaged for ten years, I had more leisure for reading and reflection respecting another state. I could, however, find no assurance of happiness beyond the grave; all was dim and uncertain there. One day in May, 1816, I detected myself in the act of taking the name of God in vain, a habit I had acquired in the service; and I was instantly convicted of its sinfulness. I was then led to inquire how a just Being could consistently save those who should violate the laws of justice. The works of Nature or of Providence, could give no answer to this question; and I was almost led to despair. In this state of mind, I continued for some months, when suddenly the character of a Saviour was vividly impressed upon my mind. It seemed that there might be a Being so good and compassionate as to himself atone for our transgressions, and thereby save us from suffering the penalty of sin. I immediately felt how lovely such a Being must be; and imagined that I could cast myself into the arms of, and trust in the mercy of such an One. But the question arose, How can it be proved that such a Being does exist? Aside from the Bible, I found that I could get no evidence of the existence of such a Saviour, or even of a future state. I felt that to believe in such a Saviour without evidence, would be visionary in the extreme. I saw that the Bible did bring to view just such a Saviour as I needed; and I was perplexed to find how an uninspired book should develop principles so perfectly adapted to the wants of a fallen world. I was constrained to admit that the Scriptures must be a revelation from God; they became my delight, and in Jesus I found a friend.

#### DETERMINED TO UNDERSTAND THE SCRIPTURES.

Soon after this, in the fall of 1816, I was conversing with a friend respecting my hope of a glorious eternity through the merits and intercessions of the Saviour, and he asked me how I knew there was a Saviour? I replied that He was revealed in the Bible. He then asked me how I knew the Bible was true? and advanced my former deistical arguments on the inconsistencies, the contradictions and the mysticisms in which I had claimed it was shrouded. I replied that if the Bible was the word of God, everything contained therein might be understood, and all its parts be made to harmonize; and I said to him that if he would give me time, I would harmonize all these apparent contradictions, to my own satisfaction, or I would be a Deist still.

#### MANNER OF STUDYING THE BIBLE.

I then devoted myself to prayer and to the reading of the Word. I determined to lay aside all my prepossessions, to thoroughly compare Scripture with Scripture, and to pursue its study in a regular and methodical manner. I commenced with Genesis, and read verse by verse, proceeding no faster than the meaning of the several passages should be so unfolded, as to leave me free from embarrassment respecting any mysticism or contradictions. Whenever I found anything obscure, my practice was to compare it with all collateral passages; and by the help of CRUDEN, I examined all the texts of Scripture in which were found any of the prominent words contained in any obscure portion. Then by letting every word have its proper bearing on the subject of the text, if my view of it harmonized with every collateral passage in the Bible, it ceased to be a difficulty. In this way I pursued the study of the Bible, in my first perusal of it, for about two years, and was fully satisfied

that it is its own interpreter. I found that by a comparison of Scripture with history, all the prophecies, as far as they have been fulfilled, had been fulfilled literally; that all the various figures, metaphors, parables, similitudes, &c., of the Bible, were either explained in their immediate connection, or the terms in which they were expressed were defined in other portions of the Word, and when thus explained, are to be literally understood in accordance with such explanation. I was thus satisfied that the Bible is a system of revealed truths, so clearly and simply given, that the "wayfaring man, though a fool, need not err therein."

#### THE RESULT ARRIVED AT.

While thus studying the Scriptures, I became satisfied, if the prophecies which have been fulfilled in the past are any criterion by which to judge of the manner of the fulfillment of those which are future, that the popular views of the spiritual reign of Christ, a temporal millennium before the end of the world, and the Jews' return, are not sustained by the word of God; for I found that all the Scriptures on which those favorite theories are based, are as clearly expressed as are those that were *literally* fulfilled at the first Advent, or at any other period in the past. I found it plainly taught in the Scriptures that Jesus Christ will again descend to this earth, coming in the clouds of heaven, in all the glory of his Father;\* that at his coming the kingdom and dominion under the whole heaven will be given to Him and the saints of the Most High, who will possess it forever, even forever and ever; † that as the old world perished by the deluge, so the earth that now is, is reserved unto fire, to be melted with fervent heat at Christ's coming, after which, according to the promise, it is to become the new earth wherein the righteous will forever dwell; ‡ that at his coming the bodies of all the righteous dead will be raised, and all the righteous living be changed from a corruptible to an incorruptible, from a mortal to an immortal state, that they will all be caught up together to meet the Lord in the air, and will reign with him forever in the regenerated earth; § that the controversy of Zion will then be finished, her children be delivered from bondage, and from the power of the tempter, and the saints be all presented to God blameless, without spot or wrinkle in love; ¶ that the bodies of the wicked will then all be destroyed, and their spirits be reserved in prison until their resurrection and damnation; ¶¶ and that when the earth is thus regenerated, the righteous raised, and the wicked destroyed, the kingdom of God will have come, when his will will be done on earth as it is done in heaven, that the meek will inherit it, and the kingdom become the saints.\*\* I found that the only millennium taught in the word of God is the thousand years which are to intervene between the first resurrection and that of the rest of the dead, as inculcated in Revelation xx; and that it must necessarily follow the personal coming of Christ and the regeneration of the earth: †† that till Christ's coming and the end of the world, the righteous and wicked are to continue together on the earth, and that the horn of Papacy is to war against the saints until his appearing and kingdom, when it will be destroyed by the brightness of Christ's coming; so there can be no conversion of the world before the advent: ††† and that as the new earth wherein dwelleth righteousness, is located by Peter after the conflagration, and is declared by him to be the same for which we look, ac-

ording to the promise of Isa. lxxv, 17, and is the same that John saw in vision after the passing away of the former heavens and earth; it must necessarily follow that the various portions of Scripture that refer to the millennial state, must have their fulfillment after the resurrection of all the saints that sleep in Jesus. §§ I also found that the promises respecting Israel's restoration, are applied by the Apostle to all who are Christ's—the putting on of Christ constituting them Abraham's seed, and heirs according to the promise.\*

#### THE AGE OF THE WORLD IN WHICH WE LIVE.

I was then satisfied, as I saw conclusive evidence to prove the advent personal and pre-millennial that all the events for which the church look to be fulfilled before the advent, must be subsequent to it; and that unless there were other unfulfilled prophecies, the advent of the Lord, instead of being looked for only in the distant future, might be a continually expected event. In examining the prophecies on that point, I found that only four universal monarchies are any where predicted in the Bible to precede the setting up of God's everlasting kingdom; that three of those had passed away—Babylon, Medo-persia, and Grecia—and that the fourth, Rome, had already passed into its last state, the state in which it is to be when the stone cut out of the mountain without hands shall smite the image on the feet, and break to pieces all the kingdoms of this world. I was unable to find any prediction of events which presented any clear evidence of their fulfillment before the scenes that usher in the advent. And finding all the signs of the times and the present condition of the world, to compare harmoniously with the prophetic descriptions of the last days, I was compelled to believe that this world had about reached the limits of the period allotted for its continuance. As I regarded the evidence, I could arrive at no other conclusion.

#### THE CHRONOLOGY OF THE SCRIPTURES.

Another kind of evidence that vitally affected my mind, was the chronology of the Scriptures. I found, on pursuing the study of the Bible, various chronological periods extending, according to my understanding of them, to the coming of the Saviour. I found that predicted events which had been fulfilled in the past, often occurred within a *given time*. The one hundred and twenty years to the flood, [Gen. vi, 3;] the seven days that were to precede it, with forty days of predicted rain, [Gen. vii, 4;] the four hundred years of the sojourn of Abraham's seed, [Gen. xv, 13;] the three days of the butler's and baker's dreams, [Gen. xl, 12-20;] the seven years of Pharaoh's, [Gen. xli, 28-54;] the forty years in the wilderness, [Num. xiv, 34;] the three and a half years of famine, [1 Kings xvii, 1;] the sixty-five years to the breaking of Ephraim, [Isa. vii, 8;] the seventy years captivity, [Jer. xxv, 11;] Nebuchadnezzar's seven times, [Dan. iv, 13-16;] and the seven weeks, three score and two weeks, and the one week, making seventy weeks, determined upon the Jews, [Dan. ix, 24-27;] the events limited by these times, were all once only a matter of prophecy, and were fulfilled in accordance with the predictions.

