

THE PRESENT TRUTH.

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

R. OLIPHANT,
PRINTER.

BROTHER MILLER'S DREAM.

The following dream was published in the Advent Herald, more than two years since. I then saw that it clearly marked out our past second advent experience, and that God gave the dream for the benefit of the scattered flock.

Among the signs of the near approach of the great and the terrible day of the Lord, God has placed dreams. See Joel ii, 28-31; Acts ii, 17-20. Dreams may come in three ways; first, "through the multitude of business." See Eccl. v, 3. Second, those who are under the foul spirit and deception of Satan, may have dreams through his influence. See Deut. xiii, 1-5; Jer. xxiii, 25-28; xxvii, 9; xxix, 8; Zech. x, 2; Jude 8. And third, God has always taught, and still teaches his people more or less by dreams, which come through the agency of angels and the Holy Spirit. Those who stand in the clear light of truth will know when God gives them a dream; and such will not be deceived and led astray by false dreams.

"And he said, Hear now my words; if there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. xii, 6. Said Jacob, "The angel of the Lord spake unto me in a dream." Gen. xxxi, 2. "And God came to Laban the Syrian in a dream by night." Gen. xxxi, 24. Read the dreams of Joseph, [Gen. xxxvii, 5-9,] and then the interesting story of their fulfilment in Egypt. "In Gibeon the Lord appeared to Solomon in a dream by night."—Kings iii, 5. The great important image of the second chapter of Daniel was given in a dream, also the four beasts, &c. of the seventh chapter. When Herod sought to destroy the infant Saviour Joseph was warned in a dream to flee into Egypt. Matt. ii, 13.

"And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." Acts ii, 17.

The gift of prophecy, by dreams and visions, is here the fruit of the Holy Spirit, and in the last days is to be manifested sufficiently to constitute a sign. It is one of the gifts of the gospel church.

"And he gave some apostles; and some PROPHETS; and some evangelists; and some pastors and teachers; For the perfecting of the saints, for the work of the ministry, for the

edifying of the body of Christ." Eph. iv, 11, 12.

And God hath set some in the church, first apostles, secondarily PROPHETS, &c. Cor. xii, 28. "Despise not PROPHECYINGS." Thess. v, 20. See also Acts xiii, 1; xxi, 9; Rom. xii, 6; Cor. xiv, 1, 24, 39. Prophets or prophecyings are for the edification of the church of Christ; there is no evidence that can be produced from the word of God, that they were to cease before evangelists, pastors and teachers were to cease. But says the objector, "There has been so many false visions and dreams that I can not have confidence in anything of the kind." It is true that Satan has his counterfeit. He always had false prophets, and certainly we may expect them now in this his last hour of deception and triumph. Those who reject such special revelations because the counterfeit exists, may with equal propriety go a little farther and deny that God ever revealed himself to man in a dream or a vision, for the counterfeit always existed.

Dreams and visions are the medium through which God has revealed himself to man. Through this medium he spake to the prophets; he has placed the gift of prophecy among the gifts of the gospel church, and has classed dreams and visions with the other signs of the "LAST DAYS." Amen.

My object in the above remarks has been to remove objections in a scriptural manner, and prepare the mind of the reader for the following

DREAM.

I dreamed that God, by an unseen hand, sent me a curiously wrought casket,* about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key† attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels,‡ diamonds, precious stones, and gold and silver coin of every dimension and value, beauti-

* The "casket" represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world.

† The "key attached" was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Bro. Miller opened the "casket," or the great truth of the advent to the world.

‡ The "jewels, diamonds, &c." of "all sorts and sizes" so "beautifully arranged in their several places in the casket" represent the children of God, [Mal. iii, 17,] from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations,

fully arranged in their several places in the casket; and thus arranged they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a centre-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd.* When they first looked into the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering† them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before: and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket;‡ but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels|| and

in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God, "they reflected a light and glory" to the world, equalled only by the church in the days of the apostles. The message, [Rev. xiv. 6, 7], went as it were, upon the wings of the wind, and the invitation, "Come, for all things are now ready," [Luke xiv. 17.] went abroad with power and effect.

