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THE SANCTUARY.

BY J. N. ANDREWS.

Continued.

The history of the sanctuary is stated very fully in the books of Kings, and in 2 Chronicles. But we can only quote those texts in which it is called the sanctuary. In 1 Chron. ix, 29, we read of "the instruments of the sanctuary," referring either to the tabernacle, or the temple. In 1 Chron. xxiv, 5, we read of "the governors of the sanctuary," or "house of God."

The Psalmist prays that God would send "help from the sanctuary." Ps. xx, 2. He lifted up his hands "toward the oracle of thy sanctuary." Ps. xxviii, 2, margin. See 1 Kings vi, 19, 20. He calls upon the saints to "worship the Lord in his glorious sanctuary." Ps. xxix, 2, margin. He prays "to see thy power and thy glory, so as I have seen thee in the sanctuary." Ps. lxxiii, 2. He speaks of "the goings of my God, my King, in the sanctuary." Ps. lxxviii, 24, 29. In Ps. lxxviii, 54, he styles the land of Canaan "the border of the sanctuary." And in verses 68, 69, he testifies that God "built his sanctuary like high palaces" at Mount Zion in Judah. He "went into the sanctuary of God," and saw the end of the wicked. Ps. lxxiii, 17. He testifies that "thy way O God is in the sanctuary." Ps. lxxvii, 13. He predicts the future desolation of God's temple, or sanctuary.—Ps. lxxiv, 3, 7; lxxix, 1. In Ps. xli, 6, he declares that "strength and beauty are in his sanctuary."—And in verse 9, margin, he says, "O worship the Lord in the glorious sanctuary." "Lift up your hands in the sanctuary, and bless the Lord." Ps. cxxxiv, 1, 2. "Praise God in his sanctuary."—Ps. cl, 1.

From the period in which the Psalms were written, we pass down the history of the kings of Judah to Jehoshaphat. In prayer he states that God gave the land of Canaan to the people of Israel, "and they dwelt therein, and have built thee a sanctuary therein." 2 Chron. xx, 7, 8. And in verse 9, he quotes the words used at the dedication of the temple. 1 Kings viii, 33-37.

After this, we read that Uzziah, king of Judah, being lifted up with pride, went into the temple to burn incense. And the priests ordered him to go out of the sanctuary. 2 Chron. xxvi, 16-18. Still later we read that Hezekiah offered a sin-offering for the kingdom, and for the sanctuary, and for Judah. 2 Chron. xxix, 21. And he called upon all Israel to yield themselves unto the Lord, and enter into his sanctuary. And he prays for those who were not cleansed according to the purification of the sanctuary. 2 Chron. xxx, 8, 19.

About this time, God says by Isaiah, "I have profaned the princes of the sanctuary, and have given Jacob to the curse, and Israel to reproaches." Isa. xliii, 28. Next, Zephaniah complains that her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. Zeph. iii, 4.

After this, Ezekiel says, "Thou hast defiled my sanctuary." Eze. v, 11; viii, 6. And in his view of the men with the slaughtering weapons, they were charged to "begin at my sanctuary." "And they began at the ancient men which were before the house." Eze. ix, 9. And in chapter xxiii, 38, 39, he says, "Moreover, this they have done unto me: they have defiled my sanctuary in the same day, and have profaned my Sabbaths. For when they had slain their children to their idols, then they came the same day into my sanctuary to profane it; and lo, thus have they done in the midst of mine house." And in chapter xxiv, 21, God says, "I will profane my sanctuary."

GOD FORSAKES HIS SANCTUARY.

"But go ye now unto my place which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now, because ye have done all these works, saith the Lord, and I spake unto you, rising up early and speaking, but ye heard not; and I called you, but ye answered not; therefore will I do unto this house, which is called by my name, wherein ye trust, and unto the place which I gave to your fathers, as I have done to Shiloh." Jer. vii, 12-14; xxvi, 6.

What did God do to the sanctuary at Shiloh? "When God heard this, he was wroth, and greatly abhorred Israel: so that he forsook the tabernacle of Shiloh, the tent which he placed among men: and delivered his strength into captivity, and his glory into the enemy's hand." Ps. lxxviii, 59-61. Then when God told the people that he would do to the temple, as he had done to the tabernacle at Shiloh, it was a solemn declaration that he would forsake it. Eze. viii, 6. That this prediction was accomplished we shall now show.

THE SANCTUARY DESTROYED.

"But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. Therefore he brought upon them the king of the Chaldees, who slew their young men with the sword in the house of their sanctuary, and had no compassion upon young man or maiden, old man, or him that stooped for age; he gave them all into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes; all these he brought to Babylon. And they burnt the house of God, and brake down the wall of Jerusalem, and burnt all the palaces thereof with fire, and destroyed all the goodly vessels thereof." 2 Chron. xxxvi, 16-19.

The predictions of Asaph, [Ps. lxxiv, 3, 7; lxxix, 1.] of Isaiah, [chapter lxiii, 18; lxiv, 10, 11.] and

of Ezekiel, [chapter xxiv, 21.] were now verified.—The heathen then entered "into the sanctuaries [the holies] of the Lord's house." Jer. li, 51.—"The heathen entered into her sanctuary, whom thou didst command that they should not enter into thy congregation." Lam. i, 10. And the Lord "cast off his altar," and "abhorred his sanctuary:" and the priest and the prophet were "slain in the sanctuary," and "the stones of the sanctuary were poured out in the top of the street." Lam. ii, 7, 20; iv, 1. In this time of their dispersion, and of their sanctuary's desolation, God promises to be to them "as a little sanctuary." Eze. xi, 16; Isa. viii, 14. The sanctuary thus destroyed, lay desolate till the reign of the kingdom of Persia.—2 Chron. xxxvi, 19-23; Ezra i, 1-3; Isa. xliii, 28. It was near the close of the seventy years captivity that Daniel prayed, "cause thy face to shine upon thy sanctuary that is desolate." Dan. ix, 2, 17.

EZEKIEL OFFERS TO ISRAEL A SANCTUARY.

It was fourteen years after the sanctuary had been destroyed, that God gave Ezekiel the "pattern" of another, to show to the house of Israel. Chaps. xl-xlviii. Like the tabernacle and the temple, this building consisted of two holy places. Chap. xli. And the most holy place was of the same size with that in the temple of Solomon. Verse 4; 1 Kings vi, 19, 20. To this building the word sanctuary is applied in the following texts. Eze. xli, 21, 23; xlii, 20; xliii, 21; xlv, 1, 5, [verses 7, 8, refer to Solomon's temple,] 9, 11, 15, 16, 27; xlv, 2, 3, 4, 18; xlvii, 12; xlviii, 8, 10, 21. It was offered to the house of Israel then in captivity on this condition, that they should be "ashamed of their iniquities, and put them away. If they did this, God would cause this building to be established, and would cause "the twelve tribes" to return. Chap. xl, 4; xliii, 10, 11; xlv, 5-8; xlvii, 13-33; xlviii.

But the house of Israel were not at all ashamed. For when the decree for Israel's restoration went forth, all Israel could go up to the land where God's abundant blessing was promised. See the decree of Cyrus. 2 Chron. xxxvi, 22, 23; Ezra i, 1-4; vii, 13. But the ten tribes slighted the offer of Cyrus, as well as the promised blessings of God, and the tribes of Judah and Benjamin, with a portion of the tribe of Levi, and a few others, were all that went up. Ezra i, 5; vii, 7; viii, 15. Thus the house of Israel rejected the gracious offer of the Lord, and slighted the inestimable blessings which God would have given them. Eze. xlvii; xlviii.—Hence this sanctuary was never erected. But that this prophecy does not belong to the future reign of Christ and his saints, the following facts demonstrate:

1. The Prince that shall reign over God's people Israel, for ever, is none other than Jesus Christ. There is to be but one Prince and Shepherd that shall be the King over Israel in the glorified state, and that one is Jesus. Luke i, 32, 33; Eze. xxxvii, 22, 24; Jer. xxiii, 5, 6; Micah v, 2. But the prince here spoken of by Ezekiel is not Christ, but a poor frail mortal. For (1.) he is commanded to offer a bullock as a sin-offering for himself. Eze. xlv, 23.

But Jesus Christ is himself the great sin-offering for the world. 1 John ii, 1, 2. (2.) He was to offer all manner of offerings for himself. Eze. xlv, 1-8. But Jesus Christ caused all this "to cease" at his death. Dan. ix, 27. (3.) God says to these princes, "Take away your exactions from my people." Eze. xlv, 9. But when Christ reigns, there will be nothing oppressive, for the officers will be peace, and the exactors righteousness. Isa. lx, 17-19. (4.) And this prince is to have sons and servants to whom, if he will, he may give an inheritance. But that which he gives to his servants will return to the prince in the year of Jubilee. Eze. xlv, 16, 17. And he is forbidden to oppress the people. Verse 18. Surely, it would be blasphemous to apply this to our Lord Jesus Christ. Hence, Ezekiel is not predicting the future reign of Christ over the house of Israel.

2. Christ says, "the children of this world [or age] marry, and are given in marriage; but they which shall be counted worthy to obtain that world, [or age,] and the resurrection from the dead, neither marry, nor are given in marriage." Luke xx, 35. Now hear Ezekiel: "Neither shall they [God's priests] take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that had a priest before." Eze. xlv, 22. In the prediction of Christ, respecting that age, or world to come, he positively affirms that there shall be no marrying or giving in marriage there; but in Ezekiel we find the Lord's priests marrying, and have intimations, even that divorce and death are not unknown! Therefore it is evident that Ezekiel does not refer to the age to come. Certain it is that had those priests been "counted worthy to obtain that world," they would not be represented as marrying in it! And this, too, in the promised land, the very heart of the future kingdom!

3. And Christ adds: "Neither can they die any more; for they are equal unto the angels." Luke xx, 36. And Paul testifies that at the last trump, "this mortal shall put on immortality," and death shall be swallowed up in victory. 1 Cor. xv, 51-54. But Ezekiel has deaths, even in the families of God's priests, and they, themselves defiled by attending their burials, and obliged to offer for themselves a sin-offering!! See Eze. lxiv, 25-27. Are such persons equal to the angels? Are they where they can die no more? Surely they are not. Then it is demonstrated that Ezekiel does not refer to the world or age to come.

