The Sanctuary.

In 1 Th. iv. 11.

There are two "destructions" in Dan. viii.

Continued.

This fact is made so plain by Josiah Litch, that I present his words:

"'The daily sacrified' is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, 'the daily and the transgression of desolation,' daily and transgression being connected together by 'and'; the daily desolation and the transgression of desolation. They are two desolating powers, which were to destroy everything, and the heart.'--Prophecies Exposed, Vol. I., p. 127.

It is plain that the sanctuary and the host were to be trodden under foot by the daily and the transgression of desolation. The careful reading of verse 13 settles this point. And this fact establishes another, viz.: that these two desolations are the two grand forms under which Satan has attempted to overthrow the worship and the cause of Jehovah. Mr. Miller's remarks on the meaning of these two terms, and the course pursued by himself in ascertaining that meaning, is presented under the following heads:

The Two Desolations are Paganism and Papacy.

I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection, and took away the shall he shall take away the daily; 'from the time the daily shall be taken away,' &c. I read on, and thought I should find no light on the text; finally I came to 2 Thess. ii, 7, 8. For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall cause to appear against him with the brightness of his coming. 2 Thess. ii, 7, 8. That Paul refers to Paganism and Papacy, none question.

And here is direct proof that Papacy, the abomination of desolation, had in Paul's day, already began to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from Paganism to Papacy. The same temples, altars, income, priests and worshipers were ready, with little change, to serve as the appendages of the Papal abomination. The statute of Jupiter had readily changed to that of Peter, the prince of the apostles; and the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desecration of the saints and anointed of Jesus. And in its so-called temple of God, it sat at mount and trod under foot the true temple of Jehovah, and he who is its minister, Jesus Christ.

The change from Paganism to Papacy is clearly shown in John's view of the transfer of power from one dragon to the other. Rev. xi. 7, to the end of Rev. xii.

And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period.---Christ's reference to the abomination of desolation [Matt. xxiv, 15; Luke xx. 20] is an absolute demonstration that Rome is the little horn of Dan. viii, 9-14.

Having shown that there are two desolations, by which the sanctuary is trodden down, now we notice the fact that there are TWO OPPRESSING SANCTUARIES IN DAN. VIII.

To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. Verse 11: xi, 31. Second, the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14. The one is the sanctuary of Satan; the other is the sanctuary of Jehovah of hosts. The one is the dwelling place of "all the gods;" the other is the habitation of the only living and true God.

If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Hezekiah made a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isa. vii, 12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of Jehovah at Jerusalem [1 Kings xii, 27, 31-33] was called his sanctuary. Amos vii, 13, margin. And the places in which idolatrous Israel [the ten tribes] worshipped, are called sanctuaries. Amos vii, 9. The same is true of idolatrous Rome. Eze. xviii, 18. Attention is called to the following from Apollos Hale: "What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service. Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of. While the numerous distinguished temples may be its! One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies 'the temple or asylum of all the gods.' The 'place' of its location is Rome. The 'isle of the nations conquered by the Romans was sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship to the Romans themselves. Could we find a temple of Paganism that was more strikingly its sanctuary? Was Rome, the city or the temple of the 'place east down' by the authority of the state?" I need the following well-known and remarkable facts in history: 'The death of the last rival of Constantinople had sealed the poms of the empire. Rome was more than the impalpable queen of nations. First, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downwards and irreversible. The change of the government to Constantinople still perplexes the historian. Constantinople abandoned Rome, the great citadel and throne of the Caesars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble hogan and languished strength of a colony.'---Second Advent Manual, page 68.

And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of Pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. No. 17.

Volume XIII.

ROCHESTER, N. Y., THURSDAY, JANUARY 6, 1853.

Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus.
and its services, were transferred to the transgression, or abomination of desolation. This host is the forces of Satan, and it is intimately associated with his sanctuary.

10. Michael is the Prince of this host. Dan. x, 21.

145 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man. 2. Every man who knows that the earth is neither a dwelling-place nor sanctified place, a dwelling-place of the Most High. —Cruden. A dwelling-place for God. —Ex. xxxv, 8. Thus much for the meaning of the word. We now inquire respecting its application.