* "The people began to come in, at first few in number, but increased to a crowd." When the advent doctrine was first preached by Bro. Miller, and a very few others, it had but little effect, and but very few were waked up by it; but from 1840 to 1844, wherever it was preached, the whole community was aroused.

† When the flying angel [Rev. xiv. 6, 7] first began to preach the everlasting good news, "Fear God, and give glory to him; for the hour of his judgement is come," many shouted for joy in view of the coming of Jesus, and the restitution, who afterwards opposed and scoffed and ridiculed the truth that a little before filled them with joy. They troubled and scattered the jewels. This brings us to the autumn of 1844, when the scattering time commenced.

Mark this: It was those who once "shouted for joy" that troubled and scattered the jewels. And none have so effectually scattered the flock, and led them astray since 1814, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfilment of prophecy in our past advent experience.

‡ Bro. Miller's testimony, for a number of months after the Midnight cry, at the seventh month, 1844, was that the door was shut, and that the advent movement was a fulfilment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the "Advent Herald" to hold fast, to be patient, and not grudge against one another; and God would soon justify them for preaching time. In this way he plead for the jewels, while he felt his "accountability" for them, and that it would be immense.

|| The "spurious jewels and counterfeit coin" that

counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproached, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish,* until they covered every one of the true jewels, diamonds and coins—until they were all excluded from

were scattered among the genuine, clearly represent false converts, or "strange children," [Hosea v. 7] since the door was shut in 1844.

* The "dirt and shavings, sand and all manner of rubbish," represent the various and numerous errors that have been brought in among second advent believers, since the autumn of 1844. Here I will notice a few of them.

1. The stand that some of the "shepherds" presumptuously took immediately after the Midnight cry was given, that the solemn melting power of the Holy Ghost that attended the seventh month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the "Midnight-Cry," then published in New-York city. J. V. Himes, at the Albany Conference in the spring of 1845, said that the seventh month movement produced mesmerism seven feet deep. This I am told by one who was present, and heard the remark.—Others who took an active part in the seventh month cry, have since pronounced that movement the work of the Devil. Attributing the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.

2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals, for their termination. In doing this they have removed the "landmarks," and have thrown darkness and doubt over the whole advent movement.

3. Spiritualism with all its fancies and extravagances. This vile of the Devil, which has accomplished an awful work of death, is very fitly represented by "shavings," and "all manner of rubbish." Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844. Peter, speaking of those who should "bring in damnable heresies, even denying the Lord that bought them," says "BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EVIL SPOKEN OF."

4. S. S. Snow professing to be "Elijah the Prophet." This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

To this catalogue of errors I might add many more, such as the "thousand years" of Rev. xx. 4, 7, in the past, the 144,000 of Rev. vii. 4; xiv. 1, those who "arose and came out of the graves" after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of infants, &c. &c.

These errors were so industriously propagated, and urged upon the waiting flock that, at the time Bro. Miller had the dream the true jewels were "excluded from sight," and the words of the prophet were applicable—"And judgement is turned away backward, and justice standeth afar off," &c. &c. See Isa. lix. 14. At that time there was not an advent paper in the land that advocated the cause of present truth. The "Day-Dawn" was the last to defend the true position of the little flock; but that died a number of months before the Lord gave

sight. They also tore in pieces my casket,* and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people left it; and he, having a dirt-brush† in his hand, opened the windows, and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes‡ for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins lay scattered in profusion over all the room. He

Bro. Miller this dream; and in its last dying struggle pointed the weary sighing saints to 1877, then thirty years in the future, as the time of their final deliverance. Alas! alas! No wonder that Bro. Miller in his dream, "sat down and wept" over this sad state of things.