That the sanctuary, priesthood and offerings, with the accompanying blessings, would have been realized in the Mosaic dispensation, had the twelve tribes of Israel accepted the proffered boon, we will now show. 1. It was to be fulfilled while circumcision was in force. Eze. xlv, 9. But that was abolished at the first Advent. Gal. v, 2; vi, 12; Col. ii, 11-13. 2. It was while divorce was allowed. Eze. xlv, 22. But that is now done away. Matt. v, 31, 32; xix, 8, 9. 3. The distinction between meats, clean and unclean, is recognized. Eze. xlv, 23, 31. But no such distinction is now recognized by the Bible. Rom. xiv. 4. Sacrifice, offerings, burnt offerings and sin-offerings, of bulls and goats, were then in force. Eze. xlv, 16. But they are not now acceptable to God. Heb. x. 5. The feasts and the Jubilee were then in force. Eze. xlv, 21-25; xlv, 9, 11, 17. But they were nailed to the cross. Col. ii. 6. The Levitical priesthood was then in force. Eze. xl, 46; xlv, 15. But the priesthood of Melchisedec, which passeth not to another, has taken its place. Heb. v-ix. 7. "The middle wall of partition" then existed, as all these ordinances prove, as well as the acknowledged distinction between "the

seed of the house of Israel" and the stranger. Eze. xlv, 22; xlvii, 22. But it is now broken down.—Eph. ii. But we leave the sanctuary offered to the twelve tribes that we may follow the history of Judah and Benjamin.

THE SANCTUARY REBUILT.

Cyrus, the king of Persia, in the first year of his reign, put forth a decree for the restoration of God's sanctuary which had so long been in ruins. Ezra i, 1-4. And in this decree he not only gave permission to the whole house of Israel to go up to the city of their fathers, where God had chosen to place his name, but he actually provided help for those who needed aid to go up. And yet, ten of the twelve tribes chose to remain in their iniquity, and dwell with the heathen. But we learn in verse 5, that the chief of the fathers of Judah and Benjamin, and the priests, and the Levites, and a few others, went up. The vessels of God's house, which had been in Satan's sanctuary at Babylon, [Ezra i, 7, 8; v, 14; 2 Chron. xxxvi, 7; Dan. i, 2,] were delivered to them to carry up to the temple of God which they were to rebuild at Jerusalem.

And in the second year of their coming unto the house of God at Jerusalem, with Zerubbabel for their governor, and Jeshua for their high priest, they laid the foundation of the temple of the Lord. Ezra iii, 8, 10. After many serious hindrances, it was completed in the sixth year of Darius, its building having occupied a period of twenty years.—Ezra vi, 15. The decree from which the 2300 days are dated did not go forth until the seventh year of the grandson of Darius. So that the sanctuary was in existence when that period commenced. Ezra. vii.

This temple of Zerubbabel was but the temple of Solomon rebuilt, as we may learn from Ezra v, 11, though it seems to have been larger than that building. Ezra vi, 3, 4; 1 Kings vi, 2. Hence it was but a continuance of the pattern of the true, which Solomon had erected. And thus we understand Paul's language in Heb. ix, as referring to these buildings, which, as a whole, make up the sanctuary of the first covenant, when he pronounces that sanctuary a figure or pattern of the true.

While Zerubbabel was building the Lord's house, the prophets Haggai and Zechariah encouraged the builders. Ezra v, 1; vi, 14. Haggai promised that though it were not as rich in silver and gold as was the first house, yet the glory of this latter house should be greater than of the former, as the Desire of all nations would come to it. Hag. ii.

GOD DWELT IN THIS SANCTUARY.

"Therefore, thus saith the Lord; I am returned to Jerusalem with mercies: mine house shall be built in it, saith the Lord of hosts." Zech. i, 16.—"Sing and rejoice, O daughter of Zion; for lo, I come, and I will dwell in the midst of thee, saith the Lord." Zech. ii, 10. "And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein." Matt. xxiii, 21.

Nehemiah calls this building the sanctuary, and declares that "we will not forsake the house of our God." Chap. x, 39. While God's house lay in ruins, Daniel prayed that God would cause his face to shine upon his sanctuary that was desolate. In answer to his prayer, the angel Gabriel is sent to inform him that at the end of 69 weeks from the going forth of the decree to restore and to build Jerusalem, the Messiah would come, and would finally be cut off. And after this, the city and the sanctuary, which we have now seen rebuilt, would be destroyed, and never again be rebuilt, but left in ruins till the consummation. Dan. ix. At the end of the 69 weeks, A. D. 27, the Messiah the Prince came, and began to preach. Mark i, 15.—Israel proceeded to "finish the transgression," for

which God would cut them off from being his people, by rejecting the Messiah. Dan. ix, 24; John i, 11; Matt. xxiii, 32; 1 Thess. ii, 15, 16.

GOD FORSAKES THE SANCTUARY.

"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate." Matt. xxiii, 37, 38; Luke xiii, 34, 35. After uttering these words, Jesus departed from the temple, which was no longer God's habitation. And as he went out, he declared that it should be thrown down, and not one stone left upon another. Matt. xxiv, 1, 2. And what Gabriel and Jesus had thus predicted, the Romans in a few years fulfilled, and the "worldly sanctuary" ceased to exist.

DATES.—Moses erected the sanctuary, (according to the chronology in the margin,) B. C. 1490. It was forsaken at Shiloh, B. C. 1141. Solomon erected the sanctuary, B. C. 1005. It was forsaken of God, B. C. 588. Rebuilt by Zerubbabel, B. C. 515. Forsaken and left desolate, A. D. 31.

We have now followed the typical sanctuary to its end. And here let us pause for reflection and inquiry. Why did God ordain this extraordinary arrangement? The sacrifices offered in this building could never take away sins. Why then were they instituted? The priests which here ministered were so imperfect that they had to offer for themselves. Why then was such a priesthood ordained? The building itself was but an imperfect, temporary structure, though finished to the perfection of human art. Why then was such a structure erected? Surely, God does nothing in vain, and all this is full of meaning. Nor will the student of the Bible be at a loss to answer these questions. The building itself was but a "figure of the true," a "pattern of things in the heavens." The priests which there ministered, served "unto the example and shadow of heavenly things," and the sacrifices there offered, continually pointed forward to the great sacrifice that should be made for the sin of man. These great truths are plainly stated in Heb. viii-x. We shall now pass from the shadow to the substance.

THE TYPICAL SANCTUARY GIVES PLACE TO THE TRUE.

1. The sanctuary of the first covenant ends with that covenant, and does not constitute the sanctuary of the new covenant. Heb. ix, 1, 2, 8, 9; Acts vii, 48, 49. 2. That sanctuary was a figure for the time then present, or for that dispensation. Heb. ix, 9. That is, God did not, during the typical dispensation, lay open the true tabernacle; but gave to the people a figure or pattern of it.—3. When the work of the first tabernacle was accomplished, the way of the temple of God in heaven was laid open. Heb. ix, 8; Ps. xi, 4; Jer. xvii, 12. 4. The typical sanctuary and the carnal ordinances connected with it, were to last only till the time of reformation. And when that time arrived, Christ came, an high priest of good things to come by a greater and more perfect tabernacle. Heb. ix, 9-12. 5. The rending of the vail of the earthly sanctuary at the death of our Saviour evinced that its services were finished. Matt. xxvii, 50, 51; Mark xv, 38; Luke xxiii, 45. 6. Christ solemnly declared that it was left desolate. Matt. xxiii, 37, 38; Luke xiii, 34, 35. 7. The sanctuary is connected with the host. Dan. viii, 13. And the host, which is the true church, has had neither sanctuary nor priesthood in Old Jerusalem the past 1800 years, but has had both in heaven. Heb. viii, 1-6. 8. While the typical sanctuary was

standing, it was evidence that the way into the true sanctuary was not laid open. But when its services were abolished, the tabernacle in heaven, of which it was a figure, took its place. Heb. x, 1-9; ix, 6-12. 9. The holy places made with hands, the figures or patterns of things in the heavens, have been superseded by the heavenly holy places themselves. Heb. ix, 23, 24. 10. The sanctuary, since the commencement of Christ's priesthood, is the true tabernacle of God in heaven. This is plainly stated in Heb. viii 1-6. These points are conclusive evidence that the worldly sanctuary of the first covenant has given place to the heavenly sanctuary of the new covenant. The typical sanctuary is forsaken, and the priesthood is transferred to the true tabernacle. Now, unless it can be changed back from the true to the type again, the old will never be rebuilt.

GABRIEL'S EXPLANATION OF THE SANCTUARY.

But the most important question in the mind of the reader is this. How did Gabriel explain the sanctuary to Daniel? Did he point out to him the transition from the "figure" or "pattern," to the "greater and more perfect tabernacle," the true holy places. We answer he did. 1. Gabriel explains to Daniel how much of the 2300 days belonged to Jerusalem and the Jews. "Seventy weeks have been cut off upon thy people, and upon thy holy city." Whiting's Translation. Dan. ix, 24. Then the whole of the 2300 days does not belong to Old Jerusalem, the place of the earthly sanctuary, nor do they all belong to the Jews, the professed people of God in the time of the first covenant. 2. For in that period of 70 weeks, the transgression was to be finished, that is, the Jewish people were to fill up their measure of iniquity, by rejecting and crucifying their Messiah, and were no longer to be his people or host. Dan. ix, 24; Matt. xxiii, 32, 33; xxi, 33-43; xxvii, 25.— 3. Gabriel showed Daniel that the earthly sanctuary should be destroyed, shortly after their rejection of the Messiah, and never be rebuilt, but be desolate till the consummation. Dan. ix, 26, 27. 4. The angel brings the new covenant to Daniel's view. "He [the Messiah] shall confirm the covenant with many for one week." Dan. ix, 27; Matt. xxvi, 28. 5. He brings to Daniel's view the new covenant church or host, viz: the "many" with whom the covenant is confirmed. Verse 27. 6. He brings to view the new covenant sacrifice, viz: the cutting off of the Messiah, but not for himself. Verse 26. And also the Prince or mediator of the new covenant. Verse 25; xi, 22; Heb. xii, 24. 7. He brings to Daniel's view the new covenant sanctuary. Gabriel informed Daniel that before the close of the 70 weeks, which belonged to the earthly sanctuary, the Most Holy should be anointed. That this "Most Holy" is the true tabernacle in which the Messiah is to officiate as priest, we offer the following testimony:

"And to anoint the Most Holy; kodash kodashim, the Holy of holies."—Adam Clarke. Dan. ix, 24.

