

PART II

THE ADVENT REVIEW

Nos. 1-5, 1850

# THE ADVENT REVIEW

VOL. I.]

AUBURN, (N. Y.) AUGUST, 1850.

[ No. 1.

"CALL TO REMEMBRANCE THE FORMER DAYS."

HIRAM EDSON,  
DAVID ARNOLD,  
GEO. W. HOLT  
SAMUEL W. RHODES, and  
JAMES WHITE, } Publishing  
Committee.

TERMS—*Gratis*, except the reader desires to give something toward its publication.

✍ All communications, orders and remittances for the "Review" should be directed to James White, Port Byron, N. Y., (POST PAID.)

H. Oliphant, Printer, Auburn.

OUR design in this review is to cheer and refresh the true believer, by showing the fulfilment of Prophecy in the past wonderful work of God, in calling out, and separating from the world and nominal church, a people who are looking for the second advent of the dear Saviour.

Those who claim to be Adventists should, to be consistent, acknowledge the means that God in mercy has employed to bring them to the light of the advent truth, and which has made them what they are. No one will deny the fact that it was the proclamation of the time, 1843, as it was written on the chart, that aroused the advent people to look for the Lord. If that alarm had not been given, none would have been waked up to see the true light, and those who rejoice in the "blessed hope," would now, doubtless, be covered up in the mist and darkness of the nominal church. We cannot, therefore, see the least consistency in the position of those who call themselves Adventists, and at the same time call the very means that has brought them to this scriptural faith and hope, "a mistake," "fanaticism," "mesmerism," and, as some have said, "of the Devil."

What! shall we rejoice in the "blessed hope," and then turn round and curse the means that Heaven has employed to bring us to its light and glory? God forbid it. Such a course, and such a position is not only inconsistent in the extreme, but blasphemous.

"Call to remembrance the former days," and, "ye have need of patience, that, after ye have DONE THE WILL OF GOD, ye might receive the promise, for yet a LITTLE WHILE, and he that is to come will come," &c. [Heb. x, 26, 27.] are words applicable to our case, and were designed for our in-

struction and comfort, who had faithfully given the warning to the world, and were disappointed, when we passed the point of time, to which we so confidently looked for the Lord.

In reviewing the past, we shall quote largely from the writings of the leaders in the advent cause, and show that they once boldly advocated, and published to the world, the same position, relative to the fulfilment of Prophecy in the great leading advent movements in our past experience, that we now occupy; and that when the advent host were all united in 1844, they looked upon these movements in the same light in which we now view them, and thus show who have "LEFT THE ORIGINAL FAITH."

The special attention of the reader is called to the following lengthy extract. It is excellent. Read it carefully, and prayerfully, and it will lead you to have confidence in your past experience in the holy advent cause, confidence in God, and His holy word. It is from the "Advent Herald" for November 13, 1844.

J. V. HIMES, S. BLISS, & A. HALE,  
*Editors.*

*'To all who love the Lord's appearing.*

In the passing by of the seventh month, our friends and the public have a right to, and will expect from us, a statement of our views, and the reasons of the hope that is within us.— And first, as many are expecting from us a

## CONFESSION,

We are ready, in the language of the apostle, to "confess unto them, that after the way which they call heresy, so worship we the God of our fathers, believing all things which are written in the law, and in the prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and of the unjust. And herein do we exercise ourselves, to have always a conscience void of offence toward God and toward man."

Striving thus to live, it has ever been our aim to make the scriptures the man of our counsel, to believe all that is written therein, and to teach that, and that only, which in our souls we believed. Having thus taught, the church and the world regard us as misguided and deluded; and they suppose, and no doubt

honestly, that all our expectations and hopes have been demonstrated by *time*, to be incorrect. And they look upon us with amazement that, after so many disappointments, we should still adhere with such tenacity to our confidence in the immediate appearing of the blessed Saviour. Many no doubt are utterly unable to conceive how we can honestly continue to look for the Lord, and are therefore expecting that we must necessarily now relinquish our hope. And they call upon us, as honest men, to retract.

We are free to confess that we have been twice disappointed in our expectations in the time of our Lord's Advent—first in the year 1843, and second, in the tenth day of the seventh month of the present Jewish Sacred year. Those who do not believe with us, honestly suppose that such disappointments cannot be reconciled with an adherence to our faith.—With Adventists no reconciliation is needed:—they all understand how it is; but that the world may, if they will, understand the reason of the hope that is in us, and that if by so doing we may be instrumental in opening the eyes of any, and thus turn a brother from the error of his way, save a soul from death and hide a multitude of sins, we will review the way in which the Lord has, in his mercy and providence, led us, and show how we understand these disappointments, to be a part of the great plan in the accomplishment of God's purposes respecting us, and in the preparation of his children for his coming and kingdom.

We will therefore give

#### A VINDICATION

of the positions we have occupied from the first, and which seems so contradictory to those of whom the scriptures (Dan. xii. 10,) have said "they shall not understand;" but which to our minds only serve to open to us more clearly the word of God, and confirm us in the confident expectation that our hopes will shortly be realized. In doing this, we shall only notice the *times* in which we have been disappointed; and not the other features of our faith, upon which the passing by of a point of time can have no influence.

And first,—

1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were

looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the *year* we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfilment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by cronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have commenced after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our *learned* opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point; and time alone accomplished what our opponents had been unable to do, in showing our mistake in the definite year.

In making no account of the fraction of the year in which the respective periods were dated which had expired before their commencement, we could only look to about the year 1843 for their termination. And to that year we looked with confident assurance; and, as

honest men, we proclaimed to the world that which we believed. For so doing, we have been most severely censured and condemned; but yet, on reviewing the whole question, we cannot see how we could have acted honestly in the sight of God, and had a conscience void of offence towards men without so doing.

We were not hasty in embracing our opinions. We believe that we were honest and sincere inquirers after truth. We obeyed our Savior's command to search the scriptures. We relied not upon our own wisdom; but we looked to God for guidance and direction, and endeavored to lay ourselves upon his altar, trusting that he would direct our footsteps aright. We examined all the arguments which were advanced against us, with a sincere desire to know the truth and be kept from error; but we must confess that the varied and multiform positions of our opponents, only confirmed us in our views. We saw that whether we were right or wrong, our opponents *could not be right*; and they had no agreement among themselves. The arguments of each were so weak and puerile; that they were under the necessity of continually undoing what they had themselves done; and by their opposite and contradictory views they demonstrated, that however they might regard *our* opinions, they had no confidence in the opinions of each other. And, moreover, there was not a cardinal point in our whole position, in which we were not sustained by one or more of those who labored to disprove the immediate coming of the Lord. While we had the literal rendering of the scriptures to sustain us, our opponents endeavored in vain to prove that the scriptures are not to be understood literally, although every prophecy which has been fulfilled, has been so in its most literally minute particular.—While we had the opinions of the primitive church in its best and purest ages, to sustain our views of the millennium, our opponents were in vain endeavoring to support a theory not two hundred years old, and which is expressly contradicted by the most positive declarations of scripture. And while our principles of interpretation were in accordance with those of all the standard protestant commentaries in the English and American churches, our opponents were drifting about in search of new principles, and respecting which they could not agree among themselves. The signs of the times were all in our favor; we were at the termination of all the historical prophecies; and we were occupying the period of time to which the fathers and reformers looked, as that which would witness the consummation of the Christian's hope, and usher

in eternal realities. Also the arguments used against us, were often most irrelevant to the question; and the greatest stress was often laid upon that, which, if true, would not materially affect it, and which at best was a mere supposition. Arguments were brought forth with great assurance, which would have been equally valid the day before the flood, or before the destruction of Sodom; and which, if they proved anything, only proved the Lord could never come. Ridicule and contempt were heaped upon us by grave and reverend divines which was only a farther assurance to us of the absence of all argument against us. And it was admitted that the principles of interpretation adopted by our standard commentators, are the *foundation of "Millerism."*