* The casket, (See first note on first page) represents the advent truth that Bro. Miller published to the world, as is marked out by the parable of the ten virgins. Matt. xxv, 1-11. First the time, 1843, second, the tarrying time, third, the midnight cry, at the seventh month, 1844, and fourth, the shut door.—No one who has read the second advent papers since 1843, will deny that Bro. Miller has advocated these four important points in advent history. This harmonious system of truth or "casket" has been torn in pieces, and scattered among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Bro. Miller so fearlessly preached to the world.

† The man with the "dirt-brush" represents the clear light of present truth, as brought to view by the third angel's message, [Rev. xiv, 9-12] which is now purging the errors away from the remnant. The cause of present truth began to revive in the spring of 1848, and has been rising and gaining strength from that time to the present. The "dirt-brush" has been moving, and the errors have been passing away before the clear light of truth, and some of the precious jewels, who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God.—Compare this with the thirty-fourth chapter of Ezekiel, and you will see that God has promised to gather his flock that have been scattered in this dark and cloudy day, since 1844. Before Jesus comes, the "little flock" will be gathered into the "unity of the faith." Jesus is now purifying "unto himself a peculiar people, zealous of good works," and when he comes he will find his "church not having spot, or wrinkle, or any such thing." "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, &c."—Matt. iii, 12.

‡ Brother Miller closed his eyes in death December 22, 1849, which fulfilled the following words in his dream, "In the bustle I closed my eyes for a moment." This

then placed on the table a casket much larger and more beautiful than the former,* and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me, to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory.† I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in.—I shouted with very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy.

WM. MILLER,

Low Hampton, N. Y. Dec. 3, 1847.

wonderful fulfilment is so plain that none will fail to see it.

* The second "casket much larger and more beautiful than the former" into which the scattered "jewels," "diamonds" and coins were gathered, represents the broad field of living present truth into which the scattered flock will be gathered, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are not bigger than the point of a pin, they will not be overlooked, and left out in this day when God is making up his jewels. [Mal. iii, 16-18] He can send his angels and haste them out as he did Lot out of Sodom. "A short work will the Lord make upon the earth." "He will cut it short in righteousness." See Rom. ix, 28.

† The church will then be pure and "without fault before the throne of God," having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotted out, they will be without "spot or wrinkle, or any such thing." Then they will shine with "ten times their former glory."

THE SANCTUARY, 2300 DAYS, AND THE SHUT DOOR.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii, 13, 14.

I. THE SANCTUARY.

The definition of the word Sanctuary is "a sacred place," "a dwelling place of the Most High." It cannot be applied to the earth, or any part of it, for it cannot be shown that the earth, or any part of the earth, is "a sacred place," therefore the Sanctuary is not the earth, neither is it the land of Canaan. The word Sanctuary occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, or first covenant, sometimes to a part, and sometimes to the whole. It is mentioned four times in the New Testament, all in the epistle to the Hebrews. In chapter ix,

1, 2; xiii, 11, it refers to the Sanctuary of the first covenant, and in chapter viii, 2, it applies to the Sanctuary of the second covenant which the "Lord pitched" in heaven. In two texts [Ex. xv, 17, Ps. lxxviii, 54] it is supposed by some that the word Sanctuary applies to the land of Canaan; but by a close examination of these texts we may see that they alone, condemn such a supposition.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established." Ex. xv, 17. This is a part of the prophetic song of Moses, sung upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfilment is declared in Ps. lxxviii, 54. "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Cruden says—"By Sanctuary here [Ex. xv, 17,] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established." This view is shown to be correct from the context of Ps. lxxviii, 54. After declaring in verse 54 that God brought his people to the border of his Sanctuary, the Psalmist in verses 68, 69, tells us what his Sanctuary was which his hands established. "But chose the tribe of Judah, the mount Zion which he loved. And he **BUILT HIS SANCTUARY LIKE HIGH PLACES.**" The "border" or "place" of the Sanctuary where God planted his people was one thing, and the Sanctuary itself was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. Then as these two texts do not prove that the earth, or the land of Canaan is the Sanctuary, but to the contrary, certainly such a view is unscriptural, and should be abandoned at once.