When, therefore, I found the 2300 prophetic days which were to mark the length of the vision from the Persian to the end of the fourth kingdom, the seven times continuance of the dispersion of God's people, and the 1335 prophetic days to the standing of Daniel in his lot, all evidently extending to the advent, with other prophetic periods, I could but regard them as "the times before appointed," which God had revealed "unto his servants the prophets." As I was fully convinced that "all Scripture given by inspiration of God is profitable," that it came not at any time by the will of man, but was written as holy men were moved by the Holy Ghost, and was written for our learning, that we through patience and comfort of the Scriptures might have hope, I could but regard the chronological portions of the Bible as being as much a portion of the word of God, and as much

entitled to our serious consideration, as any other portion of the Scriptures.

I therefore felt, that in endeavoring to comprehend what God had in his mercy seen fit to reveal to us, I had no right to pass over the prophetic periods. I saw that as the events predicted to be fulfilled in prophetic days had been extended over about as many literal years; as God, in Num. xiv, 34, and Eze. iv, 4-6, had appointed each day for a year; as the seventy weeks to the Messiah were fulfilled in 490 years, and the 1260 prophetic days of the Papal supremacy in 1260 years; and as these prophetic days extending to the advent were given in connection with symbolical prophecy, I could only regard the time as symbolical, and as standing each day for a year, in accordance with the opinions of all the standard Protestant commentators. If, then, we could obtain any clue to the time of their commencement, I conceived we should be guided to the probable time of their termination; and as God would not bestow upon us an useless revelation, I regarded them as conducting us to the time when we might confidently look for the coming of the Chiefest of ten thousand—One altogether lovely.

#### COMMENCEMENT AND TERMINATION OF THE PROPHETIC PERIODS.

From a farther study of the Scriptures, I concluded that the seven times of Gentile supremacy must commence when the Jews ceased to be an independent nation at the captivity of Manasseh, which the best chronologers assigned to B. C. 677; that the 2300 days commenced with the seventy weeks, which the best chronologers dated from B. C. 457; and that the 1335 days commencing with the taking away of the daily, and the setting up of the abomination that maketh desolate, [Dan. xii, 11,] were to be dated from the setting up of the Papal supremacy, after the taking away of Pagan abominations, and which, according to the best historians I could consult, should be dated from about A. D. 508. Reckoning all these prophetic periods from the several dates assigned by the best chronologers for the events from which they should evidently be reckoned, they all would terminate together, about A. D. 1843. I was thus brought, in 1818, at the close of my two years study of the Scriptures, to the solemn conclusion, that in about twenty-five years from that time all the affairs of our present state would be wound up; that all its pride and power, pomp and vanity, wickedness and oppression would come to an end; and that in the place of the kingdoms of this world, the peaceful and long desired kingdom of the Messiah would be established under the whole heaven; that in about twenty-five years the glory of the Lord would be revealed, and all flesh see it together, the desert bud and blossom as the rose, the fir-tree come up instead of the thorn, and instead of the briar the myrtle-tree, the curse be removed from off the earth, death be destroyed, reward be given to the servants of God—the prophets and saints and them who fear his name, and those be destroyed that destroy the earth.

#### "LOOKING FOR THAT BLESSED HOPE."

I need not speak of the joy that filled my heart in view of the delightful prospect, nor of the ardent longings of my soul, for a participation in the joys of the redeemed. The Bible was now to me a new book. It was indeed a feast of reason; all that was dark, mystical, or obscure to me in its teachings, had been dissipated from my mind, before the clear light that now dawned from its sacred pages; and O how bright and glorious the truth appeared. All the contradictions and inconsistencies I had before found in the Word were gone; and although there were many portions of which I was not satisfied I had a full understanding, yet so much light had emanated from it to the illumination of my before darkened mind, that I felt a delight in studying the Scriptures which I had not before supposed could be derived from its teachings. I commenced their study with no expectation of finding the time of the Saviour's coming, and I could at first hardly believe the result to which I had arrived: but the evidence struck me with such force, that I could not resist my convictions. I became nearly

\* See John xiv, 3; Acts i, xi; 1 Thess. iv, 16; Rev. i, 7; Matt. xvi, 27; xxiv, 30; Mark viii, 38; xiii, 26; Dan. vii, 13. † Dan. vii, 14, 18, 22, 27; Matt. xxv, 34; Luke xii, 32; xix, 12, 15; xxii, 29; 1 Cor. ix, 25; 2 Tim. iv, 1, 8; James i, 12; 1 Pet. v, 4.

‡ 2 Pet. iii, 7-10; Isa. lxxv, 17-19; Rev. xxi, 22. § 1 Cor. xv, 20, 23, 29, 51-53; Phil. iii, 20, 21; 1 Thess. iv, 14-17; 1 John iii, 2.

¶ Isa. xxxiv, 8; xl, 2, 5; xli, 10-12; Rom. viii, 21-23; 1 Cor. i, 7, 8; iv, 14; xv, 54, 56; Eph. v, 27; Col. i, 22; 1 Thess. iii, 13; Heb. ii, 13-15; Jude 24; Rev. xx, 1-6.

¶¶ Ps. i, 3; xxvii, 3; Isa. lx, 15, 16; xxiv, 21, 22; Dan. vii, 10; Mal. iv, 1; Matt. iii, 12; John xxv, 29; Acts xxiv, 15; 1 Cor. iii, 13; 1 Thess. v, 2, 3; 2 Thess. i, 7-9; 1 Pet. i, 7; 2 Pet. iii, 7, 10; Jude vi, 7, 14, 15; Rev. xx, 3, 13-15. \*\* Ps. xxxvii, 9-11, 22, 23, 29, 34; Prov. ii, 21, 22; x, 30; Isa. xl, 21; Matt. v, 5; vi, 10.

†† Rev. xx, 2-7. ††† Matt. xiii, 37-43; xxiv, 14; Dan. vii, 21, 22; 2 Thess. ii, 8.

§§ 2 Pet. iii; Isa. lxxv, 17; Rev. xxi, xxii. \* Rom. ii, 14, 15; iv, 13; ix, 6; x, 12; xi, 17; Gal. iii, 29; Eph. ii, 14, 15.

settled in my conclusions, and began to wait, and watch, and pray for my Saviour's coming.

#### THE QUESTION OF DUTY.

With the solemn conviction that such momentous events were predicted in the Scriptures to be fulfilled in so short a space of time, the question came home to me with mighty power regarding my duty to the world in view of the evidence that had affected my own mind. If the end was so near, it was important that the world should know it. I supposed that it would call forth the opposition of the ungodly; but it never came into my mind that any Christian would oppose it. I supposed that all such would be so rejoiced in view of the glorious prospect, that it would only be necessary to present it, for them to receive it. My great fear was, that in their joy at the hope of a glorious inheritance so soon to be revealed, they would receive the doctrine without sufficiently examining the Scriptures in demonstration of its truth. I therefore feared to present it, lest by some possibility I should be in error, and be the means of misleading any.

#### "THE GLORIOUS HOPE."

The New York Baptist Association held their fifty-third anniversary in the meeting house of the Berean Baptist Church, N. Y., on Tuesday and Wednesday, May 30 and 31, 1843. Their Circular Letter, written according to appointment by A. Wheelock, pastor of the church worshipping in sixteenth-street, is specially appropriate to the present time. It is truly refreshing. We copy it entire.

**BELoved BRETHREN:**—For mutual encouragement and comfort amid the sorrows and afflictions of our pilgrimage, permit us to address you, in this annual epistle, on the subject of our *Second Adoption*.

The sufferings of God's people led Paul, in the eighth chapter of Romans, to contrast the state of a Christian while a mortal subjected to the frailties and sufferings of this life and the corruptions of the grave, and the same Christian after he shall have become immortal, liberated from these evils, and resplendent with the glory of the Sons of God. "For the earnest expectation of the creature waiteth for the manifestation of the Sons of God. We ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our bodies."