With such views of the question, **WE SHOULD HAVE DONE VIOLENCE TO OUR OWN CONSCIENCES, AND BEEN HYPOCRITES BEFORE GOD**, had we refrained from proclaiming to the world the **TIME**, as we believed, of the Advent of the Lord. We therefore determined to free our skirts from the blood of souls, by faithfully presenting to our fellow men the reasons of our hope, that we might by affectionate exhortations induce them to repent and be converted, that their sins might be blotted out, when the times of refreshing shall come from the Lord. In doing this, we had no sinister or selfish motives. We sought no worldly honor or fame. We looked not for the praise of our fellow men. We labored not for this world's goods. We wished not to build up any party or sect; but we labored alone for the saving of souls.—And God blessed our labors. A few penniless men, as unknown to fame as were the fishermen of Galilee, have, by the blessing of God, preached the tidings of his coming throughout all the land; and reformation has succeeded reformation, until thousands of souls have rejoiced in the forgiveness of their sins, hundreds of infidels have been converted, backsliders have been reclaimed, and Christians been made to rejoice in the coming Savior; while barrenness and leanness of soul has been the universal consequence of opposing the doctrine of the Lord's coming. But, to our utter surprise and astonishment, the great body of all the churches, instead of rejoicing that any could ever hope that the glorious Bridegroom might soon appear, united with the world in throwing obstacles in our way; and they endeavored to convince the scoffing and profane, that the judgment draweth not nigh, and to induce them to give no heed to our earnest exhortations to prepare for that event.

Thus we performed in the fear of God what we believed to be our bounden duty; and in the accomplishment of that work we surmounted obstacles, which we could not have hoped to overcome unaided by him who controls the universe. We then believed, and we believe now, that as far as we were faithful in preaching the definite year, we have the approval of God, and have been blessed in our own souls; and that we have been made instrumental of a blessing to others.

But the time—the year 1843, the Jewish year, passed, and we were disappointed in not beholding the King in his beauty. And all who opposed us, honestly supposed that every distinctive characteristic of our belief had been demonstrated to be false; and that we should as honest men abandon our whole position. And therefore it was with surprise they saw us still clinging to our hope, and still expecting our King. We, however, in our disappointment, saw no reason for discouragement. We saw that the scriptures indicated that there must be a tarrying time, and that while the vision tarried we must wait for it. We saw also, that with the end of the year, the periods could not be fully terminated, even upon the supposition that our chronology was correct; and that they could only be fulfilled some time in the present year; and yet we frankly and fully admitted to the world that we were mistaken in the definite point to which we had looked with so much confidence. But while we were thus mistaken, we can see the hand of God in that matter. We can see that he has made use of that proclamation as an alarm to the world, and as a TEST to the church. It placed his people in an attitude of expectation. It called out those who were willing to suffer for his name's sake. It demonstrated to whom, the cry of the Lord's coming was tidings of great joy, and to whom, it was an unwelcome sound in their ears. It has shown to the universe, who would welcome the Lord's return, and who would reject him at his second, as the Jews did at his first advent. And we regard it as a step in the accomplishment of God's purposes, in this "day of his preparation," that he might lead forth a people, who should only seek the will of the Lord, that they might be prepared for his coming.

Thus we continued waiting and expecting, with no definite time—and although the churches endeavored to persuade us that they were in the same position, yet because we would still look for the Lord, they continued to persecute us, and by refusing to listen to the evidences of his near coming, showed that it was not so much the definite time, as they

had professed, to which they objected, but it was the doctrine itself they opposed. The passing by of the time, was, therefore, a still farther test to the churches, another step in the accomplishing of God's purposes respecting them. This position we occupied until within the last few weeks, when we were aroused by an argument drawn from the types of the Mosaic law, which had electrified and aroused to newness of life the Advent bands throughout the land, and by which it was believed that the very day of the Lord's Advent was shadowed forth—so that on

THE TENTH DAY OF THE SEVENTH MONTH of the Jewish sacred year, we should realize the fruition of our hopes. On that day, the High Priest under the Jewish economy, made an atonement in the holy of holies for the sins of all Israel. As the law was "a shadow of good things to come," as the Crucifixion of Christ, the Paschal Lamb—"our pass-over," was on the very day, though not the hour, as some have believed—of the Jewish Passover, as He arose the first fruits of those that slept on the day the priest waved before the Lord the first fruits of the earth for a wave offering, and as the Holy Spirit descended on the day of Pentecost—the feast of weeks; so we believed that our great High Priest having entered the holy of holies, and sprinkled it with his blood, might come out of the same to bless his people, on the day that this great antitype was shadowed forth by the observances of the Jewish law. It being also at a point of time to which all the various periods might extend, and where they might terminate—as they would require a portion of this year [1844] to complete them—we could not resist the conviction that it was the true view of the time.

Again we felt called upon to act in accordance with our faith; we could not refrain from again warning the world, and endeavoring to arouse the churches, so that as many as possible might be in readiness for the event. In this however, we had very little to do, compared with what we might have done, had we commenced at an earlier day. The work had been extensively done; yet we did all we could, and embarrassed ourselves by expending our means in the spread of publications explanatory of that position. But the alarm was everywhere made; the cry was everywhere given. And again we can see that God was with us. It was a soul-purifying work; and the children of God bowed themselves in his presence and received blessings to their souls, unprecedented in the history of the Advent cause. And yet we are disappointed—the day passed away and we were

still here. And those who only looked on, and passed by, were ready to exclaim that it was all a delusion; and that now of a certainty we must relinquish all our hopes, and abandon all our expectations.

We, however, do not thus feel. As great a paradox as it may be to our opponents, yet we can discern in it the leadings of God's providence; and when we are reviled and censured by those to whom the world look as the Gamaeliels of our age, we feel that they are only speaking evil of the things they understand not. Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time. It has searched Jerusalem as with candles; and it has purged out the old leaven. It has tested the hearts of all who heard it, and awakened a love for the Lord's appearing; or it has called forth a hatred, more or less perceivable, but known to God, of his coming. It has drawn a line, and awakened sensibilities, so that those who will examine their own hearts, may know on which side of it they would have been found, had the Lord then come—whether they would have exclaimed, Lo, this is our God, we have waited for him and he will save us; or whether they would have called to the rocks and mountains to fall on them to hide them from the face of Him that sitteth on the throne, and from the wrath of the Lamb. God thus, as we believe, has tested his people, has tried their faith, has proved them, and seen whether they would shrink, in the hour of trial, from the position in which He might see fit to place them; and whether they would relinquish this world and rely with implicit confidence in the word of God. And we as much believe that we have done the will of God in thus sounding the alarm, as we believe that Jonah did when he entered into Ninevah a day's journey, and cried, saying, "yet forty days and Ninevah shall be overthrown." Ninevah was not then overthrown; nor has the Lord yet wrought deliverance in the earth, or the inhabitants of the world fallen. Was Jonah a false prophet when he preached the *time* of Ninevah's destruction? No; he had only preached the preaching that God had bid him. But God had said that "at what instant I shall speak concerning a nation and concerning a kingdom to pluck up and to pull down and to destroy it; if that nation against whom I have pronounced, turn from their evil, I will repent of the evil that I thought to do unto them.—Jer. xviii. 7, 8. "So, the people of Ninevah believed God and proclaimed a fast, and put on sackcloth from the greatest of

them, even to the least of them; and God saw their works that they turned from their evil way; and God repented of the evil that he had said he would do unto them; and he did it not." The preaching of Jonah served as a test to the inhabitants of Ninevah, and accomplished God's purposes, as much as it would have done had the city perished. So we believe that THIS LAST CRY HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord;" that we should as much have sinned, had we refused to give heed to it, as the Ninevites would, in refusing to repent at his preaching; and that all who are angry that we have preached a time which has not been realized, are as guilty as Jonah was, when he was angry and prayed the Lord to take his life from him, because God had spared that great city; and they may well ask themselves as God asked Jonah, "Doest thou well to be angry?" We thus have an instance on record where God has justified the preaching of *time*, although the event did not occur as predicted. And the men of Ninevah will rise up in the judgement against this generation and condemn it, for they repented at the preachings of Jonah; but this generation have not repented.