Is the earth the sanctuary? To this question we answer emphatically: It is not. If we are requested to prove a negative, we offer the following reasons: 1. The word sanctuary is used 145 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man. 2. Every man who knows that the earth is neither a dwelling-place nor sanctified place, a dwelling-place of the Most High. —Cruden. A dwelling-place for God. —Ex. xxxv, 8. Thus much for the meaning of the word. We now inquire respecting its application.

Is the land of Canaan the sanctuary? Of the 145 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Dan. viii, 13, 14, against the plain testimony of more than a hundred texts for one and the same signification. In every instance in which the word sanctuary occurs in the Bible, [and the exceptions nearly all refer to Satan's rival sanctuary] it refers directly to another definite object which God calls his sanctuary. Hence, those who teach that the earth is the sanctuary of the Lord of hosts, contradict the positive testimony of Jehovah, an hundred times repeated.

For the benefit of those who think that the earth was the sanctuary after it had been cleansed by fire, we add that God does not even then call it his sanctuary; but simply "the place" of its location. Isa. x, 18; Ezk. xxxvii, 22-28; Rev. xvi., 1-8. The earth, then, is not the sanctuary, but merely the place where it will be located hereafter.

Is that church the sanctuary? We answer: It is not. The following reasons in support of this answer are to the point: 1. The Bible never calls the church the sanctuary. 2. In a great number of texts, God has called another object his sanctuary, and has uniformly associated the church with that object, as the worshippers; and that sanctuary itself, as the place of that worship, or toward which their prayer was directed. Ps. xx, 2; xviii, 2; marg.; xxix, 2; marg.; liii, 2; lixiv, 24; lixii, 17; xxxxiv, 2; cl, 1; v, 7. 3. The following inference is all that we have ever seen urged in favor of this view. God has many times called the temple a "high place," like the high palaces, [see 1 Chron. xxix, 1] like the palace of the earth which he hath established for ever. Ps. lixvi, 69, 69.

But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Dan. viii, 13, 14. The church is represented in Dan. viii, 13, by the word "host." This, none will deny. "To give both the sanctuary and the host to be trodden under foot." Then the church is the host in two things. The church is the host or worshippers; the sanctuary is the place of that worship, or the place toward which it is directed. Is the land of Canaan the sanctuary? Of the 145 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Dan. viii, 13, 14, against the plain testimony of more than a hundred texts for one and the same signification. 4. But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Dan. viii, 13, 14. The church is represented in Dan. viii, 13, by the word "host." This, none will deny. "To give both the sanctuary and the host to be trodden under foot." Then the church is the host in two things. The church is the host or worshippers; the sanctuary is the place of that worship, or the place toward which it is directed.

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nian the feet of the Lord! The view that Canaan is the sanctuary is too absurd to need further notice. And even were it a sanctuary, it would not even for the sanctuary of David; for the prophet had his eye upon the habitation of Jehovah. Dan. ix. Canaan was only the place of God's sanctuary or habitation.

We have found that the earth is not the sanctuary, but simply the territory where it will finally be located. That the church is not the sanctuary, but simply the worshippers connected with the sanctuary. And that the land of Canaan is not the sanctuary, but that it is the place where the typical sanctuary was located. Now we inquire for the sanctuary itself.

**Habitation of God.**

It includes, first, the tabernacle pitched by man, which was the pattern of the true; and second, the true tabernacle which the Lord pitched and not man. The tabernacle erected by man, as the pattern of the true, embraced, first, the tabernacle of Moses, second, the temple of Solomon, and third, the tabernacle of the world. The true tabernacle of God is the great original of which Moses, Solomon and Zechariah erected "figures," "patterns" or "images.

We trace the pattern of the true from the time it was erected by Moses, until it was merged in the larger and more glorious pattern which Solomon caused to be established. We trace this building down to the period when it was overthrown by Nebuchadnezzar, and suffered to remain in ruins through the Babylonish captivity. And from the time that Zechariah rebuilt the sanctuary, we trace the history of the pattern until we reach the true tabernacle, the great sanctuary of Jehovah. — We trace the history of the tabernacle from the time that our Lord entered to minister in the holy place for us, forward to the time when it shall be located on the New Earth, when the tabernacle and sanctuary of God shall be with his people for ever.