God, in the work of redemption, begins it upon the soul and ends it upon the body. He first changes our minds into the image of Him who created us. By this there is imparted to us a moral character like that of our Creator and Redeemer. We love holiness and hate sin, loath the corruptions of our nature, and long after perfection in righteousness. It is in connection with this we receive our first adoption; but while we wonder at and admire the change wrought on the mind, we are left still to sigh about the flesh on account of its enervating and contaminating influences against the spirit. Its carnal desires, its evil working, and its frail and dying state remain, so that "we groan within ourselves and wait for our adoption, to wit, the redemption of our bodies." This is the second adoption. When received, then shall we be like Christ, not only in spirit but in body.

That God designs to confer upon believers this second adoption—in other words, that he designs to change greatly and wonderfully their bodies, is clearly a matter of divine revelation. "Behold," said the inspired Apostle, "I show a you mystery: we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." We look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto his glorious body. Then, as "we have borne the image of the earthy, we shall also bear the image of the heavenly." It was this which, by the vision of the Almighty, animated Job when he said, "I know that my Redeem-

er liveth, and that I shall stand in the latter day upon the earth, and though after my skin worms devour this body, yet in my flesh shall I see God, whom I shall see for myself, and mine eyes shall behold and not another, though my reins be consumed within me." From these and many other like passages, we have presented to the eye of faith a vision of the work of grace completed, of redemption perfected. It is a vision truly glorious, though we see it yet but in part; for in its fulness it is so incomprehensible that "it doth not yet appear what we shall be." The vision we conceive of its glory is like a bright moon-light view the traveler catches of a splendid mansion, through the thick foliage of the trees that surround it. Now his eye lights upon a pillar, a cornice, a window, a corner; and from these, his imagination endeavors to give form and beauty to the entire structure. So it is with that glorious body after which the saints are longing, and an indefinite view of which is presented in such passages as we have quoted.

But it is not by the paintings of the imagination merely that God has left us to ascertain what will be the appearance of our glorious bodies. He has given us a pattern in the glorious body of our Lord Jesus Christ. This was submitted to the inspection of the eye-witnesses on the holy mount of transfiguration. The Scriptures teach us that that wonderful scene was designed as a kind of miniature representation of the second advent of our blessed Saviour. Certain of the apostles were promised by our Lord that before they died they should see this representation. "For the Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. Verily I say unto you, there be some standing here who shall not taste of death till they see the Son of man coming in his kingdom." All those disciples are long since dead, and there has not been yet any coming of Christ with his angels, when he rewarded every man according to his works.

Jesus presented this promise to those disciples in a metaphor. Metaphors are often employed thus by the sacred writers. Take the following as specimens: "The three branches are three days," i. e., represent three days. "The seven empty ears, blasted by the east wind, shall be seven years of famine." Ephraim is a cake turned. All flesh is grass—surely the people are grass. Take, eat, this is my body—this cup is my blood. I am the vine, and my Father is the husbandmen. The tongue is a fire, a world of iniquity. Whoso hateth his brother is a murderer. The seven stars are the seven angels of the seven churches: and the seven candlesticks which thou sawest are the seven churches. So the text, "Verily I say unto you, there be some standing here who shall not taste of death till they see (a representation of) the Son of man coming in his kingdom." After six days, that representation was given them in the transfiguration of their Lord.

Peter was one of the favored three who was permitted to be an eye-witness of his majesty on that memorable occasion, and he has taught us in his second epistle, that it was a representation of that glorious advent of Christ, which is joyfully anticipated by all truly evangelical Christians. He assured his brethren that the account, which it appears he had often given them, of the splendid and awful exhibition of Christ's transfiguration, was entirely unlike the incredible, fabulous stories the heathen had invented and published concerning their gods—stories, the accuracy of which no one could avouch—but said he, *we* were eye-witnesses. "We have not followed cunningly devised fables when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father glory and honor, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased. And this voice, which came from heaven, we heard when we were with him in the holy mount." Peter is particular in defining the time and the place of this marvelous exhibition; and applies to it the same metaphorical name that was given it by

the Saviour, "*the coming of our Lord*;" that is, a representation of his coming. By the transfiguration, then, Jesus meant to show us the splendor of the retinue that will accompany him when he comes to judge the world.

As to the glorious body he exhibited to Peter, James and John, on the holy mount, the Evangelists say, "The fashion of his countenance was altered, his face did shine as the sun, and his raiment became shining, exceeding white as snow, so as no fuller on earth can white them: his raiment was white and glistening, white as the light." John was one who saw the transfiguration, and speaks of it in his gospel. "And we beheld his glory, (said he,) the glory as of the only begotten of the Father." In the book of Revelations, an account is given of Christ again appearing in his glorious body to this beloved disciple on the island of Patmos, and he has described him as looking very much as he did in the transfiguration. "He was clothed with a garment down to his feet, and girt about the paps with a golden girdle. His head and his hair was like wool as white as snow, and his eyes were as a flame of fire, and his countenance was as the sun shineth in his strength." What surpassing glory! When the sun shineth in his strength, no man can look upon it for a moment. And his raiment was white as the light! From the crown of his head to the soles of his feet, nought appears but the most effulgent glory. The liveliest imagination fails in attempting to delineate this splendor. The brightest objects in nature are employed to paint its glory; but even these are regarded by an eye-witness as altogether inadequate. Soaring above the sun, he says, the glory of Christ, when he saw it, was "as the glory of the only begotten of the Father;" and in another passage he says, when Christ appears, "we shall be like him;" but notwithstanding he had been exhibited as clothed with the sun, and glistening in white, still he declares, "It doth not yet appear what he shall be," so far are these illustrations from exhibiting the splendor of his future glory.

And yet, amazing thought! Beloved, this is the glory with which our bodies will be invested when the work of our redemption shall be consummated in the day of our next adoption! "For when he who is our life shall appear, then shall we appear with him in glory. We know that when he shall appear, we shall be like him. He shall change our vile body, and fashion it like unto his glorious body. And as we have borne the image of the earthy, we shall also bear the image of the heavenly." O wondrous prospect! Matchless grace! Blessed hope! Yes, we are "looking for that blessed hope, the glorious appearing of the great God, even our Saviour Jesus Christ! when he shall come to be glorified in his saints, and to be admired in all them that believe, in that day. We groan within ourselves waiting for the adoption, to wit, the redemption of our body."

The apostles in their oral, as well as their written communications, often referred to this edifying subject, for the support and comfort of their brethren. Peter says, "I will not be negligent to put you always in remembrance of these things, though ye know them; yea, I think it meet as long as I am in this tabernacle to stir you up by putting you in remembrance." Said Paul, "Remember ye not that when I was with you, I told you these things? The apostles had both seen our Lord in his glory, and as they had learned by revelations that he purposed to invest the bodies of all his faithful disciples, with the same glory, how could they refrain from speaking of it to their afflicted brethren, to cheer and support them amidst their cruel persecutions. By it, they themselves were greatly animated, and they often spake of it to support and animate their suffering brethren. Whenever they refer to "this blessed hope," with what expressions of delight and rapture do they speak of it. Paul compares it to sowing seed, and says, "Thou sowest not that body that shall be"—its future verdure, and blossoms, and fragrance is not yet seen, but "as we have borne the image of the earthy, we shall also bear the image of the heavenly." When Daniel in vision saw the re-

deemed arrayed in their glory, he exclaimed, "They shall shine as the stars for ever and ever." The Saviour's description of it was still more clear and splendid. "Then," said he, "shall the righteous shine forth as the sun, in the kingdom of their Father." John, the beloved disciple, despairs of giving a full and adequate idea of the glory in which the saints will be at last invested, and breaks forth in the following exclamation: "Beloved, it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him." The Psalmist exulted when he saw it afar off, and said, "I shall be satisfied when I awake in thy likeness." The apostles were so overcome when they saw Christ's glorious body on the holy mount, that they fell on their faces! O what a scene will be presented to our astonished vision, when we shall not only see him as he is, but see all the blood-washed through arrayed in the same glory!