We have, also, in the case of Abraham, when he withheld not his only son, an instance where God alone designed to try the faith of his servant. When he was commanded to get him to Mount Moriah, and to offer up Isaac as a burnt offering, it was his duty to obey God, to act in accordance with his belief.—Had Abraham stopped to enquire if he might not after all be mistaken, he would have sinned; but, believing God, and accounting that he was able to raise him even from the dead, he laid his only son upon the altar and stretched forth the knife in his hand to slay him. God thus having tested him and proved his faith, spared him the offering; "for," said God, "now I know that thou fearest God, seeing thou hast not withholden thy son, thine only son from me. No one will say that Abraham was mistaken in believing that he was to slay his son; but God chose this very way to test his faith. Even so do we believe that God permitted the preaching of this last time for the same purpose respecting his children now, to test their faith. And we should have sinned none the less, had we desired in our hearts to delay the Lord's coming, than Abraham would, had he withheld his son.

Relative to the seventh month movement, the "Advent Herald" for October 30, says—

"At first the definite time was generally opposed; but there seemed to be an irresistible power attending its proclamation, which prostrated all before it. It swept over the land with the velocity of a tornado, and it reached hearts in different and distant places almost simultaneously, and in a manner which can be accounted for only on the supposition that God was in it. It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent, broken-hearted supplications to him for pardon and acceptance. It caused self abasement and prostration of soul, such as we never before witnessed.

The lecturers among the Adventists were the last to embrace the views of the time, and the more prominent ones came into it last of all. It seemed not to be the work of men, but to be brought about against the will of men. The several Advent papers came into the view only at a late hour; and this paper was the last to raise its voice in the spread of the cry. For a long time we were determined to take no part in the movement, either in opposition or in the advocacy of it. We afterwards endeavored to point out what we considered to be a few inaccuracies in the arguments used, but which did not materially effect the result. It was not until within about two weeks of the commencement of the seventh month, that we were particularly impressed with the progress of the movement—when we had such a view of it, that to oppose it, or even to remain silent longer, seemed to us to be opposing the work of the Holy Spirit; and in entering upon the work with all our souls, we could but exclaim, 'What were we, that we should resist God?' It seemed to us to have been so independent of human agency, that we could but regard it as a fulfillment of the 'midnight cry,' after the tarrying of the bridegroom, and the slumbering and sleeping of the virgins, when they were all to arise and trim their lamps. And this last work seems to have been done; for there has never been a time before when the respective Advent bands were in so good a state of preparedness for the Lord's coming.

The effect that this movement produced upon the wicked, also greatly served to confirm us in our belief that God was in it. When God's children were met together to prostrate and humble themselves before Him, and to prepare for his appearing, as it became a company of sinners to do, who could only be

saved by grace, the wicked manifested the greatest malice. When we had given no notice of our meetings save in our own paper, nor had invited the public there, the sons of Belial crowded into them, and caused much disturbance. On the evening of Saturday the 12th inst., we held no meeting at the Tabernacle, that the sexton might have an opportunity to cleanse the house for the Sabbath. But the mob broke into the house and refused us even that privilege. The Mayor, however, unsolicited, promptly interfered, and expelled them. At our meetings on the Sabbath following, after the Tabernacle was filled, a dense crowd occupied the street in front of the building—many of them being enraged that any should believe in the Advent of the Lord. In the evening, on account of the excitement of the populace, no meeting was held; yet the streets was filled with the mob at an early hour; but the prompt interference of the Mayor and his efficient police, cleared the street, after sending a few to the watch-house. We could only liken the conduct of the mob to that which surrounded the door of Lot, on the evening pending the destruction of Sodom. In New York, Philadelphia, Baltimore, and other places, the wicked manifested the same feelings, and on Sunday the 13th inst., the advent meetings in many places were broken up by the mob. This movement on their part was so sudden, simultaneous, and extensive, with its manifestation on the 1st day of the Jewish 7th month—the new moon being probably seen in Judea on the second evening from its change, when it would be one day and seventeen hours old, and which corresponded with 11 A. M. in Boston—strengthened us in our opinion that this must be the month.

In view of all the signs of the times, we therefore felt called upon to act in accordance with our faith—to suspend the regular course of publication of this paper, and await the result. In the mean time we kept two power presses in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 16, of which we issued about 100,000 copies, and which we furnished gratuitously by the quantity, to those who wished for them, for distribution. For thus acting out our faith, the haters of the coming of the Lord have resorted to the most false and malicious charges respecting us, for which the originators will shortly have to account to the Judge of all the earth. In view of all the circumstances attending this movement, the blessed effect it has produced on the minds of God's children, and the hatred and malice his enemies have displayed, we must still regard it as the true midnight cry. And if we have

a few days in which to try our faith, it is still in accordance with the parable of the ten virgins; for when they had all arisen and trimmed their lamps, there was still to be a time when the lamps of the foolish virgins would be gone out. This could not be without a passing by of the 10th day; for till that time their lamps would burn. There must, therefore, be a passing by of that day, for the foolish to give up their faith, as there must of 1843, for the tarrying time. A little delay, is therefore, no cause for discouragement, but shows how exact God is in the fulfillment of his work.—Let us therefore hold fast the profession of our faith, without wavering; for He is faithful who has promised.”

The “Voice of Truth” for November 7 1844, contains some very important remarks, by JOSEPH MARSH, Editor. To all true believers who are now waiting for the Lord, the following will be like “cold waters to a thirsty soul.”

#### “OUR POSITION.

Since the tenth day of the seventh month has passed, and we are disappointed in not seeing our Lord, it seems necessary to define our position again. This we most cheerfully do. But first please indulge us a few moments, in expressing our great disappointment in not seeing our Lord at the time expected. We did believe that he would come at that time; and now, though we sorrow on account of our disappointment, yet we rejoice that we have acted according to our faith. We have had, and still have, a conscience void of offence, in this matter, towards God and man. God has blessed us abundantly, and we have not a doubt but that all will soon be made to work together for the good of his dear people, and his glory.

We cheerfully admit that we have been mistaken in the *nature* of the event we expected would occur on the tenth day of the seventh month; but we cannot yet admit that our Great High Priest did not *on that very day*, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE DID.†

“Let us faithfully do the will of God, for such only have the promise of knowing the doctrine, whether it be of God or not. And remember that the wise *shall* understand.

Our position now is just what it long has

† So do we. The type (see Lev. chap. xvi.) in connection with the 2,300 days of Dan. viii, 13, 14, “justified us to expect” that on the tenth day of the seventh month, 1844, Jesus our High Priest, would enter the Holiest of all, to cleanse the sanctuary.

been, viz: To abide in the TRUTH AS WE UNDERSTAND IT. We calculate, by the grace of God, while we have ability, to BELIEVE, and PROCLAIM the TRUTH, the WHOLE TRUTH, and NOTHING BUT THE TRUTH, as we understand it. Because we have been mistaken *once, twice, thrice*, or more times, about the coming of Him whom we love with all our soul, we have no idea of saying we have no such dear friend, nor that he will never come again. Neither shall we cease to read, believe and proclaim his precious word. No, no—we shall do no such thing. But, by his aid, [and we know he will give it] we shall cleave to his word with more interest than ever—shall try to love and obey our Lord better—look for him with more assurance that he will not suffer us to be disappointed many times more. And we have girded anew ourselves for the holy warfare, feeling no disposition to retire from the conflict, though thousands fall around us, so long as the presence of our great and unconquerable Captain is in the field, or until he shall give us an honorable discharge. We have no thought of drawing back to perdition; no, no, the crown is too near and glorious to entertain such a thought for a moment.

We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose and trimmed their lamps. This work continued until the tenth day passed. Since then, the lamps of the foolish have been “going out”—their faith is dying—the wise have no oil to spare.”