"Seventy weeks are determined upon thy people, and the city of thy sanctuary: that sin may be restrained, and transgression have an end; that iniquity may be expiated, and an everlasting righteousness brought in; that visions and prophecies may be sealed up, and the Holy of holies anointed." Houbigant's translation of Dan. ix, 24, as cited in Clark's Commentary.

"To anoint the Most Holy." Hebrew, literally 'Holy of holies.' Heaven itself, which Christ consecrated, when he ascended and entered it, sprinkling or consecrating it with his own blood for us." *Litch's Restitution*, page 89.

"And the last event of the 70 weeks, as enumer-

ated in verse 24, was the anointing of the 'Most Holy,' or the 'Holy of Holies,' or the 'Sanctum Sanctorum.' Not that which was on earth, made with hands, but the true tabernacle, heaven itself, into which Christ, our high priest, is for us entered. Christ was to do in the true tabernacle, in heaven, what Moses and Aaron did in its pattern. See Heb. vi; vii; viii; ix. And Ex. xxx, 22-30. Also Lev. viii, 10-15."—*Advent Shield*, No. I, page 75.

The fact is plain, then, that of the vision of 2300 days concerning the sanctuary, only 490 pertained to the earthly sanctuary; and also that the iniquity of the Jewish people would in that period be so far filled up, that God would leave them, and the city and sanctuary would soon after be destroyed, and never be rebuilt, but left in ruins till the consummation. And it is also a fact that Gabriel did present to Daniel a view of the true tabernacle, [Heb. viii, 1, 2,] which about the close of the 70 weeks did take the place of the pattern. And as the ministration of the earthly tabernacle began with its anointing, so in the more excellent ministry of our great High Priest, the first act, as shown to Daniel, is the anointing of the true tabernacle or sanctuary of which he is a minister. Ex. xl, 9-11; Lev. viii, 10, 11; Num. vii, 1; Dan. ix, 24.

It is therefore an established fact that the worldly sanctuary of the first covenant, and the heavenly sanctuary of the new covenant, are both embraced in the vision of the 2300 days. Seventy weeks are cut off upon the earthly sanctuary, and at their termination the true tabernacle, with its anointing, its sacrifice and its minister, are introduced. And it is interesting to notice that the transfer from the tabernacle made with hands, to the true tabernacle itself, which the Lord pitched and not man, is placed by Gabriel at the very point where the Bible testifies that the shadow of good things to come ceased, being nailed to the cross.—Col. ii, 14-17. Where the offering of bulls and goats gave place to the great sacrifice; [Heb. ix, 11-14; x, 1-10; Ps. xl, 6-8; Dan. ix, 27;] where the Levitical priesthood was superseded by that of the order of Melchisedec; [Heb. v-vii; Ps. cx;] where the example and shadow of heavenly things was terminated by the more excellent ministry which it shadowed forth. Heb. viii, 1-6. And where the holy places, which were the figures of the true, were succeeded by the true holy places in heaven. Heb. ix, 23, 24. In the first part of this article we saw that Gabriel did not explain the 2300 days and the sanctuary in Dan. viii. We now see that in Dan. ix, he explained both. With Gabriel's explanation of the sanctuary, and the time, we are entirely satisfied.

[TO BE CONTINUED.]

A CUTTING REPROOF.

Extracts from Milner's *End of Controversy*, a Catholic work; pages 89, 90.

"The first precept in the Bible, is that of sanctifying the seventh day; God blessed the seventh day and sanctified it. Gen. ii, 3. This precept was confirmed by God in the ten commandments. Remember the Sabbath day to keep it holy. The seventh day is the Sabbath of the Lord thy God. Ex. xx. On the other hand, Christ declares that he is not come to destroy the law, but to fulfill it. Matt. v, 17. He himself observed the Sabbath; and as his custom was, he went into the Synagogue on the Sabbath day. Luke iv, 16. His disciples likewise observed it after his death: they rested on the Sabbath day according to the commandment. Luke xxiii, 56. Yet with all this weight of scripture authority for keeping the Sabbath or seventh day holy, Protestants, of all denominations, make this a profane day, and transfer the obligation of it to the first day of the week, the Sunday. Now what authority have they for doing this? None at all, but the unwritten word of tradition of

the Catholic Church, which declares that the apostles made the change in honor of Christ's resurrection and the descent of the Holy Ghost on that day of the week.

"I will confine myself to one more instance of Protestants abandoning their own rule, that of scripture alone, to follow ours, of scripture explained by tradition. If any intelligent Pagan, who had carefully perused the New Testament, were asked which of the ordinances mentioned in it is most explicitly and strictly enjoined? I make no doubt but he would answer, The washing of feet. To convince yourself of this, be pleased to read the first seventeen verses of St. John, Chap. xiii. Observe the motive assigned for Christ's performing the ceremony there recorded: namely, his "love for his disciples;" next the time of his performing it: namely, when he was about to depart out of this world; then the stress he lays upon it, in what he said to Peter, If I wash thee not, thou hast no part with me; finally, his injunction, at the conclusion of it, If I your Lord and Master have washed your feet, ye also ought to wash one another's feet. I now ask, on what pretence can those who profess to make scripture alone the rule of their religion, totally disregard this institution and precept? Had this ceremony been observed in the church when Luther and the other Protestants began to dogmatize, there is no doubt but they would have retained it; but having learned from her [Catholic Church] that it was only figurative, they acquiesced in this decision, contrary to what appears to be the plain sense of scripture."

Hints to Promote Harmony in a Family.

1. We may be quite sure that our will is likely to be crossed in the day; so prepare for it.
2. Every body in the house has an evil nature as well as ourselves, and therefore we are not to expect too much.
3. To learn the different temper of each individual.
4. To look upon each member of the family as one for whom Christ died.
5. When any good happens to any one, to rejoice in it.
6. When inclined to give an angry answer, to lift up the heart in prayer.
7. If from sickness, pain, or infirmity, we feel irritable, to keep a very strict watch over ourselves.
8. To observe when others are so suffering, and drop a word of kindness and sympathy suited to their state.
9. To watch for little opportunities of pleasing, and to put little annoyances out of the way.
10. To take a cheerful view of everything, and encourage hope.
11. In all little pleasures which may occur, to put self last.
12. To try for "the soft answer that turneth away wrath."
13. When we have been pained by an unkind word or deed, to ask ourselves, "Have I not often done the same, and been forgiven?"
14. In conversation, not to exalt ourselves, but bring others forward.
15. To be very gentle with the younger ones, and treat them with respect, remembering that we were once young too.
16. Never to judge one another, but attribute a good motive when we can.
17. To compare our manifold blessings with the trifling annoyances of the day.

A Spot on the Sun.

A WRITER in the *Delaware Republican*, calls attention to an unusually large spot on the sun, which may be seen through smoked or colored glass. The writer adds: "By a rough measurement of the present spot, I found its diameter to be about thirty-three thousand miles, consequently, occupying an area on the sun's surface of eight hundred millions of square miles, equal to four times the superficial contents of the earth. The spot was visible this morning, and quantities of smoked glass were called into requisition in consequence."

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, JAN. 20, 1853.

THE IMMEDIATE COMING OF CHRIST.

TEN years since there were thousands in this country looking for the immediate coming of Christ, believing beyond all doubt that his coming was "near even at the doors," who have lost their faith and their interest in his immediate coming. They once rejoiced in the doctrine of his soon coming, and the thought of beholding the dear Saviour, descending to this earth, attended by all the holy angels, filled them with joy unspeakable and full of glory. But, alas! they have ceased to look for, and love the appearing of Jesus, have lost sight of the "blessed hope," and have turned to the pleasures and treasures of earth. We should inquire into the cause of this sad change.

WHAT HAS FAILED? If the evidences on which their faith rested have failed, then there are good reasons why they should give up their faith in Christ's immediate coming; but if they have not failed, their faith should now be as strong, and they be as joyous in hope, as eight or ten years ago. In reviewing the subject, we are bound to say, in answer to the above question, that nothing has failed. The believers in Christ's immediate coming have not, it is true, realized all their expectations. But we are confident that it is not a hard task to show the inquiring mind, that their disappointments have not proved the doctrine false, and do not effect the evidences on which their faith then rested that the event was at the doors.

Wm. Miller presented to the world his views of the prophecies of Daniel and John in particular, which aroused men, and called their minds to the evidences of the Advent near. Those evidences were conclusive and overwhelming, and hundreds of Ministers of the gospel left their charges, and went out into the wide field before them, giving themselves exclusively to the proclamation of "Behold he cometh." Hundreds of men of moral worth, who had never preached, then felt called out to publish the glad tidings. And through the free-will offerings of those who had the means, and were satisfied that the period of their stewardship was short, publications on the subject of the Advent were scattered far and wide, and in many portions of our country like the leaves of Autumn.

We will now briefly notice some of the evidences on which the Advent faith rested, and see if we can discover a failure, or find one evidence on which our faith rested with such confidence, that has been affected by the passing of the time.

The Metallic Image of Dan. ii. In this chapter four universal, Gentile kingdoms are brought to view.—Babylon, represented by the head of gold. The Medo-Persian kingdom, represented by the breast and arms of silver. Grecia, represented by the belly and sides of brass. The Roman kingdom, represented by the legs of iron. The ten toes of the image represent the divided state of this fourth kingdom. The next is God's everlasting kingdom. Where are we in this prophecy?