We are compassed about with a great cloud of witnesses. To the law and to the testimony. We gather our first instruction respecting the sanctuary, from the book of Exodus. In chapter xxv, we learn that Moses went up into the cloud that overshadowed the God of Israel, upon the mount Sinai, and that he was there forty days. It was during this period which the building of the sanctuary was explained to Moses, and the pattern of it shown to him in that mount. Heb. viii, 6. The next chapter commences with:

**The Commandments to Rebuild the Sanctuary.**

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering, which ye shall take of them, gold, and silver, and bronze, and blue, and purple, and scarlet, and fine linen, and goats' hair, and rams' skins dyed red, and badger's skins, and shittim-wood, oil for the light, spices for anointing oil, and for sweet incense, oxy stylos, and stones to be set in the ephod, and in the breastplate. And let them make me a sanctuary; that I may dwell among them. According to all that I have showed thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it."

Ex. xxv, 1-9.

These are the only express commands concerning the making of God's sanctuary. Moses had his eye upon this habitation, or sanctuary, in that very chapter in which he is supposed by some to teach that the land of Canaan is the sanctuary. "If he die, saith Moses, 'and I will prepare him an habitation.'" Ex. xxv, 8. It is plain that even then, Moses understood the difference between the habitation of Jehovah, and the place of its location.

2. The Sanctuary, which God commanded Moses to erect, was the tabernacle. The tabernacle of witness was the sanctuary of God. 3. Moses was solemnly enjoined to make the sanctuary, and all its vessels, according to his heart, and according to his hand in that place. Hence, we are now to have a model of the habitation of God set before us.

**The Plan of the Sanctuary.**

It was on the north, the west, and the south sides, formed of upright boards, set in sockets of silver. These boards were ten cubits in length, by one cubit and a half in breadth. And as there were twenty of them on each of the two sides, we learn that it was thirty cubits in length and ten and a half in height. In the same manner we ascertain that it was about ten cubits in width. Ex. xxv, 15-25; xxxix, 30-29.

The sockets in which the boards were set, are termed, "the sockets of the sanctuary."

Chap. xxxix, 37. Five bars running the length of the walls, and passing through rings in the boards, joined them all together. And the whole was overlaid with gold. The sanctuary was covered with four different coverings. The east end was closed by a veil, or hanging, called the door of the tent, or tabernacle. A second veil divided the tabernacle into two parts called the holy place, and the holiest of all. Chap. xxvi, 1-14, 20-29, 31-37; xxxii, 8-19, 31-38; Lev. xxxi, 2; Heb. ix, 3.

**The Vessels of the Sanctuary.**

These were all made after the pattern which the Lord showed to Moses. Ex. xxx, 9, 40. They were as follows:

1. The Ark. This was a small chest about four feet six inches in length, and about two feet six inches in width and height, overlaid with pure gold, within and without. This was made for the express purpose of containing God's testament, the ark of the testimony of God's covenant, and the ark of the covenant of God. Ex. xxv, 10, 16, 21; xxvi, 3, 8; xxvii, 15, 16; xxxix, 5, 6; Deut. x, 1-5; Kings viii, 9; 2 Chron. v, 10; Heb. ix, 4.

2. The Mercy-seat. This was the top of the ark. On either end of it stood a cherub. The cherubim and the mercy-seat being one solid work of beaten gold. Ex. xxv, 17-22; xxxix, 6-6; xxxi, 24; Heb. iv, 5, 6.

3. The Altar of Incense. This was overlaid with gold, and was about three and a half feet in height, and nearly two feet square. This was made for the purpose of burning incense before God. Ex. xxx, 1-10; xxvii, 25-28; Leke. i, 9-11.

4. The Golden Censer. This was used to burn incense before God. Ex. xxx, 19-22; Lev. viii, 30; Num. xviii, 16.

5. The Candlestick, with its seven lamps, was a solid work of beaten gold, about the weight of a talent. It was made after the express pattern showed to Moses. Ex. xxv, 31-40; xxxix, 27-34; Num. viii, 2.

6. The Table of Shew-bread. This was about three and a half feet in length, two and a half in height, and two in width. It was overlaid with pure gold, and it was overlaid always kept before the Lord. Ex. xxv, 28-30; xxxix, 10-16, 29; Heb. ix, 2, 4.