"Arrayed in glorious grace  
Shall these vile bodies shine,  
And every shape, and every face,  
Look heavenly and divine."

Cleansed from all sin, their souls adorned with grace, and their bodies bearing the image of the heavenly, they are all loveliness and holiness within, all beautiful and comely, and glorious without! If at the Saviour's first advent, when he changed his glory for ignominy, the angels shouted glory to God in the highest, what will they say when they escort him down the skies in his second advent, "to be glorified in his saints?" If there was joy among the angels in heaven over one sinner that repented, how will they feel when they see the whole company of the redeemed, cleansed from sin, clothed in white, and dazzling in glory like their Lord! What a coronation day will that be, when the Captain of their salvation shall walk with them in white through the streets of the New Jerusalem, paved with gold, transparent as glass! What music will be made when the General Assembly and the Church of the First Born shall be arranged on the sea of glass, having the harps of God, harping with their harps, and singing it as were, a new song before the throne! while they outshine the angels in the kingdom of their Father.

And, beloved, if we be Christ's, such are our prospects, such the blessedness of our hopes!

"There we shall see his face,  
And never, never sin;  
There from the rivers of his grace,  
Drink endless pleasures in.

Yes, and before we rise  
To that immortal state,  
The thoughts of such amazing bliss,  
Should constant joys create."

In view of such a prospect, how the disciple, wasting away with disease, and sinking into the grave; or the poor saint pining in want, and clothed in rags, or groaning under persecution, should exult in joyful triumph! What consolation should the bereaved derive from this subject, when they resign to dust the remains of beloved friends! What solemn admonition does it give the unconverted, whose bodies in that dread day, will "come forth with shame and everlasting contempt," when they will see the righteous shining forth as the sun in the kingdom of their Father!—*Mid. Cry*—1843.

**THE SPIRIT OF HOLINESS.**—An unknown author says:—"At Ewell, England, there is a fountain of pure water springing up by the road-side, spreading wider and deeper, till it turns several mills. I noticed after a shower that the rain washed the chalky soil of the road into the water which came from the spring; but for a long way I perceived a line of pure water running directly through the dirty water, the one not mixing at all with the other. The current from the spring was too powerful to permit the defiled water from the road to mix with it. What a beautiful emblem of the Christian's course through the world! Purified by the divine grace, and impelled onwards by the active spirit of holiness, he passes through the world without mixing with its pollution."

## THE REVIEW AND HERALD.

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

ROCHESTER, THIRD-DAY, APR. 18, 1854.

### The Twenty-three Hundred Days.

The 2300 days, the seventy weeks forming the first 490 of those days, was the main pillar of the Advent faith. Here was the great point of difference between Wm. Miller and his opponents. But the *Advent Herald* which professes to be the only true defender of the doctrines held by Wm. Miller, denies the connexion of the two periods. In doing this, instead of defending the views of Wm. Miller, it tears down the main pillar of his prophetic expositions. Wm. Miller and thousands of others rejoiced that the visions of Daniel were unsealed. They held forth to the world that the seventy weeks was the key that unlocked the vision. This key is now virtually thrown away by the *Herald*, professedly the defender of Wm. Miller's sentiments!!

And why is the key thrown away? Answer:—Because if the 70 weeks be a part of the 2300 days, then the whole period ended in 1844. And as Christ did not then come, and cleanse the earth by fire, (which was supposed would be the cleansing of the Sanctuary, but for which there is not a particle of evidence,) it is concluded that the 2300 days have not yet ended, therefore, could not commence with the 70 weeks, b. c. 457.

But with the scriptural view of the Sanctuary, there is no necessity of throwing away the key. That the 70 weeks are the first 490 of the 2300 prophetic days is one of the plainest truths of revelation; and that the days have ended is evident. The book of Hebrews contains an inspired commentary on the law of types, and teaches in the plainest terms what God's Sanctuary is, and the nature of its cleansing. Christ, our High Priest, hath entered the Most Holy to complete the great work of atonement and cleanse the Sanctuary.

Wm. Miller gave the best light he then had on the Sanctuary and its cleansing. In one of his discourses on this subject he says:—"Sanctuary, in the scriptures, generally means the place where God is worshiped and adored, and where he or his glory dwells, when it has reference to God or holy things; but when it has reference to man, it means his house, or dwelling place, city, or defence." He then states, that Jesus Christ, Heaven, Judah, the Temple at Jerusalem, Holy of Holies, the earth and the saints are called a Sanctuary, and adds:—

"The question now arises, Which of these Sanctuaries does Daniel mean, or the saint who talked with Daniel, when he said, Then shall the Sanctuary be cleansed? I answer, Not the first, *Christ*, for he is not *impure*. Not the second, *Heaven*, for that is not *unclean*. Not the third, in Judah, for literal Judah is cut off, and is no more a people. . . . Not the fourth, the Temple, for that is destroyed. . . . Neither the Holy of Holies in the Temple at Jerusalem, for that too was destroyed with the temple. . . . Then there are but two things more, which may be called the Sanctuary, which may, or ever will need cleansing; and those are the EARTH and the CHURCH."

It really seems strange that so thorough a Bible student as Wm. Miller should not comprehend the following testimony which plainly shows that a Sanctuary to be purified or cleansed is IN HEAVEN. "And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these." Heb. ix, 22, 23.

This he overlooked, and not seeing that the Sanctuary of which Christ is a minister is to be purified with blood, he was driven to the conclusion that the earth and church is the Sanctuary. All will see at once the impropriety of calling the church the Sanctuary of Dan. viii, for the church is there represented by the "host." The Sanctuary is one thing, and the host another. There are three texts of scripture where it is claimed that the word Sanctuary is ap-

plied to the earth; these we have repeatedly shown do not apply to the earth, or any part of it.

Now if the 70 weeks are the first 490 of the 2300 prophetic days, and if they commenced b. c. 457, then the days have ended, and therefore, Wm. Miller did not see all the light on the Sanctuary question. It is well known that he held to the opinion that the two periods were connected up to the time of his death, Dec. 22d, 1849. In the *Memoirs of Wm. Miller* by Sylvester Bliss, published in 1853, by J. V. Himes, Boston, the evidence of the connexion of the two periods is given as one of the strong points of Wm. Miller's faith, and that evidence is conclusive. Now would it not be a much wiser course for the professed defenders of Wm. Miller's views, to correct their error in regard to the Sanctuary, to give up the view that it is the earth or a part of it, for which they cannot produce one plain text, rather than to disconnect the two periods, and tear down the main pillar of his faith?

We have no idea that Wm. Miller had all the light on every point. The path of the just was to shine more and more till the perfect day should come. He shed a flood of light on the prophecies; but the subject of the Sanctuary was to be opened to the waiting flock, in the period of the third message. Rev. xiv, 9-12. We closely adhere to the fundamental doctrines taught by Wm. Miller, because we believe them to be sound; yet we are willing that the march of Time, and the increase of light should convict all the errors in that theory. And we do protest against this profession of standing on the original Advent faith, and in defense of the distinctive views of Wm. Miller, while, at the same time, pulling down one after another of the pillars on which Wm. Miller's faith rested.

### "We are the Adventists,"

SAYS the leading man among those who profess to adhere to the views taught by Wm. Miller, when, in fact, they have given up many of those strong points of difference between Wm. Miller and his opponents.

But what has called out this new sect, or a class of believers from which this sect has been formed, which claims, and glories in the name of "Adventists?" We answer:—First, the doctrine of the second Advent as taught by Wm. Miller, or the announcement of the first angel, [Rev. xiv, 6, 7,] the hour of God's judgment come. Second, that strong movement in 1844, occasioned by the proclamation of the words of the second angel, [Verse 8,] which brought them away from the different churches to which they belonged.

These two great movements called out the Advent people from the different churches, and a portion of them now claim the name of Adventists. But—strange to tell—they regard the very movements that called them from the churches, and made them a distinct people, decidedly wrong!! Most of them call the doctrines they then held errors, and the influences which moved them to separate from their brethren of the several churches, delusive! Then why have they not like honest men and women, retraced those steps they took in error's path? Why not frankly confess to their former brethren of the churches who stood so nobly (?) against the Advent movements in 1843 and 1844, that those movements were delusions?