Thank the Lord he has not left us in darkness, nor brought us out into the wilderness to perish; he has only tried our faith just before giving us the crown of glory. Hold fast, ye despised and persecuted ones, your deliverance is near. “But if *any* man draw back, my soul shall have no pleasure in him.”

#### OUR DUTY.

A thousand perplexing queries have doubtless arisen in the minds of many of the dear saints, relative to their duty at this perilous time. Let the word of the Lord decide the case; it will give light to all who take heed to it, until the day dawn. Read the parable of the ten virgins in Matthew xxv. The 13th verse tells what your duty now is. Watch, WATCH, WATCH, is repeatedly reiterated by Him who will soon come in all the glory of Heaven.

Read Luke, from verse 20, of chapter xvii, to 8th of chapter xviii; and as you read, “Remember Lot’s wife”—that “whosoever shall



seek to save his life shall lose it, and whosoever shall lose his life shall preserve it"—and that God will speedily avenge his own elect who cry day and night unto him. This cry is now coming up before God, and will be speedily answered in the coming of the Lord. Also xxi chap. and 34. "Take heed to yourselves."

Read Hebrews x, 23—39, and especially remember to "hold fast the profession of your faith." This is all you can do now. "And cast not away your confidence." "The just shall live by faith, but if any one draw back, my soul shall have no pleasure in him."

Finally, read Rev. iii, 7—12, and remember that the whole specially refers to our condition, and be sure and "Hold that fast which thou hast, that no man take thy crown."—*Voice of Truth*.

#### EXTRACTS OF LETTERS WRITTEN BY BRO. WILLIAM MILLER.

"DEAR BRO. HIMES:—Be *patient*, establish your heart, for the coming of the Lord draweth nigh. For you have need of *patience*, that after ye have done the will of God, ye might receive the promise. For yet a little while and He that shall come will come, and will not tarry. This is the time for *patience*, it is the last trial the dear Second Advent brethren are to experience.—For this will carry us to the coming of the Lord. 'Be patient therefore, brethren, unto the coming of the Lord.'—Jam. v. 7. This is the way God will sanctify his host. Now there will be a great falling away, for the want of this grace, *patience*. But all that endure this last trial unto the end, the same shall be saved.—2 Pet. i, 4—11. As our father Abraham did, who hoped against hope, and so after he had *patiently* endured, he obtained the promise. It is evident as the sun at noon, that we are in this time of *patience*. We have done the will of God in this thing. We have written the vision and made it plain, we have run all our published time out, and the world say that 'every vision faileth,' and therefore we have now need of *patience*, to wait unto the coming of the Holy One.—Then let us have *patience*, and exercise it; for we can see, this trial will bring *joy* and the hope of *glory*.—Rom. v. 2.—5. 'Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life which the Lord hath promised to them that love Him.'—Jam. i. 12. Harken then my brother, is not the trial of our faith more precious than gold, and shall we not stand in this our last trial of our faith by *patience*.—

'For whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the scriptures might have hope. Now the God of patience and consolation grant you to be like-minded one toward another according to Christ Jesus.—Rom. xv, 4. 5. Then whatever was written, was for our example, who live in this our last day; let us then through patience have hope. 'Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ.'—Titus ii, 13.

We have done our work in warning sinners, and in trying to awake a formal church. God in his providence has **SHUT THE DOOR**; we can only stir one another up to be patient; and be diligent to make our calling and election sure. We are now living in the time specified by Malachi iii, 18, also Daniel xii, 10. Rev. xxii, 10—12. In this passage we cannot help but see that a little while before Christ should come, there would be a separation between the just and unjust, the righteous and wicked, between those who love his appearing and those who hate it.—And never since the days of the apostles, has there been such a division line drawn, as was drawn about the 10th or 23d day of the 7th Jewish month. Since that time they say 'they have no confidence in us.' We have now need of *patience*, after we have done the will of God, that we may receive the promise.—*Advent Herald*, Dec. 11, 1844.

DEAR BRO. BLISS:—I have received a number of letters from almost every part of the country, almost all of them propounding the same questions, viz:—What I thought of the experience we had in what was denominated the 7th month? And also—What was my opinion concerning the closing of the door of mercy, or probation for sinners? To save a multiplicity of letters, I thought best to answer these letters through the *Herald*, if you should think proper.

1st, The experience of the seventh month. The sympathetic and simultaneous movement on the minds of almost all the Second Advent brethren, and on many others, preceding the tenth, the rapidity with which that sentiment was received, the general credence that was given to it, by nearly all of those who were looking for immediate redemption, the humbling effect it produced on the hearts and conduct of those who believed—in the abandonment of worldly objects, the sacrifice of earthly goods, and in many cases the total dedication of soul and body to God—the deep and anxious feeling

of heart which many of us felt, all marked its character. Then we expected every moment the heavens would open and reveal to us the dear Saviour, with all his shining hosts, and we should see the graves open and the loved forms of our relatives rising from their dusty beds in immortal bloom, and eternal life; and we ourselves pass the sudden change from mortality to immortality, from time to eternity. Then, as we verily thought, we had bid adieu to this world of sin, of misery and wo, and expected to be ushered into the new heavens and new earth wherein dwelleth righteousness. Oh blissful day! How solemn, yet how interesting. I hope to see another day like this, and realize what I then expected. It was a day long to be remembered, and I cannot account for it on any other principle, than to suppose God's benevolent hand and wisdom was in the movement.

I have a strong hope that this year will bring our glorious King, and that the scenes of the seventh month will be manifested to be the beginning of the sounding of the last trump. If I should prove to be correct in this calculation, then all our calculations, the 2300 days, the 7 times, the Jubilees, the 1335 days, wo trumpets, the vials, the tarrying time, the husbandman's time for patience, the signs, the trial of our faith and patience, the sanctifying influence of the seventh month, the extraordinary movements of God's providence at that time, the acts of the wicked, their scoffing, the mocking of nominal professors, all the visions failing, as the scoffers would say, would be literally accomplished, as every discerning mind will readily see.—But the wicked will not see or understand, and of course it will come upon them as a thief, and so every jot and tittle of God's word will be fulfilled. I believe, Lord help mine unbelief. Hold on brethren, I would not let go as long as we, have one cord to hold on by, or one promise to support us. If we faint not, we shall reap in due time.

But you ask, why I do not show whether the probation of sinners is ended? I answer. It is a close point, and if handled at all, it ought to be done very wisely, and with a great deal of humility. I would not grieve, if possible to avoid it, one of Christ's little ones. There is much sensitiveness on this point among our good brethren, therefore I would much rather keep my views in my own breast, if I could, and do right, than run the risk of hurting the oil and the wine. You will, therefore, permit me to give my views by scripture; and first, Dan. xii, 10;—'Many shall be purified and made white, and tried;

but the wicked shall do wickedly; and none of the wicked shall understand; but the wise shall understand.' It will readily be seen by this text that before the end, the people of God must be '*purified, made white, and tried.*' Now if probation goes on until the last moment of time, how can those who are regenerated in this last moment, have their patience tried? Again, Rev. vii, 13, 14:—'And one of the elders answered, saying unto me, what are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said unto me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of Lamb.' How can it be said that those made *white* 'came out of great tribulation, if in the next moment after they experienced the new birth, they are beyond all tribulation and trial? And in the first passage, the wicked are to do wickedly, and *none* of the wicked shall understand, Yet if *one* of these wicked is converted after the time specified, then the word *none* could not be true in fact. This must be in time, it cannot mean in eternity. Zech. xiii, 9:—'And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried; they shall call on my name, I will hear them; I will say, it is my people; and they shall say, the Lord is my God.' In this verse we learn that they are tried in this state, where they will need to pray. Malachi iii, 18:—'Then shall ye return and discern between the righteous and the wicked, between him that serveth God and him that serveth him not.' When shall the test be given which shall make us discern between the *righteous* and the *wicked*? The answer is plain, before the day cometh that shall burn as an oven. For in that day no doubt could rest on any mind, who is who, or what is the character each individual would appear in. Rev. xxii, 11:—'He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still.'—This text is perfectly plain and needs no comment; the 12th verse, 'And behold I come quickly, and my reward is with me, to give every man as his work shall be, shows that a little while before Christ comes, every character will be determined. 'He, that is, any one or every one who is *unjust* or *filthy*, let him be so still, and so on the other hand, he that is *righteous* or *holy*, let them be so still, 'And behold,' connects the sentence before, and what follows after, and is a caution

for us to take particular notice of the reason, why they are in this peculiar situation or fixed state, as though the idle servants could have no more time to mind their day's work, which God has given them in their day of probation to perform. The eleventh hour was passed, and no chance for them to enter the Master's vineyard now, in this last hour. While on the other hand, the good servant might know that the good Master was at the door, and he would quickly pay them their wages, and relieve them from their toils.—See Matt. xx, 1-16.