"The Lord spake unto Moses, saying, Speak unto the children of Israel." "Let them make me a sanctuary; that I may dwell among them." That Sanctuary was "a sacred place." There the Lord placed his name, and manifested his glory during the typical dispensation of the law of Moses. But when Christ came and was crucified, that dispensation closed, and all the services of the worldly sanctuary were nailed to the cross, and the Sanctuary was no longer "a sacred place." Since that time the Sanctuary has been in heaven.

"Now of the things which we have spoken this is the sum; we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the SANCTUARY, and of the TRUE TABERNACLE, which the Lord pitched, and not man." Heb. viii, 1, 2.

This one text is sufficient to show, that when Christ ascended to heaven he entered the "true Tabernacle" or "Sanctuary," and this Sanctuary

which the "Lord pitched" in heaven is the Sanctuary that was to be cleansed at the end of the 2300 days.

The Divine comment upon the law of Moses, contained in the epistle to the Hebrews clearly shows that the worldly Sanctuary, its furniture and services, were a "shadow," "patterns," "figures" of the Heavenly Sanctuary, &c. &c.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread: which is called the sanctuary.

"And after the second veil, the tabernacle which is called the holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix, 1-7.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24.

A shadow must resemble its body, and a figure or pattern must be in fashion at least, like the thing itself, therefore the Heavenly Sanctuary must be a literal Temple containing two Holies, the Holy Place, represented by the tabernacle of the congregation, and the Most Holy Place represented by the "tabernacle of the testimony." Macknight's translation makes this point still clearer.

"There was a necessity, therefore, that the representations indeed of the HOLY PLACES IN THE HEAVENS, should be CLEANSSED by these sacrifices; but the HEAVENLY HOLY PLACES THEMSELVES, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands, the IMAGES of the TRUE HOLY PLACES, but into heaven itself, now to appear before the face of God, on our account." Heb. ix, 23, 24.

"The Holy Ghost signifying this, that the way of the HOLY PLACES was not yet laid open while the first tabernacle still standeth." Verse 8.

"Hath entered once into the HOLY PLACES, not indeed by the blood of goats and of calves, but BY HIS OWN BLOOD." Verse 12.

No point of Bible truth is more clearly revealed than that there is a literal Temple in heaven, containing two Holies, as distinct as the two Holies of the worldly Sanctuary.

In the worldly Sanctuary the priests ministered 364 days of the year in the Holy Place, and then that door was shut, [see Lev. xvi, 17,] and the high priest alone, on the tenth day of the seventh month, entered the Most Holy Place, and on that day cleansed the Sanctuary. This was "a shadow," "patterns," "figures" of the heav-

only, therefore Christ ministered in the Holy Place of the Heavenly Sanctuary until the end of the 2300 days, then he rose up and shut that door, and entered the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary. I will here notice a few objections to this view.

1. The question is sometimes sneeringly asked—"Can there be anything in heaven unclean, and that needs cleansing"? We will let the Divine testimony settle this question. "It was therefore necessary that the patterns of THINGS IN HEAVEN should be purified [cleansed, Macknight] with these; [blood of beasts;] but the HEAVENLY THINGS THEMSELVES, [Heavenly Sanctuary] with better sacrifices [blood of Christ] than these." Heb. ix, 23. No one will contend that the worldly Sanctuary was of itself impure, yet it was cleansed once a year, "because of the uncleanness of the children of Israel." On the day of atonement the sins of Israel were borne away from the Sanctuary on the head of the scape-goat, then it was cleansed. This will give us the correct view of the cleansing of the heavenly Sanctuary, at the end of the 2300 days.

While conversing with an advent preacher on this subject not long since, he stated that the Sanctuary to be cleansed at the end of the 2300 days could not be in heaven, for this reason, that there was nothing in heaven that was unclean. I then read to him Heb. ix, 23, 24, and he replied—"I admit that there are things in heaven to be cleansed; but it is not the Sanctuary"! A very poor get off indeed, for a professed teacher in Israel.