Now those movements were either wrong, and a complete delusion, or they were under the special providence of God, and, as a whole, right. If they were wrong, then those who were influenced by them to leave the churches, should at once go back to those churches, confess their errors, and unite with them again. Is it not perfect folly to glory in the distinguishing name of Adventists, then turn round and curse the very means that made them a distinct people? If those movements were right, then it is right to remain separate from those churches, which the Advent people separated from to enjoy their freedom; but let such highly prize those angels' messages [Rev. xiv, 6-8] which made them a distinct people.

Now if it be right for any people to claim the

name of "Adventists" (but we doubt the propriety of claiming any such *ists*.) certainly that class who have given up the strong points of the original Advent faith as taught by Wm. Miller, and now regard as error and delusive, the very messages and influences which called them from the churches and made them a distinct people, should be the very last to claim the name of Adventists!

We claim to stand on the original Advent faith, therefore do not reject the past movements on this great question, which have called out a people to prepare for the coming of the Lord. And as to the great fundamental doctrines taught by Wm. Miller, we see no reason to change our views. We claim all the light of past time on this glorious theme, and cherish it as from Heaven. And we cheerfully let the providence of God, and plain Bible testimony correct our past view of the Sanctuary, and give us a more harmonious system of truth, and a firmer basis of faith.

While the ADVENT REVIEW occupies its present position, it may be expected that its columns will be enriched with spirited articles upon the Second Advent from the pens of Wm. Miller, Litch, Fitch, Hale, Storrs and others, written ten or twelve years since.

#### The Sabbath.

A YOUNG brother writing from Vermont asks the following questions:—

1. "Did the early Christians keep one day? (if so, which?) or did they keep both? I wish to arrive at the truth, but do not wish to be too hasty in deciding. The Bible undoubtedly favors your position, but does it make the subject sufficiently clear without examination of the early writers?"

It is not a little strange to see persons on a subject of such importance as the Sabbath of the Lord our God, laying aside all other testimony and appealing for decision to what are called the "early writers." It seems to matter not what may be the teachings of Christ and his apostles, but men with a reverential regard for the early writers, fix their mind upon them, seemingly as though they were dependent on them, not only for all truth, but for salvation even; and before a decision can be made, their testimony must be consulted. We write not thus to convey the idea that there were early Christians who kept the first day of the week instead of the seventh, as the Sabbath, whose testimony on that point would be against us; for we deny that there were any such cases; but we write thus because the early writers have nothing to do in settling this question. The Bible is a sufficient rule of faith. If the teachings of these men disagree with that, we must reckon them among the "grievous wolves" of which Paul speaks in Acts xx, 29. If their teachings do agree with the Bible, then an appeal to them is entirely superfluous. "Remember the Sabbath-day to keep it holy." "The seventh day is the Sabbath of the Lord thy God," unless the early writers fix upon another (!) "All scripture is given by inspiration of God and is profitable," &c., when we can have the testimony of the early writers (!)!! The man of God may be "thoroughly furnished unto all good works," after he has consulted the early writers (!)!!

2. "Suppose a man starts on Monday noon, and travels from east to west with the sun, at the same rate as the sun, so that he will get around to his starting-place on Tuesday noon precisely, where will he first find it Tuesday morning?"

The man starts on Monday noon, and keeps directly under the sun; and now to tell where he would find *morning* would be indeed a hard matter! We rather think it would be *nowhere*! So long as he travels with the sun, so long it will be, wherever he is, *noon* and not *morning*. But if this is mentioned as an objection to the observance of the Sabbath, we would only reply that the Sabbath was given to man, a race of beings whose means of locomotion are not such as to enable them to travel around the world, 25000 miles, in 24 hours! Probably the Creator never intended that they should have such a capacity for traveling! But if they had, and if the present organization of the earth was such, that their course, in traveling around it, would not be intercepted by

two great oceans, doubtless there would have been some different arrangements made, or more explicit instructions given in regard to the Sabbath!!

But the question before us is not only a supposition, but an impossibility; and we have no right therefore to let it occupy our thoughts to the exclusion of weightier considerations, or to the detriment of truth. Suppositions will never go as arguments. We may *suppose* a man taken from the earth and placed in the moon, and puzzle our brains in endeavoring to settle the question how he is going to keep the Sabbath there; and because we are not able to come to any definite conclusions in regard to the matter, and because we find no instructions in the Bible touching any such emergency, we may set it down as an objection to the Sabbath law. But to what does it amount? Nothing will be established in this way; neither is it reasonable to suppose that provision will be made for cases which never can occur!

3. "When we travel around the earth, one going east and another going west, we find our reckoning will vary when we come together on the opposite side: what is to be done?"

This objection, though not in the present case offered as applying particularly to the seventh day, is very frequently by one-eyed First-day keepers urged against the seventh alone. Such, however, forget to see that it is equally an objection to the first day as to the seventh; and not to the first alone, but to any day, and consequently to the Sabbath institution itself; and if against the Sabbath institution, then against God who gave it. Such is the true import of this objection. If it furnishes anything at all, it goes against the Sabbath institution, and impeaches the wisdom of the great Creator. u. s.

#### Conference at Rosendale, Wisconsin.

At the commencement of this meeting the subject of "Gospel order" was considered. There was present a good representation from different localities. The necessity and importance of Church order was admitted by all present. The lecturing brethren present were D. P. Hall, J. M. Stephenson, W. Phelps and J. H. Waggoner. At the close of this Conference the Lord worked for his people most gloriously. Misunderstandings were corrected, difficulties were removed, and to all appearance, perfect union and confidence restored with all.

In compliance with the rule laid down in James v, 14, 15, the sick were raised up. The conference adjourned to Metomen, ten miles distant for the purpose of more thoroughly canvassing the Gospel plan, in relation to Church order, at which place a goodly number of faithful brethren and sisters met, and after searching the Scriptures, the brethren named above, were appointed, and set apart for the work of the ministry. Also, Bro. W. Wilsie was chosen and appointed as Deacon of the church of God at Metomen. The great Head of the Church was in our midst, and approved the work. We felt truly that the glory of God was in our midst, and filled the house. The Ordinances of the gospel were attended to at the close. The participants seemed to be strengthened, and encouraged, and gave glory to God. Our meeting continued until break of day when we bade each other farewell and went on our way rejoicing, expecting to meet soon on Mount Zion.

The next Sabbath according to appointment, we met again at Rosendale. The words spoken had the desired effect. Several put on Christ by Baptism on First-day. In the evening the church assembled to consider farther church order. Bro. Sheldon was chosen and set apart as Deacon of the church there. Sweet harmony and union prevailed at the meeting. The sufferings of Christ were commemorated at the close. The Lord blessed his people, and we felt to praise God for Church order—his perfect plan, so efficient in bringing into harmony and uniting the members of the body of Christ. These meetings will long be remembered by those in attendance, who there were led to inquire for the *Ancient Paths*, and resolved to walk in the *True Way*, cast up by the Lord. O that all the commandment-keepers every-

where might soon be led, by the sure Word, to do in like manner. Amen.

As ever, your unworthy brother in hope.

M. E. CORNELL.

## THE SABBATH.

A WEEKLY MEMORIAL OF THE LIVING GOD.

"The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark ii, 27, 28.

A memorial is that which serves to keep in memory. The Passover and Feast of unleavened bread were designed to call to mind the deliverance of the children of Israel from Egyptian bondage, and thus keep in memory their great Deliverer. The Lord's Supper and Baptism were given to remind the church of the death, burial and resurrection of Christ, and thus keep in memory our Lord and Master.

The Sabbath was designed to call to mind Jehovah's Rest on the seventh day, after he had created all things in six, and thus keep in memory the living God, the Creator of the heavens and the earth. It is the great safe-guard against Atheism and Idolatry. If men had always kept the Sabbath, they never could have forgotten God; never would have doubted the existence of the Creator, for this institution was designed to point them back to the time when he created the heavens and the earth. And they never would have worshiped other gods, for this institution points out the true God, who created all things in six days, and rested on the seventh.