Then this agrees with St. Paul, Heb. x, 36, 37: 'For ye have need of patience, that after ye have done the will of God, ye might receive the promise. For yet a little while and he that shall come, will come, and will not tarry.' After we have done our work, we have need of patience to wait for the Master, 'for yet a little while and he that shall come, will come, and will not tarry.'—I did believe, and must honestly confess I do now, that I have done my work in warning sinners, and that in the seventh month.—*Advent Herald*.

"I presume, brother Marsh, you have seen Bro. Hale and Turner's '*Advent Mirror*,' printed in Boston, Jan. 1845, concerning the marriage, in the parable of the virgins. I do believe in the main they are right—that cannot be the personal coming of Christ.—Why say you? Read Luke xii, 36:—'And ye yourselves, like men that wait for their Lord, when he shall return from the wedding that when he cometh and knocketh, they may open to him immediately. You see his coming for which we look, is after the wedding.'

"Has Christ come in the sense spoken of, Matt. xxv, 10? I think he has. Was the contract finished, and when? My opinion is, that it was on or about the tenth of the seventh month, when the great majority of those who were looking for Christ, dedicated themselves and all they had to the Lord. There was a division line drawn then. Many who were in deep distress for a preparation to meet Christ at that time, have gone back since the time passed, and have become the most shameful scoffers, and the greatest persecutors we have among us. And I have not seen a genuine conversion since; a number who were converted at that time, and before, remain steadfast, looking and praying for Christ to come."

"If I am correct, you will see a general and powerful struggle among our nominal sects, for revivals in a short time; but it will prove a failure, no one will be made truly pious.—

They will knock and say Lord! Lord!! open unto us. They will make many pharisaical prayers, but will not be heard. And soon the Saviour will come in person. I know many of my brethren whom I highly esteem will, and do, disagree with me on this matter. I would advise them not to have any hardness, remember what James, says, v, 9. 'Grudge not one against another, brethren, lest ye be condemned: behold the Judge standeth at the door.' It would seem that in this very time when we have need of patience, the apostle by the inspiration of the Divine Spirit foresaw, that there would be danger of grudging, or grieving one another, and warns us not to do it, lest we be condemned: for '*the Judge standeth at the door!*'"

"Let the dear brethren see to it, that we give meat in due season. Let no one say in his heart, my Lord delayeth his coming, and begin to beat and bruise and grudge against his fellow servant. He that seeks to save his life now by conformity to the world, or worldly men, will loose it, and he that looses his life now, for the truth's sake, will find eternal life in a few days.

We are right in time, and the events we have looked for, will come upon us in regular order suddenly. Next thing is the heavy judgments of God, and the foolish virgins knocking; then Jesus in all his glory. I do now think I see our whereabouts. If we get through those breakers ahead, the port is in sight. Let us hold on our way fearlessly. God will now be our pilot. Good courage, faithful to obey, and we are soon in harbor, and be at home.

Yours, in good hope that we shall be anchored in the harbor of the New Jerusalem quickly.—*Voice of Truth*, Feb. 19, 1845.

LOW HAMPTON, N. Y., March 15, 1845.  
*Bro. Marsh* :—

What think you of Bro. Storr's letters. According to his reasoning, the opposers of the advent are right, and we are all wrong; for take away our definite time, and there is not a drunkard in our land that would oppose us. If we preach time from, as we believe, scripture testimony, is it a *lie*? Then anything we can preach of the future is, or may be a *lie*, and we ought to stop preaching at once. Again, if reading and trying to understand God's word is prophecy, then Abraham *lied*; for he understood God that he was to offer his son as a burnt offering on one of the mountains of Moriah.—Did he offer him? No. Well, then it did not come to pass, and Abraham was a false

prophet—he *lied*. Jonah, too, was on the “rock presumption,” cut his boat and let it drift, then preached a *lie*. He had better gone to Tarshish the second time. But what is a *lie*? See the definition by Walker. I think Bro. Storrs has made a bad matter worse, and if his gourd in the east side of Philadelphia does not in the end fail him, he will not be as unfortunate as poor Jonah.—But I believe in the main, (I must, on his own confession except Bro. S.) we were honestly preaching what we supposed to be the word of God; and I have no reflections to cast, only trust in God and He will shortly reconcile these seeming difficulties. That God has been in this cause, I have not a shadow of a doubt; and that *time* has been the main spring, is equally as clear; and that if we leave out *time*, no mortal could prove that Christ is near, even at the door.

Yours, as ever, looking for, &c.,  
WILLIAM MILLER.

The following from the “Voice of Truth,” shows the views and feelings of Eld. Marsh, and the Advent brethren generally, relative to Eld Storrs presumptuous confessions. Certainly, if Eld Storrs was wrong in 1844, many of those who reprov'd him, are as wrong in 1850, and need the same reproof. We have room for but a very few of what the “Voice of Truth” calls “TIMELY AND APPROPRIATE THOUGHTS.”

#### SOMETHING WRONG AGAIN.

There must be a wrong somehow or somewhere, (we will not try to tell how nor where it lies,) in some of the published communications of our dear Bro. Storrs, since “the 10th day of the 7th month.” We judge thus:

1. From the fact that those papers which have, and still do most bitterly oppose the doctrine of the immediate coming of Christ, have uniformly copied Bro. Storrs’ articles, with manifest triumph and rejoicing, and in some instances high encomiums on the writer. They have been the most effectual weapons used by our opponents against our dear brethren and their precious faith and hope in the gospel. Most certainly the Lord does not employ *His servants* to manufacture and put into the hands of his *enemies* weapons to oppose *His truth*, and pierce to the soul his humble, faithful, afflicted, and believing children.

2. By this step, those who before were Bro. Storrs’ avowed opposers and persecutors, have so far as we have a knowledge, become his warm friends and admirers. It is heard

in our streets from the lips of the scoffer of our faith and hope; they say, Why don’t you now give up your delusion, and follow your leader, George Storrs; he is an honest man; we admire his Christian honesty in his late confession and renunciation of Millerism.—Similar language to this is the fruit of the articles from Bro. Storrs, to which we refer. “By their fruits ye shall know them. Do men gather thorns of figs?” Certainly not.—Then there must be a serious wrong somewhere in the course recently taken by Bro. Storrs. Will he and others look at these things, and try timely to correct, and shun them in future.

We write with the kindest feelings towards Bro. Storrs. We have and still do love him as a brother: we have loved no one more. Hence it is doubly painful to speak as we do. But duty to him and others, and the bleeding cause of our rejected Lord, imperiously demands that we should not be silent. We close our remarks for the present with the following timely and appropriate thoughts from a recent number of the “Day Star,” published by Bro. Jacobs, in Cincinnati, Ohio.

*Dear Bro. Storrs*—A note of yours published in “The Morning Watch,” of Jan. 30, which was read to me while confined to my bed by sickness, has produced upon my mind a class of feelings which prompts me to make a brief reply.

You say, that “after the *hurricane* which has swept over us,” you “wish a little time to breathe and examine the latitude and longitude we are in,” &c. In the next paragraph, “fixing on a *definite day*, or even a year for the advent to occur,” you pronounce a “delusion.” Here, it seems to me, you have rendered yourself just as incapable of examining the “latitude and longitude we are in,” as the man who pronounces the lines of “latitude and longitude,” on the chart to be no such lines at all—mere “false” marks.