Babylon, the head of gold, long since passed away. The Medo-Persian kingdom, the breast and arms of silver, long since was numbered with things past.—Grecia, represented by the brass, is in the past. Rome in its undivided state, represented by the legs of iron, is also in the past. And for almost fourteen hundred years has the divided state of the fourth kingdom been represented by the feet and toes of the image.

What next? Answer: The destruction of the kingdoms of this world, represented by the stone smiting the image on the feet, when the "iron, the clay, the brass, the silver and the gold, [were] broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away that no place was found for them." And then will God's everlasting kingdom be set up.

We now ask, Has the passing of the time to which the minds of the Advent body were directed for the

coming of the Lord, prove that there is no evidence in this chapter for the speedy establishment of God's everlasting kingdom? We answer, that our disappointment does not in the least effect the evidence in this prophecy. The next event is the destruction of earthly kingdoms, and the establishment of God's everlasting kingdom.

The prophecy of the seventh chapter of Daniel is still more definite. Here four beasts are presented, representing the same as the four parts of the metallic image. The lion represents Babylon, the same as the head of gold. The bear represents the Medo-Persian kingdom, the same as the breast and arms of silver. The leopard represents Grecia, the same as the belly and sides of brass. And the fourth beast, dreadful and terrible, &c., represents the Roman kingdom, the same as the legs of iron; and his ten horns represent the ten divisions of the Western empire, the same as the ten toes of the image.

But among the ten horns of this beast there came up another little horn, before whom three of the first horns were plucked up by the roots. It is said of this horn, that "he shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." All agree that this represents the Papal power, which had its 1260 years of cruel triumph, from about 538, to 1798.

But "they shall take away his dominion, says the prophecy. This was fulfilled in 1798, when Berthier, a French general entered the city of Rome and took it. The Pope was taken prisoner, and shut up in the Vatican. The Papal government, which had continued from the time of Justinian, was abolished, and a Republican form of government given to Rome. The Pope was carried captive to France, where he died 1799. Thus his dominion was taken away. He that led others "into captivity," went into captivity, and he who killed with the sword, those whom he pleased to call heretics, was himself killed [subdued] with the sword." We are brought down in the prophecy to within fifty-four years of the present time.—What is the next event before us? Answer. The awful scenes connected with the judgment of the great day, followed by the everlasting kingdom of God. We need not say that the passing of a few years beyond the point of time when so many expected to see the Lord, does not affect the evidence that the judgment is the next event, and should now be expected, for none will fail to see this. Thousands may close their eyes from the light of this prophecy, and fall to sleep in this hour when we are especially commanded to watch, yet this will not affect the prophecy. Time rolls on, and we are being borne on to the judgment, which is the next event in the prophecy, and just before us. We will now leave the book of Daniel for the present, to look at another class of evidences, called the signs.

The special signs of the Advent, mentioned by Christ, are those in the sun, moon and stars. And we would first remark, that it is impossible for man to conceive of any other object that our Lord could have in pointing out signs of his Advent, only that something, at least, should be known of the time of his coming. Whether these signs have, or have not yet been seen, it is infidelity to teach that the church was to be wholly ignorant of the Second Advent, when the Son of God has foretold signs of this event. But our Saviour has said, "when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke xxi, 28. "Now learn a parable of the fig-tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh; so likewise ye, when ye shall see all these things, KNOW that it is near, even at the doors." Matt. xxiv, 33, 34.

The evidence has been presented that the darkening of the sun and the moon occurred May 19th, 1780, and the falling of the stars in 1833. And the Advent body was once agreed in the belief that these signs

were then fulfilled. A few, who have since doubted almost everything, have also doubted in relation to the fulfillment of the predicted signs. But what has failed? Our object is at this time to see if any of the evidences on which the Advent faith rested, have failed by the continuation of time beyond our expectations. The evidence that has been presented to show the fulfillment of these signs was fully satisfactory to those who embraced the Advent faith about ten years since, that Christ's coming was near, even at the doors. And, certainly, the passing of a few years does not affect these evidences in the least. If it was our privilege and duty then to KNOW that Christ's coming was near, even at the doors, it is certainly dangerous to doubt now. If we "learn" the parable of the fig-tree as we should, it will banish all our doubts. When we see the trees of the field putting forth their leaves, and the ground beginning to be covered with its green velvet carpet, we know that summer is near. Not the shadow of a doubt remains in the mind relative to the approach of summer. "So likewise ye, when ye shall see all these things, KNOW ye that it is near, even at the doors." Let those who dare to doubt, we say to all, in the fullness of our soul, believe, and "know" what it is your privilege and duty to know, and watch and be ready. The Lord is coming, and coming speedily.

We now wish to notice another class of signs of the last days. The condition of the mass of professed christians, having a form of godliness without the power, is set forth as a sign. Says the Apostle, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away." 2 Tim. iii, 1—5. Here let it be understood that these thus described are all professors of godliness, although they deny its power.

It may be true that such have ever been in the professed church of Christ to some extent, and yet this state of things in the last days constitutes a sign. But in order for this sign to be sufficiently plain, it seems necessary that the mass of professed christians should be in the condition described by the Apostle. Ten years since this portion of scripture was applied to the nominal churches by those who taught the Second Advent, with great effect. The application then seemed very proper, and was convincing. But when we come down to the present time and view the condition of the mass of professors, and compare their present condition with what it was ten years since, when the land seemed to be lit up with the blaze of reformation and the glory of God, and behold the sad change in their condition, we see that the language of Paul applies with ten fold more force than it did then. Then we inquire, if any thing has failed here? 'Tis the nominal church reformed, so as to put out the light of this sign of the last days? Certainly it has not. Instead of reforming, and having more of the power of Godliness, nearly the whole mass of professed christians have lost, to all appearance at least, the last spark of vital godliness. And more than this, very many, who once shared largely in the power of the Holy Spirit, have so far sunk in the darkness of the present time that, although they have a form of godliness, "deny the power thereof." "From such," says Paul, "turn away."

But there is another feature in this sad picture drawn by the Apostle to which we wish to call attention. He says, "Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." Verse 8. The Apostle here refers to the time when God was about to deliver his people from Egypt, and sent his servants, Moses and Aaron, to Pharaoh to show a sign before him, that he might know that he should let the people go. The sign was given; but Pharaoh called for his magicians, who "did in like manner with

their enchantments." Jannes and Jambres withstood Moses, with a counterfeit of the power of Almighty God, which Pharaoh, who knew not God, was not able to detect.

Then, in the last days, the truth is to be resisted by that which is a counterfeit of the operations of the Spirit of God. And do any ask what this counterfeit is? We answer, that it is being seen in the spiritual wonders of the present day, in Mesmerism, and Spirit Rappings, in the revival of Necromancy, Witchcraft, &c., &c. And it is a fact that the bewitching excitement relative to these things has arisen since the great Advent movements, eight or ten years since. And it is also a fact that if the plain truths of the word of God be proclaimed at this day, attended by the Spirit of truth, the Holy Ghost, the cry of Mesmerism is raised to fill the hearts of the people with doubts. If the speaker becomes earnest in presenting all-important truths, and feels the perishing condition of his hearers, and if the Spirit of God is poured out, and the unprepared weep, and saints shout aloud for joy, the lukewarm, deceived, hardened Laodicean is ready to call it all Mesmerism, and is joined by the multitude who have a "form of godliness, but deny the power thereof." In this way the truth is resisted. It was the object no doubt, of Jannes and Jambres to make Pharaoh believe that Moses and Aaron were only magicians like themselves.

It is stated in the book of Jasher, that Jannes and Jambres were the sons of Baalam the magician, who said to Pharaoh, referring to Moses and Aaron, "These are none other than magicians like ourselves." And in like manner will Mesmerizers now say, when they witness the effects of truth on the people, especially if they see any display of the power of the Holy Spirit, "These are only Mesmerizers like ourselves." In this way the minds of the people are filled with doubts, their hearts hardened, and the truth of God resisted.

Here, then, is a sign of the last days, of the most startling character. This sign had not appeared to any extent ten years since; but now is seen all around us. Now we may with propriety talk of the perils of the last days being upon us, which was not really the case ten years since.

Again, "when they shall say peace and safety, then sudden destruction cometh upon them." 1 Thess. v, 3. It was not so much a time of peace and safety, ten years since, as at the present time. Then men were troubled with fears that the Lord might come; but now fears of the Judgment are gone, a spirit of deep slumber has come over them, the land is filled with peace and plenty, and peace and safety is on every tongue. "What may we look for? Answer: "Sudden destruction," after the short work of the third angel is completed. "But ye, brethren," says Paul, "are not in darkness that that day should overtake you as a thief." "Therefore let us not sleep, as do others." O God! In infinite mercy arouse thy drowsy people, and save them from the slumbers of this hour!

The love of this world, its cares, and its pleasures, will sink thousands in perdition. Dear brethren, may God help you to tear away from these things, consecrate yourselves, and all you possess to God, and lay up a treasure in heaven.

LETTER TO W. SHELDON.

DEAR SIR:—As we have been favored with the *Advent Harbinger*, your peculiar attacks on those who observe the fourth commandment have been noticed by us. Your general course, (which has been to slander and misrepresent this people,) we have not considered worthy of notice. We will say, however, that it has not been calculated to reflect much honor upon yourself, as a professed minister of the lowly Jesus, or that paper in which your bitter remarks have been published. Christians, and we say more; men of common judgment and taste, will not approve such a course. And we should not address you in this manner at this time, were it not for your article in the *Harbinger* of Jan. 1, 1853, headed, "The Law of Moses" and "The Law of God," which some pretend is unanswerable.

In this article your remarks savor very much of wormwood and gall as usual, and no doubt you express the real feelings of your heart towards those

you call "Sabbatarians." You have charged this class of Christians, (without any exception,) who claim the right to do and teach the fourth commandment, with deception, with handling the word of God deceitfully. But why do you not present some better authority than your assertions? Why not cite some paragraph from the *REVIEW* where such deception exists, if, indeed, it does exist? The brethren are investigating this subject, and will not take any man's bare assertions for proof. You say:

"But by the power of Jehovah's truth we intend to let a ray of divine light shine into their favorite hidingplace, that the honest may discover the fallacy of their theory. We shall prove that the phrases, 'law of Moses,' and 'law of God' are interchangeable expressions, and are both applied to the same thing. Furthermore, we shall prove that that part of the law which Sabbatarians call the 'ceremonial law,' our Bible calls the 'law of God!'"