The Sabbath, then, is a memorial of the living God. The institution is perfectly calculated to call the Creator of all things to mind, and keep him in perpetual remembrance. God wrought six days in the work of creation, and rested on the seventh day. The Sabbath law says, "Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath [Rest] of the Lord thy God; in it thou shalt not do any work." He who observes, and understandingly celebrates Jehovah's Rest-day in its weekly returns, is in a special manner led to contemplate his six days' work of creation. And as he views the heavens above, and the earth beneath, and surveys the Creator's handy-works his mind is led upward to the living God. Among all the holy institutions God has given to man, none is more sacred than the Sabbath. It stands in the very front. It is the mighty monument, reared at creation to point our race heavenward to the omnipotent God. It is the chord that binds finite man to the infinite God; the chain that links earth to heaven and man to his Creator.

But we are told that the Sabbath was instituted for the Jews alone, to commemorate their deliverance from Egypt, and the following passage is cited as proof:—"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. v, 15.

Give this text all its meaning, and it utterly fails to prove what it is said to prove. Look at the circumstances under which it was spoken. While the children of Israel were slaves in Egypt, they could not keep the Sabbath, and God had stretched out his arm and brought them from the house of bondage where they could observe his Rest-day. Moses here refers to the time when the Lord commanded them to keep the Sabbath, at the giving of the manna, and does not mention one act by which God then made the Sabbath.

But thirty days later, God spake the Sabbath law in the audience of the people, and refers back to creation as the time when, and for the reasons why, the Sabbath was instituted, as follows:—"For [because] in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Ex. xx, 10.

But the idea that the Sabbath can commemorate the deliverance of Israel from Egypt will not bear a moment's investigation. That deliverance had two yearly memorials, fit as to their character and time. The passover was a memorial of the destroying an-

gel passing over the houses of Israel, when he saw the blood of the lamb stamped upon their door-posts, as he went on his way to destroy the first-born of man and beast in all Egypt. As they prepared and ate the lamb in Egypt, so were they to do annually.

The feast of unleavened bread was a memorial of their sudden departure from Egypt. The destroying angel went on his way, and smote all the first-born in the land of Egypt, from the first-born of Pharaoh unto the first-born of the captive, and there was a great cry in Egypt. Pharaoh rose up in the night and called for Moses and Aaron, and said to them, "Rise up, and get you forth from among my people." "And the Egyptians were urgent upon the people, that they might send them out of the land in haste; for they said, We be all dead men." And the children of Israel "took their dough before it was leavened, their kneading troughs being bound up in their clothes upon their shoulders," and journeyed from Rameses to Succoth, and there "baked unleavened cakes of the dough which they brought forth out of Egypt, for it was not leavened; because they were thrust out of Egypt." The design of the feast of unleavened bread was to keep this circumstance in remembrance; for when their children should inquire for the reason of this feast, they were to point them back to the time when their fathers were thrust out of Egypt at midnight, taking with them dough, which they afterwards baked and ate, unleavened.

We will now take a view of their fitness as to time. The passover lamb was slain in Egypt on the fourteenth day of the month Abib. So was the passover observed; not weekly, nor monthly; but on the same day of the same month, annually. In like manner, as to time, was also the feast of unleavened bread observed. Here, then, are two memorials of the deliverance of Israel, perfectly fitting in their character, and as to their time.

Now we will see if the rest of the holy Sabbath also is a fit memorial of that event. The children of Israel left Egypt in haste. They were even thrust out by night. To say that such a rush could be commemorated by rest, is the very height of folly!! Again, that deliverance occurred on the fifteenth day of the first month; and as the fifteenth day of Abib came but once a year, the memorial of that deliverance could not be weekly, but annual.

But the Sabbath is indeed a memorial, and when correctly applied, its fitness to the event to be commemorated will be seen and admired. God rested (or ceased to create) after the six days of creation. Man is required to celebrate that rest by ceasing to labor. Rest commemorates rest. God rested on the seventh day of the first week. Man is required to rest on the same day of every week.

#### "He Careth for You."

It is often hard to think so; that in His almightiness he should deign to have a thought toward us. Why, the heavens cannot contain Him, and if amid the immensity of His creation this little world were blotted out from existence, its loss would never be perceived; and here we are, worms upon its surface, poor, helpless, and worthless; and yet he careth for us.

"He careth for you." O what a load it takes from these poor, weak shoulders. He that has lit up the starry heavens, he that has rolled forth the planets; that guides the sun in its course, and hath established the everlasting hills—He it is that careth for us, and upon whom we are to cast all our care,—spiritual as well as temporal; anxieties wearing the body as well as corroding the soul; fears, gloomy as night; uncertainties, dark and distressful: the whole burden of our sins, of our temptations, of our doubts, trials and vexations—all to be cast upon Him who careth for us. Surely he must care a great deal for us to be willing to bear them all. And it is well for us poor mortals, that we have some one who is able and willing both to care and to bear. Yet we see some Christians go groveling along as if such a promise had never found a place in God's Word. They prefer bearing their own burdens instead of casting them upon the Lord. And they do bear them, and bear them till they are crushed under them; and not until they are crushed under them are they willing that God should take them to himself.

"He careth for you." Children of affliction, hear ye this. What though the world forsake you, and leave you to mourn alone. What though a base ingratitude has stung you to the quick, and clouds of

anxieties are clustering all around you. There is one that careth for you, and though all others should forsake you, He never will. True, the night is dark and the billows are strong, and the tempest thickens, yet look up; there is One walking on the billows by your side, who is mightier than you; and it is to just such as you that He loves to extend his care— that precious care, whose watchfulness is never withdrawn; whose love is never dimmed. In the valley He will walk by your side, and along the steep and dreary road will take your burden to himself. "Cast thy burden upon the Lord, He will sustain thee."

"He careth for you." Children of perplexity hear ye this. Why then take thought for tomorrow; the morrow is all His own. Can you make it better, and if you could make it better and take it out of His hands all to yourself, would you do it? I doubt it if you knew how much He loved you. Trials perhaps, but then trials producing patience, and patience experience, and experience, hope; and all producing what? why a heart fitted to love and serve Him; just such a heart as He wants you to have, just such a heart as He says you must have if you are to dwell for ever with Him.—Selected.

BRO. J. STOWELL of Washington, N. H., writes, April 11th:—

"Bro. Stephen Smith was out to Bro. N. Mead's to meeting last Sabbath with his new time. He had no angels nor their messages on his chart. He was rather hard and some saucy. I pity him. He says we are all asleep, and our view of the Sanctuary is all a dream."

We are sorry to publish such a sad account of Bro. Smith; but the brethren must be apprised of the evils in their midst.

Bro. Smith run into the fog of the spiritual Second Advent, and remained there a few years. It was the clear light of the Sanctuary question that rescued him from that heresy; and in that light he rejoiced for awhile. Then he run into the wild notion that the time had come for the fourth angel, [Rev. xiv, 15,] and caused his brethren many severe trials. They withdrew fellowship from him, and he stood alone about one year; and when he came to the church again with suitable confessions, they forgave him and loved him as before. But, poor man, he has fallen into another snare. The New Time fanaticism is well calculated to take all such. Brethren, stand fast in the truth.—Ed.

#### H. S. Case.

THE following statement from our brethren in Michigan was sent to us some weeks since, and should have been published sooner. But such things are unpleasant, and we have thought of deferring its publication till we could have a personal interview with him.

But on hearing recently that poor Bro. Case is trying to cause division among the brethren, we felt that we should do our dear brethren in Michigan injustice by longer withholding their statements concerning him.

He has been a cause of great trial to the brethren for years, and a source of reproach to the cause of truth and the entreaties of his brethren who have patiently and kindly labored with him, have been unheeded by him. Ed.

BRO. WHITE:—We met in Conference at this place Feb. 17th, and the qualifications of H. S. Case as a religious teacher were considered, and it has become our painful duty in the fear of God and from the light of his Word, to say, that we no longer consider him qualified to travel and teach the third angel's message.