2. It is thought by some that there is no literal Temple or Sanctuary in heaven, because St. John says—"And I saw no temple therein, &c." Rev. xxi, 22. Read the whole chapter and you will see that John saw the New Jerusalem, not as it is now, but as it will be when it comes down from God out of heaven, at the close of the 1000 years. Then there will be no Temple in the Holy City. The Sanctuary of Old Jerusalem was made purposely for the old covenant worship, and when that typical system of religion closed, God had no more use for that Temple. The New Jerusalem Temple, "the Lord pitched" in heaven, purposely for the new covenant worship, and when the ministry of Christ is finished, and the saints are all redeemed, there will be no more use for the Heavenly Sanctuary than there was for the earthly after the crucifixion.

"And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." Rev. xi, 19. See also Rev. xv, 5, 6. Here is a positive declaration from the beloved John that he saw a Temple in heaven, and that the ark of the ten commandments was seen in it. This testimony should for ever settle it, that there is a literal Temple containing two Holies in the City of the living God,

Now let me ask the candid reader—Does the testimony of John in chap. xxi, 22, contradict his testimony in chap. xi, 19; xv, 6, 7? This you will not contend. Then the only way you can harmonize these texts is to credit the testimony of Paul and John where they testify that the "Sanctuary," the true Tabernacle, which the Lord pitched and not man, [Heb. viii, 1, 2,] the Temple of God, Rev. xi, 19, the "greater and more perfect Tabernacle," [Heb. ix, 11,] is in the Holy City. But when the whole Israel of God are redeemed by the blood of Christ the Sanctuary will be removed from the City, and it will be as John saw it coming down from heaven. "And I saw no temple therein." Why did John say that he saw no Temple in the City then if there never had been a Temple there? This is certainly strong evidence that he had previously seen the Temple in the Holy City.

3. Some take the ground that Jesus entered the Most Holy Place when he ascended to heaven, because he is represented to be at God's right hand. Now I think that no one will contend that Jesus has been perfectly stationary, at the Father's right hand literally, for more than 1800 years. In fact many who urge this objection, do not themselves believe that the Father has hands; but deny his personality.

In the typical Sanctuary, God manifested his glory in the Holy, as well as in the Most Holy. So in the Heavenly Sanctuary, Jesus can "appear in the presence of God for us" in the Holy Place, as well as in the Most Holy. God's throne is above the cherubims, and his glory can be seen from either side of the second veil.

The candid Bible reader will see that such expressions of Scripture, as "right hand of the throne," "right hand of God," "right hand of power," mean that Christ, who was humbled to the cross, rose from the dead in triumph, and ascended in glory, and is the next in power to the Eternal God.

II. THE 2300 DAYS.

"Unto two thousand and three hundred days; [years] then shall the sanctuary be cleansed." Not a word is said about the "host" [God's true worshippers] being delivered at the end of the 2300 days; only that the Sanctuary should then be cleansed. To Daniel is given two measuring rods, one 2300 years long, the other, a short rod, which is the time of cleansing the Sanctuary. The short rod is the waiting time, since the termination of the 2300 days, in which time the saints must patiently wait the return of their "Lord from the wedding." Paul calls this short rod "a little while," during which we "have need of patience."

Advent believers agree that the seventy weeks [490 years] were cut off from the 2300, therefore, if we can find out where the seventy weeks begin, we can show where the 2300 days terminate.

Here I will give a very important extract from a "Lecture on Chronology," "Advent Herald" for March 2, 1850.