Mal. iv, 4. 'Remember ye the law of Moses my servant, which I commanded him in Horeb for all Israel with the statutes and judgments.' What does the prophet call this law? Ans. The 'law of Moses.' Where was this law made? Ans. 'In Horeb.' What law was given in Horeb? Ans. 'The ten commandments.' Therefore, the ten commandments are called the law of Moses."

Then after quoting Deut. iv, 10-13; Ex. xxiv, 12, which speak of the ten commandments, you add:

"This is the 'law' which was given in 'Horeb,' and which the prophet plainly calls the law of Moses.—There is no escaping *unequivocal testimony*!"

To the above we reply as follows:

1. It is true that God says by the prophet Malachi, "Remember ye the law of Moses my servant which I commanded him in Horeb."

2. It is also true that God spoke the ten commandments to Israel in Horeb, and there wrote them on tables of stone.

3. You are fully aware that the law regulating the Jewish system of religion (properly called the ceremonial law) was also given to Moses at Horeb. This, however, you conceal.

4. Therefore you are perfectly aware that there is not the least necessity of applying the phrase "law of Moses," used by Malachi, to the ten commandments; because the ceremonies of the Jewish religion were given at Horeb, where the ten commandments were repeated and written by Jehovah.

5. You ask, "What law was given in Horeb?"—Then you answer, "The ten commandments." We need not tell you that you have not fully and fairly answered this question; for you know very well that after God spoke the ten commandments in the hearing of all the people, he communed with Moses forty days and forty nights, in which time he gave Moses laws of the Jewish nation, and the ceremonies of their religion. Now, why give the false idea that the ten commandments only were commanded in Horeb, and then talk of "unequivocal testimony" that Malachi calls the ten commandments the law of Moses? How much more natural and consistent to apply the phrase "law of Moses" to that which he received while communing with God forty days and forty nights, than to apply it to the ten commandments which God spoke directly to the people.

6. Mark well this phrase in Mal. iv, 4: "Law of Moses my servant which I commanded him." The ten commandments were not commanded to Moses alone, but were repeated in the audience of all the people, while the "hand-writing of ordinances" was commanded to Moses on Mount Sinai, for him to present to the people. Now, in view of your effort to make it appear that the law of Moses spoken of by the prophet is the ten commandments, as though no other law was given in Horeb but the ten commandments, we wish to ask: In charging others with deception, do you not judge them by yourself?

But, for a moment, we will give you your position, that the phrase, "law of Moses," in Mal. iv, 4, which we are to remember, is the ten commandments, and see where it will bring you. We have only to read the fourth chapter of Malachi to learn that it applies, not in the Jewish dispensation, but just prior to the day of the Lord. The chapter commences as follows: "Behold the day of the Lord cometh that shall burn as an oven," &c. The second and third verses speak of the events of the same day. In the fourth verse we are commanded to remember the law of Moses.—The fifth, and the sixth and last verse, speak of the same day. Now if Malachi commands us to remem-

ber the ten commandments, as you think, we would inquire, Why should they be remembered? Can you assign any other reason why we should remember them, only to keep them? If you can, we wish you would. Hence your own position, if carried out, would lead you to keep the commandments of God.

But we have shown that there is not the least proof that Malachi refers to the ten commandments, but to the ceremonial law, the hand-writing of ordinances, or if you please, the "law of commandments, contained in ordinances." And do you ask if we should now remember that typical law? We answer we should. And do you ask if those typical services should be observed? We answer. They should not. But those shadowy services should be remembered as a guide to the substance. The Jewish Sanctuary and services were a shadow of the Sanctuary and priesthood of Jesus Christ. By tracing out the type, we are clearly brought to the light of the true tabernacle, and priesthood of Christ in heaven. But it is not possible to show any other reason why we should remember the ten commandments, only to do and teach them. Will you do this? Or will you teach men to break them?

You next refer to Luke ii, 22, 24, 39, which call some portion of the hand-writing of ordinances the law of the Lord, or as Campbell translates, law of God. To this we reply, that no one supposes that the ceremonies of the Jewish religion originated with Moses. The Lord was the author of that law, therefore, properly called the law of the Lord. And as God delivered it to Moses alone, for him to write in a book, and present to the people, it is properly called the law of Moses.

The ten commandments are nowhere called the law of Moses. You cite Mal. iv, 4, but here you have utterly failed. Moses was not entrusted with the utterance of the ten commandments, neither with writing them. They were afterwards placed in an ark, overlaid within and without with pure gold, and placed in the holiest place on earth, in the Holy of Holies, where no mortal entered but once a year, and that was the high priest. The ten commandments were spoken by Jehovah directly to all the people, and engraved in tables of stone, and are properly called the law of God. Though all the written word is God's in one sense, yet the ten precepts of the decalogue alone, are properly called the law of God, as they contain the principles of his moral government.

In an article on the two laws, in the *REVIEW* for Nov. 25th, you will see that the phrases "law of Moses" and "law of God" are thus qualified. Our mode of expression is, "The law of Moses, or the law of commandments contained in ordinances." See first page, first column. "Law of God, or ten commandments." Second column. God gave to Moses the "law of commandments contained in ordinances," which Paul calls "the enmity," and "the middle wall of partition." He also spoke to the people, without the agency of Moses, the ten precepts of his holy law, which Paul calls, "holy, just and good," and spiritual, A. D. 60, twenty-nine years after the "enmity" was "slain," and the "middle wall" was broken down. Rom. vii.

You next represent Sabbath-keepers as calling the two great commandments, named by Jesus, a part of the ceremonial law. Here you misrepresent them.—Those two commandments are no more a portion of the hand-writing of ordinances, than the entire book of Genesis. Paul says, "Blotting out the hand-writing of ordinances," &c. "Hilkiah the priest found a book of the law of the Lord, given by the hand of Moses," margin, 2 Chron. xxxiv, 14. Now it is very evident that this book of the law was not the Pentateuch, the first five books of the Bible, but that it contained what Paul calls the hand-writing of ordinances. On this point we offer the following reasons.

1. One of the five books of Moses, speaks of this book of the law. "And it came to pass, when Moses had made an end of writing the words of this law in a book," &c. Deut. xxxi, 24. Therefore, Deuteronomy cannot be that book of the law.

2. Though, in a certain sense, the word law may apply to the whole Old Testament, yet, in the sense of "hand-writing of ordinances," there is no propriety in applying it to the book of Genesis, and a portion of the other books of Moses. Moses wrote the ordinances of the Jewish religion in a book. God wrote the ten commandments on stone. And when the five books of Moses were written, mention was made of the tables of the covenant, [Ex. xx,] and the ten precepts were copied from them. Also, mention is made of the book of the covenant, and its ordinances are also quoted. They were nailed to the cross. And this position no more abolishes the two great commandments, than it abolishes and blots out the history of the Creation or the flood. We have not space to pursue this subject further now; but intend to notice it again.

PAPACY AND FRANCE.

BY OTIS NICHOLS.

THE revival of Papacy, and of the empire France, has caused some alarm to the Protestant countries of Europe; particularly England, who stands at their head. And also, it has awakened the jealousy of the Czar, who has protested against an imperial government in France. It has been thought that the days of Papacy were numbered. Papacy has always lived by its connection with the civil governments, and without their aid and co-operation, its power would cease.

The secret of Louis Napoleon's triumphant success in obtaining the imperial crown, and of the recent revival of the Papal power throughout Europe, is his favor to the Pope and the Catholic priesthood in the cause of the church of Rome, and their mutual aid in the civil affairs of the government. This confederacy has given strength and power to both the church and the state.

Since the days of Pagan Rome, the little horn, Papacy, has been the principal noted power referred to in the prophecy of Daniel's visions. Chapters vii, viii, xi, 32—39. Verses 40—45, refers more particularly to the doings of France, as that nation had the ascendancy from "the time of the end" in A. D. 1798, and effected the reversion of the Papal power, and subjected the Pope to its dictation. The civil governments are only referred to as agents of power that patronize, or effect the changes of the church of Rome, to which the saints were subjected. Although the Pope has been dethroned, and his dominion subjected to the civil power, yet it should be remembered that the "little horn" is to continue in warfare against the church of Christ, until the saints possess the kingdom; and just before Michael stands up for their deliverance, will again speak "great words." Dan. vii, 11, 21, 22.—This could not now be literally accomplished in Europe without the aid of France, or a confederacy with some powerful nation.

France has fulfilled many important events foretold in the scriptures. The kingdom was established in A. D. 486, by Clovis, a Pagan king. Since his conversion in 496, it has continued the chief of the ten kingdoms of the western empire of Rome, and one of the main pillars of the Papal church. France, under the reign of Clovis, to the time of his death in A. D. 511, was the principal actor in causing the overthrow of the Pagan governments, and afterwards in the establishment of Papacy. Dan. xi, 31. See *Signs of the Times*, Vol. IV, Nos. 13 and 14, 1842.

The Papal power was overthrown in France in A. D. 1793, and in 1798, the Papal dominion, which had continued 1260 years, was abolished, the Pope made a prisoner, and Italy a Republic, subject to their first consul, Napoleon Bonaparte. But finding it impracticable to establish a government in France without religion, and a connection with the Pope as the spiritual head of the Catholic church, he re-established the Pope in his seat at Rome, (not with the supreme authority as he formerly had, but) subject to the civil government.