It is with sorrow of heart and with deep feelings of regret that we have to say that his former and present course and injudicious moves have been such as to bring a reproach upon the cause of God.

A. A. Dodge,	Jackson.	C. S. Glover,	Sylvan
S. T. Cranson,	"	L. Fitch,	Grand Rapids.
C. Smith,	"	H. Lyon,	Battle Creek.
J. P. Kellogg,	"	A. Avery,	Lock.

Jackson, Mich., Mar. 12th, 1854.

#### General Conference at Rochester.

It is thought that a general gathering of the preaching brethren, also one or two from all the several churches who may be selected by their brethren, and see it their duty to attend, would serve to advance the cause of truth.

It is proposed that such a Conference be held in Rochester about the middle of June.

#### COMMUNICATIONS.

From Bro. Pierce.

DEAR BRO. WHITE:—In giving a brief history of my past experience I will go back to Feb. 1810, when I thought God for Christ's sake pardoned my sins, and I tasted that the Lord was truly good, and he then established my goings, and put a new song in my mouth even praise to his holy name.

In July following I connected myself with the Congregational Church of the place [Salisbury, Vt.] About this time there was occasional reference made to the 1000 years Millenium, and I well remember when this subject was called up that I frequently used to ask if that was to be the personal reign of Christ with his people, and if the righteous dead were then to be raised to reign with him. To these two questions the answer was invariably given in the negative, and after that the world were all to become righteous, and that Christ would only reign by his Spirit. But this, when I read Rev. xx, did not satisfy my mind, as I there read that Christ was coming to raise the righteous, and reign with his people, and at the end of the 1000 years the wicked would then be raised, and receive their judgment.

In 1816 I left Vermont for Western New York, and in 1818 I dissolved my connexion with the Congregationalist Church and united with the Baptist on account of baptism. And here a temporal millenium was also taught. About twenty years ago I first heard of the Advent doctrine as advocated by Bro. Miller, and I then inquired where any light could be had on the subject, and was told that by sending to Syracuse, 110 miles, I could there obtain a small pamphlet Father Miller's first work. The first opportunity I obtained the book, and there was the first satisfactory answer to my former questions. I should then have been a full believer in the doctrine had not there been [as I supposed] so much of unfulfilled prophecy that I thought the time was too short to bring it all about. I then settled down on the belief that Christ, the great Head of the church, in his own due time would come in the clouds of heaven, destroy the wicked from off the earth, raise the righteous and reign with his people the 1000 years, and then raise and judge the wicked; and from this belief I have never swerved.

But I did not stop here, for in 1843 I was handed a paper containing Bro. Storr's six sermons on the final destruction of the wicked. This was as much as I could stand, having always been taught the old theory that the wicked would live eternally in hell, or that they would die the second death and be destroyed, but yet live and never die. Here, for the first time I must acknowledge that my underpinning was all knocked away. But after diligently and carefully comparing them with the unerring standard of eternal truth, which must finally try all our actions, I embraced that truth also.

I was taught the old theory of the first-day Sabbath as well as other things. But about eight or ten weeks ago Bro. Ingraham and Hutchins, and I believe they were directed here by the Spirit of God, (O my soul and all within me bless and praise his holy name,) came, and from them I heard the first Advent Lecture. Moses and Aaron led the children of Israel from Egypt to the mount of God, to receive the law, so also, I feel in some measure that I have been led to the foot of Sinai's awful mount by these our dear brethren, who here proclaimed "Remember the Sabbath-day." &c. I here had much reasoning in my own mind, but to "the law and the testimony, if they speak not according to this word it is because there is no light in them." Isa. viii, 20. But here calling to mind the time when I embraced religion, that I then gave all for Christ, so here I was determined to be led by the Spirit and the Word; and I can now say that I can not only hail its weekly return as a delight, but also as the holy and the honorable of the Lord. There are a few in our town (Alleghany) who have embraced the present truth; seven I think are all, hardly enough to raise a beacon light, but we feel that we are fast anchored on the eternal Rock of Ages, and that we have set our faces Zion ward and are about to bid farewell to earth. We also feel that the eternal day of glory is soon to dawn.

There are many here who are saying "Where is the promise of his coming," thus fulfilling the prophecy of the last days. And there are others who turn a deaf ear, and wont hear at all. But the last sign will soon be given. The Son of man will soon appear, and then all the tribes of the earth shall mourn. Then those who are righteous will be righteous still, and those who are filthy will be filthy still. Our numbers are so small here that we unite with the Ulysses brethren to worship. I now feel for myself and mine that having been led by the traditions and commandments of men so long, being now in my

sixty third year, that where truth shall lead we will follow, God being our helper, whether it be in a cloud by day or in a pillar of fire by night.

Yours keeping the commandments of God and the faith of Jesus.  
ALVARER PIERCE.  
Raymond, Pa., March 30th, 1854.

**From Bro. Collins.**

DEAR BRO. WHITE:—The state of the cause in this place, is very near as it was when you were here. The brethren and sisters remain firm in the present truth, though some have had trials, and being young in experience, it affects them more than it would if they had been longer in the battle. There does not seem to be any discord or disunion among the brethren. Trials have come from other sources. After you were here, opposition raged strong, and has kept up ever since; but there are none that have embraced the Sabbath that think of giving it up.

The New-Time folks are doing all they can to support their theory and put down the Sabbath truth,\* so that it is hard work at the present to do much toward getting people to listen to the third angel's message. I tell the brethren to be firm, the third angel's message will yet go with a loud voice. The 1854 time is calculated to draw from the present truth, and to confuse the minds of the young and inexperienced, and to throw into trial and doubt, as I think, and so the enemy gets the advantage.

I am glad that Bro. Loughborough has taken up the subject of the two-horned beast, and has done it so much justice. It has been on my mind a great deal. It is an important part of the third angel's message.

I have thought much of the word, earth; for instance, out of the earth, and causeth the earth, and maketh fire come down from heaven on the earth, deceiveth them that dwell on the earth, saying to them that dwell on the earth that they should make an image to the beast, &c.

Now turn to chap. xvi, 2, and read about the vials of wrath. And the first went and poured out his vial upon the earth; and there fell a noisome and grievous sore upon the men which had the mark of the beast, and upon them which worshiped his image. It seems the plagues are located, and the first is upon the same place where the two-horned beast is, and there the third angel's warning voice is heard.

P. COLLINS.

Dartmouth, Mass., Apr. 9th, 1854.

\* As far as we can learn, the influence of the New Time is against the cause of present truth. It is well calculated to draw away unstable souls. But we hope our brethren will stand firm, and not be in the least confused by it. We would warn them to beware of its influence. The God of truth is not in this matter. Some of its most efficient proclaimers have spoken most blasphemously against the law of God, in their madness in opposing the Sabbath.—Ed.

**From Sister Pike.**

DEAR BRO. WHITE:—We are still trying to keep all the commandments of God. But we are all alone in this, none anywhere in this vicinity believing as we do. They all think we are very foolish to take so much pains to keep the seventh-day, when everybody else keeps the first. God help us to keep in the strait and narrow way that leads to life. We have no way of hearing the truth except through the *Review*, and I prize it as a welcome messenger, and look for its weekly arrival with joy.

Pray for us, that we may be prepared to stand in that time of trouble that is coming upon the earth, and at last live in the New Earth wherein dwelleth righteousness.

Your Sister,  
SOPHIA PIKE.  
Petersham, Mass., Apr. 6th, 1854.

**From Bro. Dunbar**

DEAR BRO. WHITE:—We still love the truth advocated in the *Review* and should not know what to do without its weekly visits. They are making a great effort on the New Time in this place, and have labored hard to bring us to embrace their views; but we love our Advent experience too well to part with it, and call it false excitement. There was too much evidence that God was in that move to trifle with it now. We have not attended any of their meetings, but if I might judge from the spirit manifested when they visit us, the movement of 1843 and of 1844 was most like the sweet Spirit of Jesus. We feel that we are living in a time when we should be on our guard, and trust wholly in God.