I would most heartily join you in “confessing” *our* mistake in the *event* to transpire in the seventh month, but while we have been mistaken in this, God has used the event that did transpire, to demonstrate the truth of His word. That the path of the just is as a shining light that shineth more and more until the perfect day, and that His word is a light to our feet and a lamp to our path.

The preaching of the seventh month, or which is the same thing to me, the sounding of the Seventh Trump, and the Midnight Cry, certainly cut thousands loose from the world, and the Word of God has proved it-

self sufficient to keep some at least, of that number still loose.

Your figure of the "flat rock" in the ocean, to which we were directed to wait for the vessel to bear us away, has been made a great blessing to my soul. I doubt not your honesty in conducting us there. With you I expected to have left it on the *tenth*, but was disappointed. Having "cut all loose," I *could* not get back if I would. For a few days I thought I should starve; but the God that sent Elijah food by the ravens, and Daniel his dinner in the lion's den, has not forgotten, richly to feed me upon *pure manna* every day since.

The clouds have gathered, and storms have beat around, which have only made me cry the louder, Come, Lord Jesus, O come quickly. My heart and my flesh cry out for the living God.

A clause in your postscript, also leads me to fear for you. "I am preaching CONSTANTLY at the Chapel in Juliana street, in this city." What can more effectually prove the language of the heart to be, "My Lord delayeth his coming," than when a man who has made every sacrifice to "fly in the midst of heaven proclaiming the hour of his judgment is come," can turn so far aside from his previous course of labor and suffering, as "constantly" to preach in such narrow limits. If I have been unnecessarily severe, it is because your recent course has caused the sons and daughters of Zion to mourn, and the enemies of truth to triumph.

Says L. D. MANSFIELD, in the "Midnight Cry" for Nov. 1844,

"I observed in the last "Cry" a *confession* by Brother Storrs, that he had done wrong in advising the brethren to abandon their worldly business. It seems to me that he did not do wrong—it does not follow that it was wrong then, because it would be now, or would have been previously. The question arises, Has this movement been of God or not? We have been overwhelmed with evidence that it was God's work. If so, unless we had co-operated with Him, we should have "withstood God," and of course would have been condemned. But the peculiarity of the movement and its powerful influence, consisted in the proclamation of the *time*; if this had been proclaimed in a doubting and unsettled state of mind, it would have produced no effect. In order then that it might exert the designed influence, viz. separating the saints more from the wicked, cutting off their affections from the world, leading them "to do good and communicate;" it was necessary that the *time* should be proclaimed confident-

ly, and believed *firmly*, and of course if believed, men must give up their worldly business, except so far as immediately necessary to their support. Can it be true, then, that God designed this movement, (and who can doubt it?) and yet it was wrong for us to do the very thing necessary to accomplish it? I think not. It was as necessary that the 10th should be proclaimed for the "midnight cry," as that '43 should be for the marriage day, from which the Bridegroom should tarry; and yet, after all, the concluding verse of the parable shows that the day and hour would not be definitely known, although the people of God, knowing it near and continually expecting it, would not be overtaken as a thief, but would be found watching. If it be said: "God would not design a false impression to be made upon his people, I reply, he frequently makes men think they are about to die, and that other calamities are coming on them, in order to sanctify and save them; when they do not die, and calamities do not come. So in this case."

GEORGE NEEDHAM, in the Voice of Truth for March 19, 1845, says:—

"I am, and have been convinced, since the 10th of the 7th month, that our work with the world and the foolish virgins is done. I must deny that glorious movement as the work of God, or I can come to no other conclusion.—That, I can never do. How can we do them any good? The foolish virgins have gone to their old establishments, where they sell oil, and are crying to us to come after them; and the world are there with them, to buy a little oil, and shall we go to them with the hope of doing them any good? *Not lest we die!*"

JOHN J. PORTER, in the Voice of Truth for February 5, 1845, says—"It does seem to me, that the proclamation of the 10th day of the 7th month is a very distinct way-mark to the kingdom." "It was the time that gave it [7th month message] its force, and produced the influence on the hearts of the people." "We *know* that a good work was wrought in the hearts of God's children at that time."

Jer. xxv, 34, 35.—Howl, ye shepherds, and cry; and wallow yourselves *in the ashes*; ye principal of the flock: for the days of your slaughter and of your dispersions are accomplished; and ye shall fall like a pleasant vessel.

And the shepherds shall have no way to flee, nor the principal of the flock to escape.

Eze. xxxiv, 11.—For thus saith the Lord God: Behold I, *even* I, will both search my sheep, and seek them out.

## LETTER FROM BROTHER LINDSEY.

BROMPTON, Canada East, July 21, 1850.

*To the Saints scattered abroad:*

The Apostle Paul says, "call to remembrance the former days," Heb. x. 32; so I will give you a brief sketch of our travels and trials here.

In 1842, we heard the "everlasting gospel" and obeyed it. We verily believed that Christ would come in 1843, and we tried to be ready. When that time passed we were disappointed, but we soon found in the word of the Lord—"Though it [the vision] tarry, wait for it." In this tarry the cry was raised—"Babylon is fallen; is fallen,"—"Come out of her my people." We believed the message was to us, and out we came, declaring ourselves free from all human organizations. Said the Methodist minister of Melbourne, "The cream of the church is gone." In the Autumn of 1844, the midnight cry—"behold the bridegroom cometh, go ye out to meet him" was given here, and in Melbourne, and there was a mighty move.

We consecrated all to God. We faithfully warned our friends and neighbors for the last time, fully believing that the bridegroom would come on the tenth day of the seventh month, Jewish time. God blessed us abundantly. The Spirit was poured out, and we were made ready.

When the tenth day of the seventh month passed, some of us felt that our work for the world was finished, that we had condemned the world, and we had no right to "draw back" from the position to which the word of Life, and the Holy Spirit had led us. No, no, we felt that we must stand still and see the salvation of the Lord. Our labor for others was gone. One brother said that something took place in heaven, some change that we did not then understand, but should know more about it by and by.

Some said that we had gone too far, and they began to look back to see what the world would say, and they began to take back their sacrifices. They thought of the reproach they should have to endure, and they began to retreat, and this caused a division.

And it came to pass in 1845, that J. V. Himes came to Melbourne. He told us to lay our dreams, impressions and visions on the shelf for half a moon, and we should not wish to take them down again. The greatest part obeyed him, and here the scattering commenced. A few of us who were determined to go through into the kingdom, would not consent to give up what God had done for us, we had learned to fear Him alone, and give glory to Him.

In 1848, J. Litch and R. Hutchinson came to Melbourne, and organized, what they called, a Second Advent Church. They appointed seven deacons, and made a minister to preach to them. Those who followed the directions of J. V. Himes, went into that church, but a few of us decided that we had no right to build again the things we once destroyed, and we were looked upon with a scrutinizing eye.

We prayed to God to send us help, and he heard our prayers. He sent Brother Joseph Bates, his faith-

ful servant, who gave us meat in due season. He proclaimed to us the THIRD ANGEL'S MESSAGE, Rev. xiv, 9-12, and proved to us, from the word of the Lord, that we were in the patient waiting time, and that "here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus."

He showed to us that the commandments of God are his ten commandments, that he with his own finger wrote on two tables of stone, and that the faith, or testimony of Jesus [see Rev, xii, 17,] embraces the requirements introduced by the gospel of Jesus Christ. He proved to us that the Sabbath of the Lord our God, is binding on us to observe; that God had not changed it to the first day, but the Pope had, and that observing the first day of the week is the mark of the beast mentioned in Rev. xiv, 9.