7. The Altar of Burnt-offering. This was about nine feet square, and nearly five and a half feet in height. It was overlaid with brass, and was, as its name implies, used for the purpose of offering up sacrifices to God. Ex. xxvii, 1-8; xxxviii, 1-7.

8. The Laver. This was made of brass, and contained water for the use of the priests. Ex. xxxix, 8-21; xxxix, 18-21; xxxviii, 8. The court of the tabernacle was one hundred cubits in length, by fifty in breadth, and five cubits, or about nine feet, in height. Chap. xxvii, 9-10; xxxviii, 9-20.

God called by name those who were to execute this work, and filled them with the spirit of wisdom and understanding. Chap. xxxvi, 1-11; xxxv, 30-36. They knew how to work all manner of work for the service of the sanctuary. Chap. xxxvi, 1. They received the offering of the children of Israel for "the service of the sanctuary." Vers. 3. They came from "the work of the sanctuary." [Vers. 4.] and testified that more was offered than could be used. And Moses commanded that none should "make any more work for the offering of the sanctuary." Vers. 6.

The construction of every part of the sanctuary is minutely described in Chaps. xxxvi—xxxix.

Every thing was then submitted to Moses for inspection, and he pronounced the work such as God desired. slab. A true pattern. Chap. xxxix, 33-43. God then commanded Moses to set up the sanctuary, and to place every thing in order. Chap. xl, 1-16.

**Moses Erects the Sanctuary.**

And Moses rearmed the tabernacle, and set up its boards in the sockets of silver, and united them together by the bars, and spread over the whole the covering of the tabernacle. He then placed the testimony in the ark, and set the mercy-seat upon it, and carried the ark into the tabernacle. Chap. xl, 17-21. He then hung up the veil in front of the ark, and thus divided between the holy places. Verses 22, 23. He then placed the candlestick on the south side of the holy place, and lighted its lamps before the Lord. Verses 24, 25. He placed the golden altar before the veil in the holy place, and burned sweet incense upon it. Verses 26, 27. He set up the hanging for the door of the sanctuary, and he placed the altar of burnt offering at the door, and set the laver between the tabernacle and this altar, and around the whole, he set up the court of the tabernacle. Verses 28-33.

The sanctuary erected for the habitation of Jehovah [Ex. xxv, 8] is now ready to receive the King Eternal.

**God Takes Possession of the Sanctuary.**

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle."

Verses 25-27. We now have the building of the sanctuary, and the habitation or sanctuary of the Lord. In the book of Exodus, Moses calls this building the sanctuary, at least eleven times. But do you ask for the words of the New Testament on the point? Then listen.