I believe the land-marks were all in the right place before they were removed, and to go back and call this earth the Sanctuary I could not believe was true; and I was thankful to God for a Sanctuary away from this earth, and to be cleansed with some-

thing more precious than fire—the blood of Jesus.  
Yours in the love of Present Truth.

V. DUNBAR.

Grantham, N. H., Apr. 8th 1854.

**From Bro. Abbey.**

DEAR BRO. WHITE:—We are still striving in this place, to get the victory over every besetment, that we may be enabled to reflect fully the image of our lovely Pattern. When I have a sense of the goodness of God, and think how much he has done to save fallen man from utter destruction, that he should leave that glorious place and come to earth, to suffer and die for rebel man, and when I realize that this was done for me, I feel that I want all the powers of my being to be enlisted in his service, and I want to see others taking hold of the truth, that they may enjoy the same blessings and privileges. Sometimes the way looks rough and thorny, but then I think I have suffered nothing in comparison to the sufferings of the dear Saviour.

We had a good refreshing time to-day at our little meeting. There was a goodly number present. The Lord deigns to bless us when we come together, although we feel unworthy, and as though we were unprofitable servants, yet he does encourage us under all our trying circumstances, and we feel determined by the grace of God to go forward, and see the end of the race. There were quite a number from North Brookfield with us to-day who are taking hold of the Advent doctrine understandingly, and there is also an interest awakened there on the subject of the Sabbath, and advent. The signs of the times begin to awaken the people, and there is a cry for help from North Brookfield. Those that were with us to-day say they think there might be good done if some lecturer could come there soon, and give a full course of lectures. The two lectures that you gave at North Brookfield has, with the *Review* and publications, awakened quite an interest, and now those that have taken hold of the truth call for help. Is there not some efficient laborer that can come this way before long and give a full course of lectures on the Advent movement. If there is please let it be known in the paper when they can come.

I feel more than ever like praying that the Lord would send forth more laborers into the harvest; for the harvest is great and the laborers are few. I want also to be in that place where I shall be able to understand the work of the Lord, and be one to help stay up the hands of the messengers of truth.

Yours for the truth.

ALONZO ABBEY.

Hubbard's Corners, N. Y., Apr. 8th, 1854.

**Extracts of Letters.**

BRO. C. L. GILBERT writes from Baraboo Sauk Co. Wis., Apr. 2d, 1854:—"We were believers in the speedy coming of Christ in 1843-4, since which time we have been trying to live consistently with our profession. How nearly we have approached the gospel rule, the Lord must be our judge. We have had a great many trials to pass through since that time; but the Lord has delivered us from them all, and we 'reckon' with Paul 'that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.'

"When we came to this place, there was but one family here with whom we could sympathize in point of doctrine; but the Lord has since raised up quite a goodly number in this vicinity who are striving to keep the commandments of God and the faith of Jesus."

BRO. W. J. LUSK writes from Goodrich, Mich., Apr. 4th, 1854:—"We are still holding on to the truth in this place notwithstanding strong opposition. God is for us and who can be against us."

BRO. JESSE BARROWS writes from Irasburgh, Vt., March 31st, 1854:—"The cause in this place is on the rise. Union seems to prevail through our ranks. Brethren seem to feel the necessity of coming up to their high privilege."

BRO. E. EVERTS writes from New Haven Vt., Mar. 29th, 1854:—"I have been informed, and no doubt correctly, that the Baptists in Addison, on the 19th inst., adjourned their church meeting, and gave their house for the use of Simmons, the noted spiritual speaking medium, to preach or communicate to them from the spirit world. The progress is astonishing to all except those who have the present truth for a shield."

**OBITUARYS.**

Died at Delona, Sauk Co., Wis., Feb. 24th, 1854, Elizabeth A., Daughter of Wm. and Harriet Strese, aged 14 yrs., 11 months and 8 days. She had natu-

rally a slender constitution, but enjoyed comfortable health until within about two weeks of her decease. Although Elizabeth, did not openly profess faith in the message, yet she was a consistent Christian as well as a constant observer of the Sabbath, together with her parents and family. Her Father and elder brother, Frederick, received the Advent doctrine something over a year since, and are thoroughly established in the third angel's message, and are striving to be in readiness for the appearing of Jesus. She possessed a remarkably sweet disposition as evinced by a remark of her parents, which in this age of disobedient children, is worthy of notice: That they have not within their recollection an act of disobedience. She fell sweetly asleep to rest till the morning of the resurrection; when, I have no doubt, she will come forth with all the worthy to sing redeeming love before the throne of God. She has left friends to mourn, yet not without hope.

"Asleep in Jesus! Blessed sleep,  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

Asleep in Jesus! Soon to rise,  
When the last trump shall rend the skies.  
Then burst the fetters of the tomb,  
To wake in full immortal bloom." C. L. G.

DIED of consumption, in Stowe, Vt., April 3d, 1854, E. C. Russel, aged 19 years.

He was in his last sickness resigned to the will of God. The Lord sustained him in his last trying moments. He fell asleep in Jesus without a struggle or a groan.

**SPIRITUALISM.**

"But there were false prophets also among the people, even as there shall be false teachers among you, who privily [Private Circles,] shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction." 2 Pet. ii, 1.

"When they shall say, Peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3.

"Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit," &c, Chap. xviii, 2.

"Whose [Christ's] coming is after [immediately following] the working of satan with all power, and signs and lying wonders." 2 Thess. ii, 9.

"And shall show great signs and wonders, insomuch that, if it were possible, they shall deceive the very elect." Matt. xxiv, 24.

**SPIRITUALISM IN CANADA.**

The following communication, purporting to have emanated from the Spirit of John Wesley, comes to us from Hiram Shenich—the medium through whom it was uttered—of London, Canada West. It relates to an interesting subject:

THE MILLENNIUM. What, and when, is the millennium? It is believed by some persons that some time about the end of the two thousand years of the Christian era Christ will come in his glory, bringing with him a mighty host of angels; and such believers strenuously reject the idea of Christ, or any of the host of angels, communicating to earth. Now it is near the twentieth century, and Christ and a mighty host of angels have come, and are still coming, with all the lowly meekness that characterized Christ. They visit the low and despised of the world, as did Christ; and not only the angels, but all who pretend to be instructed by their teachings, are despised by the popular mind. How many long years the world has been looking for angels to teach them, and now, when the long looked-for period has arrived, the watchers cry, "devil," positively refusing to receive what they have so long and anxiously waited for. When I lived on the earth, with what intense interest did I look for the millennium; with what joy to all people did I anticipate this day; I expected to see the world all shout for joy, singing one universal anthem of praise, all crying welcome to the millennium—welcome to this happy day, for which all other days were made. But, alas! for my anticipations; alas! for the flower of my hope, it withered in the bud; the great millennium has come; Christ and the mighty host of angels have come; the joy of the world has come, but alas! how does the world receive it? The windows of heaven are opened, and blessings are showered upon the world, and the world receive them not. Sad, sickening thought. Oh, poor humanity! how long will you reject the light of Heaven; oh, Heaven! have pity on ignorant humanity, they know not what they do. How oft and how willing are angels to gather together humanity and guide them all to that haven of harmony that none but the good can inherit. Oh, earth! learn thy destiny, seek wisdom from the fountain of purity; the fountain is now open for all—all may drink till they are made pure without money and without price. They need not go here or go there. Be not over wise in thy own conceit. The Christian world pretend to follow and believe the Bible, and by so doing they think they must reject angelic teachings: let them search their Bible and see the millennium promised about this time; let them say our Bible is true and the millennium has come. Am I never to see my anticipations realized? Yes; a little more time: I will be patient.

Humanity's friend, indeed,  
J. Wesley.

Written through Hiram Shenich, medium.

SPIRITUALISTS ELECTED.—A majority of the voters of the city of Camden, N. J., have shown themselves free from that silly bigotry which sometimes prompts persons to consider others as crazy, or as leagued with the devil, because they happen to be advocates of the doctrine of intercourse between the Spirits of the departed and those still dwelling in