The result, says M. L. Clark, in the Advent Herald, is that some embraced his doctrine in full, others partially, and others are confused. Those who received the doctrine in full are those who have held fast what the Lord gave them in 1844. Those who received it partially and those that are confused, are those that have turned back, and have gone into the Laodicean church with deacon M. L. Clark. We were glad to see Brother Bates recommended in the Herald.\*

Said Edwin Burnham, at a meeting in Melbourne, June, 1850, the commandments of God are abolished, dead and buried, and do not deserve a grave stone. That the Sabbath was given to none but the Jews, that we could not keep a Sabbath, that it was never given until God gave it from Mount Sinai, and that it was a bondage law. He also called it an old thundering and lightning law,† and when we look at it, it draws a veil over our faces thicker than any lady's veil in the room.

J. LINDSEY.

\* The recommendation that Bro. Lindsey refers to is this. The editor of the Herald stated, among other things, that Bro. Bates was an old personal friend of his. Those who have had moral courage enough to stand out free from the Laodicean church, and keep the commandments of God, have been so unrighteously denounced as heretics and fanatics, that many honest souls are afraid of the true servants of the Lord, who are proclaiming the THIRD ANGEL'S MESSAGE.—But the statement from Mr. Himes removed the last lingering fear from the brethren in Melbourne relative to Bro. Bates, silenced their enemies, and we doubt not will serve to open the way for Bro. Bates in other places.

† Those who have not lost all reverence for God, and His Holy Law, will be astonished at the blasphemous expressions of Edwin Burnham. Let us compare some of his remarks, relative to the law of God, with those of the great Apostle to the Gentiles.

Says Mr. Burnham, "The commandments of God are abolished, dead and buried, and do not deserve a grave stone." "They are an old thundering and lightning law, and when we look at it, it draws a veil over our faces." "A miserable rickety old law, and always was a curse to man."

Says St. Paul, "What shall we say then? Is the law sin? God forbid. Nay, I had not known sin but by the law; for I had not known lust except the law had said, [tenth commandment,] thou shalt not covet."

[The reader will see that the law of God spake to Paul, and discovered to him that he was a sinner, which resulted in his being made free in Christ Jesus, some time after Mr. Burnham has it dead and buried. Mark this, Paul's letter was written to the Romans A. D. 60, about twenty-nine years since the typical laws of Moses, pointing to the gospel dispensation, were blotted out, nailed to the cross, and dead.]

"For I was alive without the law once, but when the commandment came, sin revived, and I died.

"And the commandment which was ordained to life, I found to be unto death.

"Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD."

Says Mr. Burnham, "I like to give the old law a run now and then, I can preach much better after it."

Says St. Paul, "For I DELIGHT in the law of God, after the inward man," "For we know that the law is SPIRITUAL."

"I thank God, through Jesus Christ our Lord. So then, with the mind I myself SERVE THE LAW OF GOD." See Rom. vii. 7-25.

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

With such plain scripture testimony before us, we cannot see how any sane man can speak of the commandments of the great and terrible God, as Mr. Burnham has, unless it is accounted for in the following text:

"Because the carnal mind is enmity against God: for it is not subject to the law of God, NEITHER INDEED CAN BE." Rom. viii, 7.

#### OUR TOUR EAST.

We left Oswego May 15, in company with Brother Rhodes, to visit some of the little flock in the east. At Topsham, Me., we found most of our brethren, where we always expect to find them, strong in the faith. That little company have been sorely tried. Apostate Adventists have done all in their power, by flattery, and then by ridicule, to overthrow them, but they still remain established beyond all doubt, that the great leading movements in our advent experience, so clearly marked in the parable [Matt. xxv., 1-11] were fulfillments of prophecy, and the work of God. They are keeping the commandments of God, and have the faith of Jesus. Our interview with them was short, but sweet and profitable.

At North Paris the brethren and sisters needed help. They had formerly embraced some errors, which they fully renounced at the Conference there last September. And now Satan was tempting some of them to doubt their past experience in 1843 and 1844. Sadness and gloom seemed to rest upon them, and they felt and expressed a great lack of spiritual

life. But thank the Lord, a review of the way God has led his people revived them, and the Lord was with us in power. His refreshing, melting Spirit was poured upon us, and the atmosphere seemed as sweet as heaven. We left them all firm in the Sabbath and shut door, rejoicing in hope of soon being gathered, with all the little flock, from sorrow and toil, to the saints' final repose.

In Dorchester, Mass., at the house of Brother Nichols, we met with a few friends of the present truth. A conference being appointed for us to attend at Sutton, Vt., June 8, Brother Rhodes left us at Dorchester to attend it. It was a very profitable and interesting meeting. Some, who were not fully established, at that meeting yielded to plain scripture testimony, and are now rejoicing in the whole truth.

At Fairhaven we found the brethren in a tried state; but the Lord was with us, praise his holy name. Confessions were made, order was somewhat restored; and on Sabbath, June 15, we had a melting, weeping, refreshing season.

Some, who have wounded the precious cause in Fairhaven, have been "purged out from among them" as "rebels"; but God has raised up others to glorify his name, and do honor to his cause in that place.

We next visited the house of our bereaved Brother Hastings of New-Ipswich, N. H. Sister Hastings, who has been a bold and consistent believer and advocate of the present truth for some years past, now sleeps in Jesus. She died February 28, 1850, of cramp colic, aged forty-two years. She embraced the Sabbath in 1846, and has ever believed that the work of warning the world closed in 1844. The unfinished letter from her pen, in this paper, was written a few days before she fell asleep. Her death has been the means of leading her dear children to Jesus: and on Sabbath, June 22, four of them were buried with Christ in baptism. Brother Hastings has sustained a great loss in having his dear companion torn from him by death, but the loss seems to be made up in having his children with him in the faith, and in the hope of soon seeing them with their dear mother in the kingdom. His cup is one of sorrow, mingled with joy. May the blessing of the Lord still rest on that dear family, is our prayer. There are other faithful souls in that vicinity, some of whom met with us on the Sabbath.

June 29 and 30, we held meetings at the house of Brother Harvey Childs in Sutton, Vt. Brother Rhodes, who had been laboring with good success in Melbourne and Johnson, was again with us. The brethren in that vicinity came together. Elder N. A. Hollis, his wife and four children, all in the truth, were among the number. The word of the Lord had free course, and it was a very precious season.

We formed a very happy acquaintance with Brother Morse and his family, who came into the truth last fall. They stated to us that Mr. Burnham, who has called on them since they embraced the Sabbath, after laboring without success to prove that the Sabbath was abolished, finally told them that if they would give it up, he would agree to stand between them and the Almighty in the day of judg-

ment. But Brother and Sister Morse have concluded to "keep the commandments" for themselves, and be sure of a "right to the tree of life," and to "enter in through the gates into the city." They think it much more safe for them, than to violate the fourth commandment, and trust to Mr. Burnham for admission, and a right in the Holy City.

At Melbourne, (C. E.) we had a joyful time, There is about twenty, within a few miles around, who are strong in the truth. Brother and Sister Lethrop of Eaton met with us. They are also strong in the truth. We had one meeting in Hatley, and had a precious interview with Elder Warren. We hope that he will soon be sounding the third angel's message. There is a waking up to the present truth in Canada East, and we trust that the brethren there will be faithful, and patiently and perseveringly present the light to those who have an ear to hear.

At Irasburg, Vt., we had a profitable meeting, and three of the devoted children of our dear Brother and Sister Barrows were baptised.

July 6 and 7, we held a conference at Johnson, Vt. There were quite a number of the scattered brethren and sisters present. The brethren in Johnson and in other places in Vermont, have suffered greatly from the corrupt views and teachings of J. G. Bennett, John Libby, Noah Bailey, and others of the same stamp. Many in Vermont could not go with the "Advent Herald," and they have been like sheep without a shepherd. In this deserted situation, they have been exposed to wolves in sheeps' clothing, and have been, more or less, deceived by them. It is now very clearly seen that these persons, referred to above, have been acting a wicked and deceitful part, under the garb of what they call holiness, and what is falsely called "moral purity," which some have thought was taught in Zech. xii. 12, 14; Ex. xix. 15; Cor. vii. 29; and Rev. xiv. 4.