The Bible gives the data for a complete system of chronology, extending from the creation to the birth of **CYRUS**, a clearly ascertained date. From this period downwards we have the undisputed Canon of **PTOLEMY** and the undoubted era of **NABONASSAR**, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of **PTOLEMY** that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of **ARTAXERXES** in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth year of **ARTAXERXES**. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457, and end in A. D. 34. Commencing in the 21st, they must commence in B. C. 444; and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of **ARTAXERXES**. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of **PTOLEMY'S** Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.—As the seventy weeks must terminate in A. D. 34, unless the 7th of **ARTAXERXES** is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated. ❧

I am glad that the "Herald" has given this testimony on time. A school boy, that can add and subtract, can see that if the seventy weeks commenced B. C. 457, as shown by the "Herald," the 2300 days certainly terminated in 1844. It was oft repeated in 1843, "FIGURES WON'T LIE." This is as true in 1850, as it was in 1843.

Jesus caused the "sacrifice and oblation to cease" in the "midst" [middle] of the seventieth week by "nailing it to his cross" in the spring of A. D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A. D. 34 for the termination of the seventy weeks, [490 years.] Then add 1810 years, the last part of the 2300, which reach to the cleansing of the Sanctuary, and it brings us to the Autumn of 1844. Amen.

At that point of time the Midnight Cry was given, the work for the world was closed up, and Jesus passed into the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary.

With these facts before us, it seems strange that any one should contend that the 2300 days are not ended. A singular period indeed that has extended already five and a half years beyond its real length, and has not ended yet!

The "Watchman," (a paper which advocated the termination of the 2300 days in the Spring of 1850.) says—"There is manifestly a great lack of faith on time." It seems perfectly unreasonable to expect much faith on any time that might be set for the ending of the 2300 days, as we are more than five years this side of where the true calculation that aroused the world, run out. Since 1844, so many times have been published, with little or no evidence to sustain them, and have had so little effect upon the people, and have passed by, that we may naturally expect the people to be disgusted with any set time for the 2300 days to end in the future, and we may reasonably expect that those who have published these false times will be ashamed of their past course in removing the "landmarks."

> III. THE SHUT DOOR.

That there is to be a shut door prior to the second advent, many will admit; yet but few seem willing to have it where it actually took place. Let us take a brief view of our past history, as marked out by the parable of the ten virgins [Matt. xxv, 1-11] and I think we shall clearly see that there can be no other place for the shut door but at the Autumn of 1844. < 579

Here Jesus gives us the history of an eastern marriage, and declares that the kingdom of heaven [the history of the living subjects of the looked for kingdom, for nothing else could go forth to meet the bridegroom &c. &c.] should be likened [compared] unto it. Now in order to compare second advent history with that of an eastern marriage given by Jesus, every event in our history, corresponding with each point in the history of an eastern marriage, must be complete, and we must stand down this side of the shut door, then we can look back and compare both histories. This we will now do.

ADVENT HISTORY.

The doctrine of the second advent of Christ called out a devoted people who took their Bibles [lamps] for their light, and who confidently expected to meet Christ [the Bridegroom] in 1843.

We were disappointed, and the best light we could see, for a few months after that disappointment, was that we were in the *tarrying time*. In that tarrying time we "all slumbered and slept" on time.

But soon we saw that the 2300 days extended to 1844. We saw that it would take all of 457, and all of 1843, to make 2300; therefore it would take as much of 1844, to complete 2300 full years, as had passed

MARRIAGE.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." &c.

"While the bridegroom tarried they all slumbered and slept."

from the 457, when the decree went forth. From the best light we could then obtain from the autumnal types we were very confident that the days would end at the seventh month, and the cry—"Behold the Bridegroom cometh" was actually raised, and swelled louder and louder throughout the land, until the advent people were fully awake, anxiously expecting to see Jesus on the tenth day of the seventh month.

When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished for ever.

"As he [Christ] is, so are we in this world." 1 John iv, 17. The living branches on earth, will sympathize with, and move in concert with the "true vine" in heaven. The reason why the living branches felt that their work was done for the world, was, because the 2300 days were ended, and the time had come for Jesus to shut the door of the Holy, and pass into the Most Holy, to receive the kingdom, and cleanse the Sanctuary. This change, so wonderfully described in Dan. vii, 13, 14, answers to the coming of the bridegroom and shut door, in the parable.