Paul's View of the Sanctuary of the First and Second Testaments.
After the pattern of the tabernacle, and the pattern of all the instruments thereof even so shall they make it. "And look that thou make them after their pattern, which was shewed thee in the mount." Ex. xxv. 9, 10. "And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount." Chap. xxvi. 9, 10. "As it was shewed thee in the mount so shall they make it." Chap. xxviii. 8. "According unto the pattern which the Lord had shewed Moses, so he made the candlestick." Num. vii. 1, 2. "Our fathers had seen." Acts vii. 44. "Who serve unto the sanctuary, meaning the habitation of God, occurs in this connection twenty-six times. Ex. xxvii. 15; xxviii. 24, 25, 30; Lev. vi. 18; xviii. 25, 26; Num. iii. 47, 50; vii. 18, 19, 25, 31, 37, 43, 48, 55, 58, 67, 73, 78, 85, 86; xviii. 16. The word sanctuary is used in the book of Deuteronomy. One chapter refers to it as "the tabernacle of the congregation." xxxi. 14, 15. We have traced the history of the sanctuary in the book of Leviticus. Every instance in which the word occurs, it is used to refer to the tabernacle of the Lord. The blood of sin-offering was sprinkled "before the veil of the sanctuary." Lev. iv. 6. For offering strange fire before the Lord in his tabernacle, two of the sons of Aaron were slain. They were then carried "before the sanctuary." Lev. x. 4. The uncleanness to not "come into the sanctuary," or tabernacle. Lev. xvi., 4, 6. "The holy sanctuary was to be cleansed." Lev. xvi. 16, 33. "Ye shall keep my Sabbath, and reverence my sanctuary: I am the Lord." Lev. xix. 3. "Sanctuaries," used for the two holy places. Lev. xix. 33; xxv. 31. See also Jer. ii. 61. God commanded that the high priest should not "go out of the sanctuary, nor profane the sanctuary of his God," to mourn for the dead. Lev. xii. 12. Those who disregarded the charge in the change of the tribe of Levi, who pitched around it. Num. 1. 50-53. Under the standard of Judah on the east, of Reuben on the south, of Ephraim on the west, and of Dan on the north, the tribes of Israel were to pitch around the tabernacle in four great bulwarks, during the tabernacle service. Num. vii. The tribes of Ephraim and Manasseh were divided into three tribes to pitch several on the west, south and north sides of the tabernacle. Num. iii. The Kohathites were to keep the "charge of the sanctuary and of the vessels of the sanctuary." Verses 25, 26. And Eleazar the priest was to have the oversight of those who thus kept "the charge of the sanctuary." Verse 32. But on the Israel to Beth-shemesh. At this place 50,000 of Israel were smitten for looking into the ark. 1 Sam. iv. 19. See also Jer. vii. 12-17; 1 Chron. xvi. 11-14. From this place David removed the ark to the temple in a tabernacle which he had pitched. 2 Sam. vi. 12-17; 1 Chron. xvi. 11-14. It was at this time, when the Lord had given David rest, and he dwelt securely in his own house, that the habitation of his God came before his mind. David desired to build a glorious sanctuary. The situation of God's house came into the mind of David, and he "desired to find a tabernacle for the God of Jacob." Acts vii. 46; Ps. cxlii. 1-5. He set this matter before Nathan the prophet, who told him, "Do all that is in thy heart, for God is with thee." But that night God charged Nathan to say to David, "Thus saith the Lord, thou shalt not build me a house to dwell in." 1 Chron. vi. 24, 25, 30; 2 Sam. vii. 5-15. This was because David had been a man of war, and had not dwelt securely in his own house. But God promised that Solomon, his son, should build the house. 1 Chron. xxii. 7-10. Then David proceeded to make great preparation for the building. Chap. xxii. 12, 13. The place where the angel of the Lord appeared to David, at the time when the ark was staying, viz.: the threshing-floor of Ornan the Jebusite, [1 Chron. vii. 4-17], upon Mount Moriah, [3 Chron. iii. 1; Gen. xxvii. 14, 15], which was near to Mount Zion, was the place of God's habitation. Ps. cxliv. 85; cxlvi. 13-14. And here, is called the house of God, or tabernacle, margin. It still abode in Shiloh. Chap. xiv. 1. Solomon and the Priests Charged to Build the Sanctuary. "Now set thy heart and thy soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house, to the most holy place, even under the wings of the cherubim." 1 Kings vii. 46; 2 Chron. viii. 14; 14, 14. It occupied seven years and six months in building, and when finished was of wonderful magnificence. It principally differed from the tabernacle, in being an enlargement of that plan, and in being a permanent, instead of temporary building. The vessels of the sanctuary were also increased in size and number.
time been kept at Jerusalem, was carried into the most holy place in the temple. And now the habitation for the God of Jacob, is complete.

God takes possession of the sanctuary.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud, for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in thick darkness. I have surely built thee a temple, has now passed into the temple, and that temple is thenceforward the sanctuary of the Lord God.

The temple was a pattern of the true sanctuary.

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the inner chambers thereof, and of the inner courts thereof, and of the meridian-seat, and of the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things; also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord." — All this, said Durand, the Lord made me understand in writing by his hand upon me, even all the words of this pattern." 1 Chron. xxviii, 10, 11, 12.

"Then fast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning." Wisdom of Solomon ix, 8. "The pattern of things in the heavens; the holy places made with hands which are the figures of the true." Heb. ix, 23, 24.

[TO BE CONTINUED.]

The Sabbath.

By Eradiah Davis.

Thoughts suggested by the consideration of Ex. xvi, 5, and bearing upon the position of the Church as the sanctuary of the house of God.

"And it shall come to pass that on the sixth day they shall prepare for you, and it shall be twice as much as they gather daily:" 1 Kings viii, 10--12. The Sabbath, or weekly day, was not instituted by the church, but the Sabbath of the church is the remnant of the Sabbath of the Lord. It was made by God to meet the needs of His people. The Sabbath is not a part of the natural world, but of the spiritual world. It is a day of rest, a day of worship, and a day of thanksgiving.