In A. D. 1815, the French empire was suspended for a period. (Not come to its final end, as Bro. Miller and others supposed, Dan. xi, 45, latter clause.) Then the allied powers of Europe dictated the limits of the Pope's power, until they were dissolved by the revolution of 1848, when the people had the reins of the government, and the Pope lost his temporal power in Italy. Since that time the Pope has again been restored to his dominion over Italy, by France, under Louis Napoleon, where he now reigns. Thus France has been the principal acting power in all the important events that have affected the little horn. And it remains to be seen whether France, under the reign of Napoleon III, in confederacy with the Pope and his priesthood, will be the principal actors, on the one part, in the closing scenes of "the little horn that waxed exceeding great," when it "shall come to its end with none to help." Dan. xi, 44, 45.

As the empire of France, under Napoleon III, is viewed with alarm and jealousy by England and Russia, the northern and eastern powers of Europe, it is

not improbable that "tidings out of the east and out of the north" may trouble him; [verse 44,] the French empire confederate with the Pope. England stands at the head of the Protestants in Europe, "the king of the north," France now stands as the head of the Papal power, "the king of the south," and Russia is the power of the Greek church in the east,—the three divided parts of the great city, Babylon. Rev. xvi, 19. The French nation is now powerful, and well prepared for the final contest. Dan. xi, 32—39, is the continuance of the angel's explanation of the "little horn that waxed exceeding great," in "the latter days," Chap. x, 14, during the 1260 years reign of Papacy. No historian could more correctly describe the doings of that desolating power in a few words, than in the words of the angel. "At the time of the end shall the king of the south [France] push at him." [The Papal power.] Verse 40. This refers to the reversion of the Papal authority to France by Napoleon I. "The time of the end" applies to the end of the 1260 years of the Papal rule, the "time appointed." Verse 35. "And the king of the north [England] shall come against him [Napoleon or France] like a whirlwind, with chariots, and with horsemen." Verse 40. This was literally accomplished by England and their allies under the Duke of Wellington, by whom Napoleon was made a prisoner to England. "And with many ships."—This was accomplished by England when they blockaded the French coast with their ships, and also under Lord Nelson in the memorable battle of the Nile, when the French fleet was mostly destroyed.

"And he [Napoleon] shall enter into the countries, and shall overflow and pass over." Verse 40. "He shall enter into the glorious land, (or land of delight, margin, which applies to Italy,) and many countries shall be overthrown." Verse 41. This was literally accomplished by the armies of Napoleon, who, in a short period, made all the continental governments of Europe subject to the influence and control of the French nation. The latter clause of verse 41, and verses 42, 43, were accomplished by the French expedition into Egypt and Syria, under Napoleon. Verse 44, has been noticed; it remains to be fulfilled. "And he shall plant the tabernacles of his palace between the seas, in the glorious holy mountain," or, as it is in the margin, "goodly mountain of delight." Verse 45. This, no doubt, means Italy, which is called the most delightful country in the world. It is a long promontory of more than six hundred miles, extending between the seas, the gulf of Venice, and the Mediterranean. The tabernacle of his palace may refer to Rome as the seat, or tribunal of the little horn, or it may refer to Italy, while under the French empire, when Bonaparte was crowned the king. And "he shall come to his end, and none shall help him."—This is the closing scene of Papacy, as France is the head of their civil power, hence that nation is the subject of prophecy.

Dorchester, Mass.

LETTERS.

From Bro. Stephenson.

DEAR BRO. WHITE:—The *Advent Review and Sabbath Herald*, (after a delay of two long and dreary months,) comes to my secluded home, as an angel of mercy, richly laden with glorious tidings from that faithful and persecuted band "of whom the world" is "not worthy." And most gladly would my heart respond, to the soul-cheering strains of *faith and hope*, which breathe through every line of this faithful little messenger. But the consciousness of past neglect of duty, checks the swelling tide. An apology to you, and your correspondents, would seem more appropriate, as my first communication. I know of none more explicit, than a brief account of my history during the past seven months.

In May last, Bro. Waggoner walked near fifty miles, that he might have the privilege of instructing me in the great doctrines of the third angel's message, the cleansing of the sanctuary, and the perpetuity of God's Holy Day. It had a great impression upon my mind.

The doctrines were entirely new. The evidence of the perpetuity, without change or modification, of the fourth commandment in the decalogue, was so clear and forcible, that I embraced it immediately, and have since that time been striving to keep all of God's commandments, that I "may have right to the tree of life, and may enter in through the gates into the city."

At a Conference, held about a month subsequently, in the neighborhood in which I then resided, I was more fully instructed by the public teachings of Bro. Case and Waggoner. All doubts, as to the truth of those doctrines, were removed. My mind was then clear, and my duty plain. But circumstances rendered it impossible for me to obey the solemn injunction, and proclaim this last message to a slumbering world. My whole time was occupied in physical labor; for I was poor, and the cares of the world pressed heavily upon me. I then thought it was my paramount duty to provide for my family, by my own labor. Instead of leaving all in the hands of God; living by faith and not by sight. The consequence was, I soon became lukewarm; clouds and darkness shrouded my mind, my zeal grew cold, and my resolution shaken. * * *

Having previously promised to visit my native land and distant friends, I commenced preparations for the journey, which occupied my time and attention until the very eve of starting, when a letter from Bro. Waggoner (praying, that God might roll the burden of the message upon me, and urging me by the light I already possessed, and the good I might do, to engage without delay, in its proclamation,) aroused my mind to the subject. This friendly admonition, accompanied by a clear bible elucidation of the whole subject, removed all doubts from my mind, in reference to the third angel's message, the mark of the beast, &c., being *present truth*.

I cheered myself with the idea of preaching the gospel in southern Indiana, thinking, perhaps, God had a chosen few, among my old friends and acquaintances, who might be brought to a knowledge of the truth, and be sealed heirs of the *promised inheritance*, ere the Beast stamps his *fatal mark* in their foreheads, or in their hands. But, alas! The seeds of iniquity were sown in my path. The watch-cry of infidelity had gone before me. Professors of religion had locked their hearts and churches against the truth. Ministers would neither hear themselves, nor permit their church-members to hear. The poisonous tongue of slander assailed my character in every direction. My way is now hedged in on every side, and my mission here is ended. There are, however, a few who, like the noble Bereans, "receive the word with all readiness of mind, and search the scriptures daily, whether these things are so." They belong to none of the popular churches, and are free from the destructive influence of creeds and parties. But not having heard the first and second angel's messages, it was necessary I should go over the whole ground, commencing with the Judgment hour cry. I had the use of a Baptist church during the presentation of the first, and part of the second angel's messages. My last lecture was on the fall of Babylon. I tried to show,

I. That Babylon [Babel, confusion] was not confined to the old mother, but included all her daughters. See Rev. xvii, 5.

II. That it was to be a moral fall. Rev. xii, 1; xiii, 1—8; xiv, 8; xvii, 1—7; xviii. The consequence of this plain manner of preaching is, they have purchased a new lock for their half delapidated church, and I must conclude my lectures in a school-house. Thus proving to every discerning mind, that all I have said about the fall of Babylon is true.

But I must close. I have written much more lengthily than I intended to have done when I commenced this communication. But I cannot conclude, without expressing my sympathy and admiration for those self-sacrificing ministers, who are willing to forego the pleasures of life, and endearments of home and friends, and travel on foot, through storm and cold; suffer persecution and reproach, that they may "by any means

save some;" and my prayer to "the Lord of the harvest is, that he may send more laborers;" "for the harvest is great, and the laborers few." That your paper may be sustained, that it may go on errands of mercy, wherever there is an ear to hear; and that you may be abundantly blessed in your arduous duties, is the sincere prayer of your unworthy brother,

J. M. STEPHENSON.

San Jacinto, Ind., Jan. 1st, 1853.

From Bro. Pierce.

DEAR BRO. WHITE:—Something less than a year since, the present truth was brought to us. We were then members of the Baptist Church, in a backslidden state, into which we had fallen, for the reason, that we did not receive our portion of meat in due season, and could find no truth applicable to the time, except 2 Tim. iii, 1—5, hence, you will see, we were not in the second angel's message. Still, for these seven years, to us there has not been a more palpable truth, than that the churches had fallen. But what that gloomy condition of things did portend, we found no means to know, except the scripture above quoted: or by what means to extricate ourselves we could not tell, till mercy came by the present truth.

I was led to investigate, and I feel somewhat happy in the reflection that my mind was thus led to see whether these things were so. For the gold of divine truth had, for years previous begun to grow dim; and the fearful conviction began to rest upon the desponding mind, that without some concealed truth to justify the past, and throw light on the present and future, the blackness of darkness must settle down upon the soul forever. I began to fear that the Bible had lost its power essentially to benefit men. But, thank the Lord, he had one truth in reserve to fill the dreadful void, the proclamation of the third angel, Rev. xiv, 9—12, adapted to this time, as Noah's message was to the Antediluvians, and as Lot's was to the Sodomites. For as it was in the days of Noah and Lot, so also shall the coming of the Son of man be. There was a truth especially adapted to each of those times respectively, as there is also to the present time.

The previously forbidden idea, or then obsolete truth, now occurred with great sweetness to my mind; that "the well instructed scribe bringeth forth out of his treasure, things new and old." And by searching into that class of truths connected with the third angel's message, I have found this declaration to be verified.

For years past I have heard but little, excepting old theories, and those mostly detached from the doctrine of the resurrection and second advent; so, as to shun, as it is sometimes called, the delusion of Millerism.—But if I am not under a great mistake, all the truths that can be drawn from the Bible, after rejecting the doctrine of a literal resurrection, as some have done, are not sufficient to sanctify the soul. In proof of this, see 1 Cor. xv, 13—18, inclusive.

The evidence is truly overwhelming, that almost the whole of prophetic inspiration concentrates at one, or the other, of two great and important points; the first and second advent of our Lord. As those who rejected the first advent, must die in their sins, so must those who reject the second, meet a similar doom.—Matt. xxiv, 48—51.

I feel constrained to express something of my gratitude for what the Lord has done for me and mine, in sending to us this last message of mercy. We would give heed to it as unto a light shining in a dark place. It is a truth that answers all the queries, and reconciles all the difficulties which previously existed in my mind relative to the advent faith. It seems to be as a beacon on an unknown dangerous coast, of which, till now, I have had no beacon, chart, or pilot. It points out a way of escape from the apostacy and delusion of the last days, and leads us to the foundation of prophets and apostles, Jesus Christ himself being the chief corner stone. Yea, it truly is the key to unlock the store-house of all those truths adapted to the present apostate age, which awfully foretokens the immediate approach of that day of dreadful wrath which awaits the world.