"Then shall the kingdom of heaven be likened [compared] unto ten virgins," &c. When? At this very time, when the faithful servant is giving meat to the "HOUSEHOLD," (not to the unbelieving world,) and is opposed by the evil servant, and when the advent history, marked out by the parable, is fulfilled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen.

But says the objector—"The door of mercy will not be closed until Jesus comes." We do not read of such a door as "the door of mercy" in the Bible; neither do we teach that such a door was shut in 1844. God's "mercy endureth for ever." See Ps. cxxxvi; cvi, 1; cxviii, 1. He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The professed church,

who rejected the truth, was also rejected, and smitten with blindness, and now, "with their flocks and with their herds" they go "to seek the Lord" as still an advocate for sinners; but, says the prophet, [Hosea v, 6, 7.] "they shall not find him; he hath WITHDRAWN HIMSELF from them. They have dealt treacherously against the Lord; for they have begotten strange children."

The reason why they do not find the Lord is simply this, they seek him where he is not; "he hath withdrawn himself" to the Most Holy Place. The prophet of God calls their man-made converts, "STRANGE CHILDREN;" "now shall a month devour them, and their portions."

Says the objector—"I believe that Jesus is still on the mercy-seat." In answer to this oft repeated assertion, let me say; Jesus never was on the mercy-seat, and never will be. The mercy seat is in the Most Holy Place, where Jesus entered at the end of the 2300 days. It's position is upon the ark of the ten commandments; and over it are the cherubims of glory. Before the mercy-seat stands our Great High Priest pleading his blood for Israel.

If the door (represented by the door in the parable) is not to be shut until Jesus descends from heaven in flames of fire, then where will be the knocking, and saying "Lord, Lord, open unto us"? It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say, "Lord, Lord, open unto us." When the great day of God's wrath is come, and unbelievers are apprised of their lost situation, they will not knock, with a hope of being admitted, no, no; but they will flee to rocks and mountains for shelter. See Isa. ii, 19-21; Rev. vi, 15-17. Now their prayer is, "Lord, Lord, OPEN UNTO US;" but then their prayer will be to "rocks and mountains," "FALL ON US, and HIDE us FROM the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is impossible to harmonize such portions of the Word as Isa. ii, 19-21; Rev. vi, 15-17, with the idea of the shut-door, and knocking being at, and after the advent. The 2300 days and cleansing the Sanctuary of Dan. viii, 13, 14, the parable of the ten virgins, and other parallel portions of Scripture clearly fix the shut door in 1844. This view establishes our holy advent experience in the past, gives certainty to the "blessed hope" of very soon seeing Jesus, and causes our path to shine "more and more unto the perfect day." Amen.

[Letter from Bro. Nichols.]

Dear Brother and Sister White:—You inquire after sister Temple. I will briefly state the following facts. Sister Temple has been

"And at midnight there was a cry made, Behold the bridegroom cometh; go ye out to meet him."

"Then all those virgins arose and trimmed their lamps."

"And the foolish said unto the wise, Give us of your oil for our lamps are gone out."

"But the wise answered, Not so; lest there be not enough for us and you: but rather go to them that sell and buy for yourselves."

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

very sick, more dangerously sick than at any time before. Her friends and others had but very little, if any hope of her recovery. She had been failing for six weeks; and on the 17th inst. she was taken with great pain in her stomach and bowels, which medicine could not relieve.— On Tuesday evening following, she was taken suddenly very weak and nearly helpless, and from this time to Friday she was dangerously sick, and under the direction of a physician, who said she was attacked with the inflammation of the stomach and bowels, and that her liver was affected, and some other things which affected her heart, which made her case almost hopeless.