We were somewhat annoyed on the Sabbath, with the presence and foul spirit of some of the above named persons, who tried to bear a testimony to us; but being rebuked in the name of the Lord, they left us, and held a meeting on the first day in the school house. This was a great relief to us; and we enjoyed a refreshing season. Brothers Rhodes and Hollis were present with us. Brother Hollis walked thirty miles to the meeting on Friday, but the brethren at the conference provided him with a horse and wagon, and on Monday he started out to search out and "feed the flock of slaughter."

We left the brethren in that vicinity strong in the "commandments of God, and the faith of Jesus." One brother, who had not been in the advent, and had made no public profession of religion until 1845, came out clear and strong on the whole truth. He had never opposed the advent, and it is evident that the Lord had been leading him, though his experience had not been just like ours. Such, who come in to the truth at the eleventh hour, may expect great trials.

At Waitsfield we had a very profitable meeting. The state of things there, and at Granville, is much improved, though some, we fear, are still under a sad

influence. We hope that they will all see that God is now uniting his people, on the THIRD ANGEL'S MESSAGE, Rev. xiv. 9-12, and will all take hold, unitedly, to carry forward the work of the Lord. One year ago there were but very few in Vermont keeping the Sabbath, but God has blessed the faithful labors of brethren, who have valued the salvation of the remnant much more than their time, strength and property, and they now see the fruits of their efforts to spread the truth before their brethren. God is ready to bless the labors of these, who in their proper station in the church, will work for him. This should stimulate every one, who professes the present truth, to bear some part in this work.

Sabbath, July 20, we met with the dear brethren at Hamilton, N. Y., and on the 22d, eleven were baptised. The Lord was with us.

W.

[An unfinished Letter, written by Sister Elvira Hastings, to a brother and sister, a few days before she fell asleep in Jesus.]

NEW-IPSWICH, Feb. , 1850.

MY DEAR BROTHER AND SISTER: I sit down and take my pen, relying upon the Lord to guide it, while I pour forth something of the contents of my soul into your bosoms. Neglect my duty to you longer I cannot. Time, precious time is passing; not one moment to lose. O, the blessedness of being a co-worker with God in these last days.

When I contemplate the vastness of God's plan, and the mighty amount of work that is to be done for the salvation of every creature that is now to be saved, and sealed, and covered with the covering of Almighty God, I exclaim—Lord, who can be saved! but the response is, "my grace is sufficient," "Nothing is impossible with God." O, I do know that great is his mercy towards them that fear him. And knowing also the terrors of the Lord, I would in meekness and in the fear of God, whom I endeavor to serve, try to persuade you to be reconciled to God; to fear him, and give glory to his name. John saw (Rev. xiv.) an angel flying through the midst of heaven, having the everlasting gospel to preach to them that dwell on the face of the earth. Another angel followed, crying, Babylon is fallen. A third still follows, whose message you will please read for yourselves. Here is where we now are, having passed the cry at midnight in the parable of the ten virgins. We have been brought down through these angels' cries to the third message, and here John exclaims, "Here are they that keep the commandments of God, and the faith of Jesus." But John, what do you mean? have not christians in all ages kept the commandments of God? Let Daniel answer. \* \* \* [See Daniel vii. 25.] This Pope Gregory did; changed the time of the Sabbath, and the law of God, notwithstanding God has said "My covenant will I not break, nor alter the thing that has gone out of my mouth." The Image Beast has followed after, and become the hold of every foul spirit, and a cage of every unclean and hateful bird, the habitation of devils, and as John sees this, he



hears another voice from heaven saying, "Come out of her my people, that ye be not partakers of her sins, and that ye receive not of her plagues." This voice I was enabled to obey; and from that time to this, which is seven years, my peace has been like a river, my confidence in God has been increasing and I have known what it was, continually, to be free in Christ Jesus. Now Brother and Sister, you know this is not the way people are sustained in wrong notions and error. Now we are sanctified by the Spirit through the belief of the truth, and the truth makes me free.

The angel from the east having the seal of the living God, and the man clothed in linen spoken of in Ezekiel, having a writer's ink horn by his side, are one and the same thing; they have already gone forth to set a mark or seal upon all them that sigh and cry for the abominations done in the land. Please read this whole vision, (Eze. ix.,) see the slaughtering men right behind, whose eyes are not to spare men, women, nor children. Here is just where we are in time's history; the work is fast closing up. And here I would remark, that Sister Ellen White saw in vision, last June, five angels with rolls in their hands. She asked her accompanying angel what they meant; he told her she should know hereafter. In September she saw them with their rolls open, and they were writing names, while at the same time they were anxiously looking down watching the words and actions of those who were candidates for the seal. \* \* \* \*

Now I beseech you, my dear Brother and Sister, in the name of the Lord, to lay by your hostility to the truth of God, and humble yourselves under his mighty hand, that he may raise you up.

As you value your souls' salvation, do not delay any longer. \* \* \* O, do be entreated to improve the inch of time left you, in making your calling and election sure. You must be clear of the mark of the Beast, both from your foreheads and hands. You must keep the commandments of God.

**THE PAPER.**—We now hope to be able to send out a number of this paper about once a week; and we wish to publish six or more numbers. Much of the matter has been published, and read, in time past, by the brethren; but it will do us all much good to read it again. As the papers containing these thrilling testimonies to the truth, have been laid aside, and many of them used up, as a thing out of date, and the testimonies forgotten: and as so much error and unbelief has since been published, which has thrown darkness and doubt over the whole Advent movement, many of the dear brethren and sisters seem to have almost forgotten the way the Lord has led them. Our object is to revive these sweet testimonies, that were written in the pure, cheering and soul-stirring spirit that attended the Advent movement from its commencement, hoping that many will be led to see the "old paths" clearly, and once more stand on the "ORIGINAL FAITH."

The Lord with a powerful hand, brought the Advent people out from the bondage and corruption of

the nominal churches, and they were free; but alas! how many of those free, honest and precious souls have been allured back into what is called the "ADVENT CHURCH!!"

Once the Advent lecturers, as they held forth the word of life, being filled with the Holy Ghost, spake with power, and the happy hearer was often heard to respond, amen; and, at times, shouts of praise to God would ring through the assembly. But Oh! how changed! The pure testimony is crushed, and in many Advent congregations, if one should dare to shout and praise the Lord, and "GIVE GLORY TO HIM," as we did during the flying angel's message, Rev. xiv, 6,7, he would be silenced as a fanatic, as having mesmerism, or some wicked spirit, and told perhaps, that all the Spirit of God there is, is the Spirit of the Word, and that God does not teach us at all, separate from the Word.

O, that all the true children had stood fast in the liberty wherewith Christ set them free in 1843, and 1844, and not been entangled in this cruel yoke of bondage.

It is true that spiritualism and fanaticism have swept through the land; it is also true that many leading Adventists have stooped to the soul-destroying work of practicing mesmerism; but this does not prove that the "saints of the Most High" cannot be blessed, and filled with the Spirit of God now, as well as the Prophets, Apostles and humble christians in past time.

We hope that this humble paper in the hands of the Lord, will serve to open the eyes of honest seekers for light, and lead them to see clearly, the present truth.

We should be glad to receive letters from the dear brethren and sisters, and if any feel duty to write for the paper, we will publish their communications. They should be short and strictly confined to our present position, otherwise we cannot publish them.

Let the brethren and sisters remember that the printer must have his pay, and forward immediately their donations, as the "Lord hath prospered them." But few are so poor but what they can do a little, and no one who is able, and who professes to believe the present truth, would wish to receive the paper without aiding in its support.

It is a great pleasure to us to send out the paper free of charge, and we hope that these remarks will stir up all to act their part in this work.

W.

Be sure and direct all letters, relative to the paper, to JAMES WHITE, Port Byron, N. Y.

It is hoped that our brethren in Vermont will have a general conference in September. W.

Let the brethren, especially those that travel, be sure and send us the names and address, in plain hand writing, of those who would like to receive the paper