I am scarcely able to express my thanks for what the Lord has done of late for my dear companion, who for many years has waded in darkness, and recently for some months in despondency or despair, but now is restored in a good measure to that peace, which a love for God's law imparts, and that hope which the faith of Jesus inspires. Hallelujah to God! "He hath helped his poor servants in remembrance of his mercy." "He hath filled the poor with good things, but the rich he hath sent empty away."

I would say in conclusion that the word of God, especially the promises, never appeared so sure, or surrounded with such a halo of glory as since having embraced the third angel's message. It truly appears, as Christ's own expression would intimate, "Heaven and earth shall pass away, but my word shall not pass away," to be more firm than the pillars of heaven.

Yours in love of the truth, STEPHEN PIERCE.

Roxbury, Vt., Jan. 3d, 1853.

From Sister Bicker.

DEAR BRO. WHITE:—I feel grateful to God that I live in this time when his truth is shining with such clearness, and the message of the third angel is being given. I thank the name of the living God that I ever had a disposition to heed its call; and that I see the truth of the holy Sabbath. I do delight in the law of God, for his law is perfect.

I know that a mere form of keeping the commandments will not save us; but we must have the spirit of it, and have the law of God written on the fleshly tables of our hearts by the Holy Ghost. I have chosen to suffer affliction with the people of God, rather than to enjoy the pleasures of sin for a season. And by the grace of God, I mean to go through. I want to see the inside of heaven, and all the dear saints of God together there to be separated no more. May the Lord help us to keep the word of his patience, and then he will keep us from the hour of temptation, which shall come upon all the world to try them that dwell upon the earth. I mean to live humble, and keep all the commandments of the Father, and the faith of Jesus, [the Son,] so I can have a right to the tree of life, and enter in through the gates into the City.

The Church here meet together every Sabbath, and we have some interesting meetings in waiting on the Lord. Would to God we were more engaged in his cause. But I believe the Lord has a few names in Bangor who have not defiled their garments, and they will walk with him in white.

Yours looking for Eternal Life, through Jesus Christ by obeying the truth, LYDIA M. RICKER.
Bangor, Me., Jan. 6th, 1853.

From Bro. Holt.

DEAR BRO. WHITE:—I have just returned from a tour of three weeks in Oswego and Jefferson Counties. I can safely say that the cause of truth is gaining ground. The meetings which I have attended, have been full of interest, on the account of deep searching of heart, humble confessions of error, good and thrilling testimonies to the truth, with resolutions to give all for the kingdom of Christ. Several conversions to the commandments of God and the faith of Jesus. The way is opening fast for the third angel's message. The calls for help are more than can possibly be attended to at present, unless the Lord sends more laborers into the vineyard.

I feel like doing what I can, but that will be very little. Where little is given little is required. I feel myself too unworthy to be engaged in so holy and so righteous a cause as the present work of God. I would esteem it a great privilege to be a hewer of wood and a drawer of water for the saints of God. I want to go with that people in whose heart is the law of the Lord, and of whom God has spoken good concerning; for I am sure they will obtain the victory through the blood of the Lamb and the word of their testimony. They will bear the palm branch of victory, and wear the crown of glory on Mount Zion.—I am sure I want to go. The golden City is there, with its towering walls and its pearly gates, and the

stream is there that makes glad the City of God.—Yes, the tree of life is there, and Jesus will be there also. Dear Brother, I know I want to go. "I will be in this band, hallelujah." G. W. HOLY.

Oswego, N. Y., Jan. 11th 1853.

From Sister Sage.

DEAR BRO. WHITE:—We have received and read the *Review* with interest the past year, and think it teaches the truths of the Bible. When I read the letters from the brethren and sisters, I cannot refrain from weeping and giving glory to God for the free spirit of love that flows in my heart to all the saints scattered abroad, in the patient waiting time, keeping the commandments of God, and the faith of Jesus.—I praise the Lord that there are a few in this place that are endeavoring to keep God's holy Sabbath, and walk in obedience to all the commandments. I believe the Sabbath of the Bible is binding on us in the gospel dispensation. I rejoice that the third angel's message has ever sounded in my ears. When Brn. Wheeler and Day came here last Spring, they found us in darkness with regard to the message; but since embracing it, we have enjoyed some of the sweet spirit of the holy Sabbath of the Lord our God, more than we did in keeping the first day of the week. I should be pleased to have some of the brethren come this way, and hold a meeting. I should like the paper continued.

BETSEY E. SAGE.

Jamaica, Vt.

From Bro. Cornell.

DEAR BRO. WHITE:—I have just finished a course of Lectures in Ingham Co., Town of Lock, Mich. Ten souls are established in the present truth. Also, in Conway, Livingston Co., Mich., ten or twelve are keeping the Sabbath.

Many more are investigating, and we have reason to hope they will soon be established in the truth.—Here is a large field open in Mich. I hope some Brother will come to Mich., from the East, and help in this great work.

Your Brother in hope. M. E. CORNELL,
Plymouth, Mich., Jan. 5th, 1853.

From Bro. Mason.

DEAR BRO. WHITE:—Bro. D. Hewitt and myself have to go about six and a half miles to attend meeting with a few of like precious faith, where Bro. H. sometimes speaks from the Chart. There is about twenty-four of us, when we all get together. And we have some most glorious good meetings. Last Sabbath we had a blessed season. The Lord was with us in very deed.

H. C. MASON.

Battle Creek, Mich., Jan. 4th, 1853.

Extracts of Letters.

Bro. J. Byington writes from Buck's Bridge, N. Y., Jan. 7th, 1853:—"I would say that we are trying to keep our faces set for the land of rest. I feel clear as to the truth of the Sabbath, and am also satisfied that keeping the Sabbath cannot save us, unless other duties, and self-denial are attended to in their place, and that nothing can be done right unless we have help from God. The apostles labored to have men leave their sins by repentance, and to walk with God in meekness, and this by the power of the Spirit.

Several have embraced the Sabbath truth here of late. I think the good work is on the advance. It does us good to hear from brethren abroad. I hope they will not only write of their joys, but of their trials also; then we can the better pray for one another."

"Bro. E. Goodwin writes from Oswego, N. Y., Jan. 8th, 1853:—"Last Sabbath Bro. Ingraham was with us, and the church seemed much strengthened. To-day we have had a very good meeting. We have enjoyed considerable liberty, and a good degree of the Spirit of the Lord.

Sister Lillis has been quite sick of late; could not sit up at all yesterday; but to-day was, in answer to prayer, greatly blest and strengthened of the Lord.—She came into the meeting and glorified God by praising him, and leaving a good strong testimony in favor of present truth. There has several come in to the truth in this place of late."

TO THE SAINTS SCATTERED ABROAD:—Redemption is drawing near. The work of the Lord has moved forward, during the past year, altogether beyond our most sanguine expectations. This gives us reason to think that He will make a short work upon the earth. And it is my great desire to get ready for the kingdom; and to be found in the way of my duty. I want to be willing to do the will of our Father in heaven. And it is my heart's desire, and prayer to God, that I may have the guidance of the Spirit of truth.

It is my earnest desire, that I may be willing to suffer with Jesus, the little time which is allotted us, in this state of trial, so that I may share a part with those, who, through much tribulation, enter the kingdom.

We have no cause to grow weary or faint in our minds, but much to encourage us to renewed efforts in the cause of truth. We may be assured that the hand of the Lord is set to the work of restoring his down-trodden truth, and of gathering the remnant of his people; and the work will go on, till a people are prepared for translation, at the revelation of Jesus Christ. The 144,000 will stand with the Lamb on Mount Zion; for the word cannot fail. Let us then hold fast, that no man take our crown. Let us keep all that we have and are, on the altar of the Lord, ready whenever His cause shall demand the sacrifice. This I mean to do by divine assistance.

Yours in the blessed hope, R. F. COTTRELL.
Mill Grove, N. Y., Jan. 1853.

From Bro. Everts.

DEAR BRO. WHITE:—Bro. Bates has been laboring in this vicinity, viz: New Haven, Pantan and Weybridge, and a heavenly influence has accompanied, a blessing followed, resting on the brethren and sisters, and some acknowledged the Sabbath, and others are anxiously inquiring, and one interesting conversion. Bro. Bates and myself were at Low Hampton, Jan. 2d. Bro. Bates lectured in the Advent Chapel in the evening. I judged by the attentive, anxious appearance of the brethren, and also their expressions, that they were fed, and that their cautious fears were vanishing away. At the meeting's close, one Baptist member, a trustee of their house, arose, and invited Bro. Bates to come and lecture in their house; he said that he would open, warm and light the house, and welcome us in, for he wished to hear; for, said he, "I believe every word you have preached." Although thankful for his kindness, we declined the offer, and departed in the morning. A kind feeling pervades the brethren, and their kindness toward us was Christian. Some there acknowledge the Sabbath, others, anxiously inquiring, and say that they wish more lectures, and a number in the Baptist church want to hear.

We found Bro. Grandy and Curtis and their companions at Glens Falls. More tears in humble devotion and gratitude, I seldom witness. O! how thankful for our call, a portion of meat to refresh their hungry souls. Three, I trust, are decided on the Sabbath. We found a Bro. Freeman and his daughter in Sandyhill, who appeared interested in the Sabbath, and a colored sister Weston who saw the Sabbath, and said that she should keep it. We went to Fort Edward and found Sr. Little and her husband. She said that she had prayed a long time for some brethren to call. How lonely she felt. Her dear husband sympathized in tears with her. O, how impressively *Eze. xxiv*, rests on my soul, when I behold the scattered, lonely, weeping children. Yet, how comforting the promise.