We did not know of her sickness until Thursday. And on Friday, myself and companion went into the city [Boston] to see her. We found her in an exceedingly weak, distressing and sinking state, and her body very sore and full of pain. She had frequent swooning turns, which had the appearance to me, like one dying. She afterwards revived a little, but was unable to converse. I told her that I felt that the sickness was for the glory of God, and that there was an injunction for her to obey, [James v, 14,] and a promise for her if she would comply. She assented, and said, "When Bro. Emmons comes in (whom we expected would soon call) I will comply." Bro. Emmons soon came in, and sister Temple's brother, who is an unbeliever, was requested to leave the room. I then read James v, 14, 15, and John xv, 7, "If ye abide in me, and my word [the whole law of God] abide in you, ye shall ask what ye will, and it shall be done unto you." After making a few remarks upon this verse, Sister Temple said, "I feel clear in claiming this promise, and that the law of God does abide in me." We three, Bro. Emmons, myself and companion, then committed sister Temple's case unto the Lord to direct; then my companion "anointed her with oil in the name of the Lord." Sister Temple asked her to apply the oil to that part of the body where the greatest pain was; and while doing this, Sister Temple said, "I feel that I am healed." She immediately called for her clothes, and dressed herself, got up from the bed, and walked the room, praising God, and saying, "I am a wonder to myself— I feel perfectly well and strong, and have no pain, nor soreness in my body." We all then united in giving thanks unto God for his great mercy; and for the wonderful manifestation of his power in healing. Sister Temple tried to remain bowed down with us, but she said she could not; she must walk the room, and praise God. I called to see her yesterday, (Tuesday, 26th inst.) and she remains well; says she is healed soul and body, and has to walk the room and sing and praise God. Praise the Lord.

OTIS NICHOLS.

Dorchester, Mass. March 24, 1850.

THE STATE OF THE CAUSE.

The present state of the cause in this part of the state is cheering. Our last conference, held April 20 and 21, was one of the best I ever attended. The brethren all seemed to be very firm on the truth. It was a melting, weeping, refreshing season to us all. For the first time, our beloved brethren, Tanner, Miller and Hyatt met with us, they are firm on all the present truth. May the Lord bless them abundantly.

We have recently visited the precious band in Camden, who have lately embraced the Sabbath, &c. They have been scattered and torn by spiritualism, and other errors; but God is uniting and healing them, and making them valiant for his truth. When I see what God has done for them, within a few weeks, through his truth, my mind is led out after other honest souls, who are buried up with error.

Gospel order is being restored by the church in this vicinity, and all are feeling that they have a part to act in the great and glorious cause of truth. This course has a tendency to produce a strong union among brethren, and is owned and blessed of Heaven. It is hoped that all our brethren will feel the importance of New Testament order in the church, and that they will unitedly act their part in carrying forward the precious cause.

We now expect to leave this state in a few days, to spend some weeks visiting the dear brethren in the east; therefore the brethren may not expect to receive the "Present Truth," for a short time, at least. There is on hand all the back numbers, and a large supply of hymn books; also my review of J. Marsh in pamphlet form, 66 pages, the "Third Angel's Message," 16 pages, "Brother Miller's dream with notes," 16 pages, and the article in this number on the Sanctuary, 2300 days and the shut door, 16 pages. The above can be had without money or price by addressing (post paid) Otis Nichols, Dorchester, Mass. or Elias Goodwin, Oswego, N. Y.

All who are interested are invited to help sustain the cause of truth.

ELI CURTIS.—It is well known by many of the brethren, that Eli Curtis has published many of my visions. He has pursued such an inconsistent course for some time past; and his influence on the cause of truth is such at this time that I feel it my duty to say to the brethren that I have no faith in his course; and that he has published my visions contrary to my wishes, even after I had requested him not to publish them.

E. G. WHITE.

Errors in No. 9—Page 68, second col. fifteenth line from the top, for "Did John see the ark of the ten commandments in heaven? Yes, so he testifies;" read Did John say that the ark of the ten commandments "were seen" in heaven? Yes, this was his testimony.

Page 67, second col. 18th line from bottom, read owned for owed."

The same errors will be seen in the tract "The Third Angel's Message," page 10, eleven lines from the bottom, and page 13, fourteen lines from the top.