I will search my sheep, and seek them out, and deliver them out of all places where they have been scattered in the cloudy and dark day. I will bring them out from the people; I will feed them in a good pasture, upon the mountains of Israel shall their fold be. I will seek that which was lost, and bring that which was driven away; and bind up that which was broken, and strengthen that which was sick; and I will set up one Shepherd over them, and he shall feed them. And I the Lord will be their God. And I will make a covenant of peace with them: they shall dwell safely; and none shall make them afraid. Amen. Praise the Lord, that he has set his hand to gather his people. The ransomed of the Lord shall return, and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

My soul weeps over those lonely, starving ones, when I think that death is coming, and all are appointed unto death; and one way only of escape is appointed; and that is to heed the third angel's message, that is, patiently to endure our trials; keep God's commandments, and the faith of Jesus. But the holy Sabbath draws so straight a line, that many, I fear, try to climb up some other way; not realizing the weight of importance of simply obeying God. They like Naaman, look for non-great acts. "Who hath despised the day of small things?"

ELON EVERTS.

New Haven, Ct., Jan. 24th, 1853.

From Bro. Hilborn.

DEAR BRO. WHITE:—Though a stranger to you, personally, yet I rejoice to say that I feel familiarly acquainted with the spirit you seem to manifest in that very welcome Paper which you send to me. Unless I am entirely mistaken in regard to what the Spirit of my blessed Jesus is, it is a very prominent characteristic of the principal writers of the *Review*. And my prayer is that nothing which savors of a contrary spirit may ever find a place in its columns.

As it was sent me free of charge, it is certainly due from me, at least, to say that it has been read with pleasure, and I trust with profit, and I feel to praise God for the light of the present truth that shines into my soul, although I feel to be a lonely pilgrim here. In St. Peter's time there was a present truth, or a truth applicable to that time. The Church has ever had a present truth. The present truth now is that which shows present duty, and the right position for us, who are about to witness the time of trouble such as never was.—Present truth must be oft repeated, even to those who are established in it. This was useful in the Apostle's day, and it certainly is no less important for us, who, are living just before the close of time. Obedience to the truth will kill us to this world, that we may be made alive by faith in Jesus. "Sanctify them through thy truth, thy word is truth." John xvii, 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in the truth." 3 John 4. Error darkens and fetters the mind; but the truth brings with it freedom, and gives light and life. True charity, or love, rejoiceth in the truth. Cor. xiii, 6. "Thy law is the truth." Ps. cxix, 142. David describing the day of slaughter, when the "pestilence shall walk in darkness, and destruction waste at noonday," so that "a thousand shall fall at thy side, and ten thousand at thy right hand," says: "He shall cover thee with his feathers, and under his wings shalt thou trust; his truth shall be thy shield and buckler." Ps. xci, 4.

Now is the time, the only time, to seek a shelter in the truth of the living God. What is done to spread the truth, must be done quickly. The four angels are holding the angry nations in check but a few days, until the saints are sealed. Then it will be too late to spread before precious souls the present saving truths of the Holy Bible. May God help them to receive the truth, and be established in it, is my prayer.

Oakwood, C. W., Jan., 1853.

JAMES HILBORN.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, JAN. 20, 1853.

Spiritualism and Perfectionism.

THESE will no more unite and run in harmony with the present truth, than oil and water will mix. We are ever anxious to extend the hand of sympathy to those who are bound in the snare of Satan; but it is a fact that those affected with Perfectionism and Spiritualism are generally in their own estimation, so far in advance of their brethren that they cannot be helped. They have great spiritual exercises, and views of truth, which they think are directly from God, when in fact they are led captive by the Devil. Such view their brethren in the dark, and far on the back ground, and, instead of humbling themselves before God, take an exalted position, and exhort their brethren to come up where they are. And while imagining that they stand in such great light, cannot receive the counsel of their brethren, whom they view in the dark, and are ready to maintain their exalted position against the opinion of the whole Church. We would be glad to help such, but until they see their poverty, and wretched condition, and humble themselves, they cannot be helped. The spirit they possess will not unite with the Spirit of truth. Such, after scriptural admonitions, should be separated from the fellowship of the saints, according to 2 Thess. iii, 6. This is necessary for their own good, and the prosperity of the Church.

The word Sanctuary.

THE following list, it is believed, contains every instance in which the word Sanctuary occurs in the Bible. It has been prepared with much labor, and contains a large number of texts on the point not cited by any concordance. It is presented for the benefit of Bible students, with the request that they will cite us to any instances which are here omitted, if such there be.

J. N. A.

Exodus xv, 17; xxv, 8; xxx, 13, 24; xxxvi, 1, 3, 4, 6; xxxviii, 24, 25, 26, 27.

Leviticus iv, 6; v, 15; x, 4; xii, 4; xvi, 33; xix, 30; xx, 3; xxi, 12, twice, 23, plural; xxvi, 2, 31, plural; xxvii, 3, 25.

Numbers iii, 28, 31, 32, 33, 47, 50; iv, 12, 15, twice, 16; vii, 9, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; viii, 19; x, 21; xviii, 1, 3, 5, 16; xix, 20.

Joshua xiv, 26.

1 Chronicles ix, 29; xxii, 19; xxiv, 5; xxviii, 10.

2 Chronicles xx, 8; xxvi, 18; xxix, 21; xxx, 8, 19; xxxvi, 17.

Nehemiah x, 39.

Psalms xx, 2; xxviii, 2, margin; xxix, 2, margin; lxiii, 2; lxviii, 24; lxxiii, 17; lxxiv, 3, 7; lxxvii, 13; lxxviii, 54, 69; xvi, 6, 9, margin; cii, 19; cxiv, 2; cxxiv, 2, cl. i.

Isaiah viii, 14; xvi, 12; xliii, 28; lx, 13; lxiii, 18.

Jeremiah xvii, 12; li, 51, plural.

Lamentations i, 10; ii, 7, 20; iv, 1.

Ezekiel v, 11; viii, 6; ix, 6; xi, 16; xxiii, 38, 39; xxiv, 21; xxviii, 18, plural; xxxvii, 26, 28; xli, 21, 23; xliii, 20; xliiii, 21; xlv, 1, 5, 7, twice, 8, 9, 11, 15, 16, 27, twice; xlv, 2, 3, 4, twice, 18; xlvii, 12; xlviii, 8, 10, 21.

Daniel viii, 11, 13, 14; ix, 17, 26; xi, 31.

Amos vii, 9, plural, 13, margin.

Zephaniah iii, 4.

Hebrews viii, 2; ix, 1, 2; xiii, 11.

Total, 145.

Those who send names of new subscribers, will please inform us if back numbers are wanted, and how many. We can supply one hundred with all the back numbers of the present volume, but shall send none unless requested. We have no other use for them, and shall be glad to send them to those who wish them. Those ordering the *Review* will please be particular, as we do not wish to withhold back numbers from those who should have them, neither burden any with them. If any of our readers wish back numbers to make up a full set, they can be supplied.

The friends in Western New York often inquire for Bro. Baker. He is requested to attend our Conference and spend a few months in this State if consistent with duty.

We understand that Bro. Cottrell and Lindsey design visiting Canada West. The cause has suffered there for want of laborers. May the Lord bless the labors of these brethren.

It is really wrong to mangle the word of God, as some do, in quoting scripture incorrectly. Those who write, should take the trouble to turn to the text they wish to quote, and be sure and copy it correctly.

Meetings in Rochester.

On the Sabbath, 124 Mount Hope Avenue, at 10½ A. M., and at 2 P. M.

On First-day, at Bro. Orton's, Union St., third house from Monroe, at 2 P. M., and 6½ in the evening.

Tuesday evening, at Bro. Seely's No. 3, Alexander St. at 6½.

Appointments.

THE Brethren in Rochester have concluded to hold a Conference, at their usual places of worship, Jan. 29th and 30th. The Advent Brethren and friends in the city, are invited to meet with us. The Brethren in the vicinity are cordially invited to attend this meeting.

THERE will be a Conference at Preston, Chenango Co., N. Y., at the house of Bro. Silas Rogers, Jr., Jan. 22d and 23d.

And also, at Lincolnton, wherever the Brethren may appoint, Jan. 29th and 30th.

Bro. W. S. Ingraham will attend these meetings with me.

SAMUEL W. RHODES.

Publications.

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

Perpetuity of the Law of God—32 pages.

The Seventh-day Sabbath—48 pages.

The Parable of the Ten Virgins—24 pages.

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

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

Conversation on the Sabbath Question—16 pages.

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

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

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

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

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

Letters received since Jan. 6th.

M. J. Brown, A. Belden, H. S. Gurney, S. M. Bauder, E. Goodwin, A. R. Smith, M. Leadbeater, M. L. Bauder, H. D. Barton P. M., P. D. Lawrence, B. F. Cottrell, J. Bates, V. Fuller, B. B. Brown.

Receipts.

J. Hebnor, J. B. Sweet, J. Cady, P. D. Flood, M. E. Tower, C. J. Stowell, A. B. Pearsall, J. Sage, T. Harris, J. Bushman, H. Bingham, W. Peabody, J. Hanson, W. Lassell, B. Stillman, a friend, J. C. Day, D. R. Wood, Sr. Wood, E. DeGarmo, I. Cornell, M. D. Elger, S. Gove, W. Mayhew, C. Deeth, O. Davis, N. L. Thayer, each \$1.

H. A. Mead, E. Newson, W. Dawson, L. M. Ricker, P. Rodgers, J. Byington, H. S. Gurney, S. Bunnell, each \$2.

F. Dawson, A. Kellogg, J. C. Kellogg, J. Champan, each 75 cents.

J. Miracle, J. Thorn, each 25 cents. L. H. Priest, L. Priest, each \$1.25. A. Thayer, a friend in Rochester, D. Ford, each \$5. H. Dawson, J. Hilborn, each \$4. J. P. Kellogg, \$10. M. Thayer, \$3. E. V. Wyard, 87 cents. P. Crofut, 13 cents. H. Lathrop, 50 cents.

For Tracts.

Henry Lyons, Darius Myers, J. P. Kellogg, each \$10. H. C. Mason, 40 cents. A. Woodruff, \$1.70. J. Hilborn, R. S. Johnson, each 50 cents. L. Johnson, D. Ford, each \$1. L. Harrington, \$2.