In regard to our dear brethren who have visited us with this message, I have no fault to find; but certainly I am very grateful for the interest shown. Not at all. They would still depend upon the remarks made by these brethren, who have been kind enough to visit us in different parts of the country, and of the brethren to whom the notes are addressed.

THE REVIEW AND HERALD.
THE SABBATH.

A H. HUTCHINS.

The following solemn promise is made by God.—

"My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. lxxviii. 34. The term 'covenant' usually signifies a mutual agreement, or obligation entered into, on the part of two or more parties, in the presence of God. When used in other senses, it signifies God's solemn promise or engagement to his children. See Gen. ix. 12—15; xvii. 11; Ex. xxvii. 21.

God said to Noah, "I do set my bow in the cloud, and it shall be a sign of a covenant between me and the earth." Gen. ix. 13. Here the rainbow is made use of as a "token," sign, or memorial of God's covenant with Noah respecting a second deluge. Here the rainbow is the covenant of the ten commandments. As the rainbow is the covenant of the ten commandments, so also the Sabbath is a " token," sign, or seal of the covenant of the Sabbath, as fixed by Abraham. Gen. xvii. 9-11; Rom. ix. 11. The covenant spoken of in Ps. lxxviii. 34, it is evident from a few preceding verses, is the covenant of the ten commandments.

From the above we see that the covenant made with Noah, and with Abraham, are not without their token or memorial. So also the Sabbath is a " sign" or in other words; it is the seal of the covenant of the ten commandments.

"Wherefore the children of Israel shall keep it to be a sign between me and the children of Israel forever." Ex. xxxiv. 16.

"Moreover also I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord God." Lev. xxvi. 3. The Sabbath is a " sign" between himself and his children forever.

In remembering the Sabbath day to keep it holy, we show our belief in God who "made heaven and earth, the sea, and all that in them is, and rested the seventh day." While resting on this day of our labors, as did the great Creator from his, we should remember his works of creation, and his works of love and mercy in giving us the Sabbath that we might know that he is the Lord that doth sanctify us; and the earth." Gen. ix, 13. Here the rainbow is made use of as a "token," sign, or memorial of God's covenant with Noah respecting a second deluge.

Circumcision was also made use of as a token, sign or seal of the covenant. Gen. xv. 7. In the case of Abraham, Gen. xvii, 9-11; Rom. ix. 11. The covenant spoken of is Ps. lxxviii. 34, it is evident from a few preceding verses, is the covenant of the ten commandments.

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Christians, if you would gain more and greater victories over the world than you ever have done, bring this same effort before the eye of your soul, and gaze upon it, till you become blinded to all earthly gain. He who gazes long at the sun, becomes insensible of impressions from inferior luminaries; and he who looks much at the Sun of Righteousness, will be little affected by any alluring object which the world can exhibit.

CHURCH ORGANIZATION.

What does the Bible teach? Eph. iv. 4. "There is one body and one Spirit, even as ye are called in one hope of your calling." What are we to understand by the term "one body"? Let Paul explain his own terms. Eph. i. 22—23; "the head over all things to the church, which is his body." ii. 10—22; iii. 6, 10, 21; iv. 12; v. 10; 1 Cor. xii. 27—28. "Now ye are the body of Christ, and members in particular, of his body which is called the church." Gal. iii. 29. Be in the head of the body, the church. The conclusion, then, is, that there is but one church; and that it is as truly one as the "hope of our calling." But here the thoroughbred sectarian will explain, that's true, but our church is the one. Our line is distinct from the apostles, or perhaps, from the patriarchs. Of Christ, and judge whether God has set the elders of Christ from the four winds of heaven, and bearing the church. The conclusion then, is, that all who are united to Christ except those who have their fruit unspotted are members of his church as a man regards their own husbands in every thing;" [a weak argument—"with the heart believe unto righteousness," and correct from the apostles, or perhaps, from the patriarchs. "Of Christ," and judge whether "God has set the elders of Christ, and members in particular; and God hath set some in the church," he. Col. i, 18. And he is the head of the body, the church, which is his body." Eph. iv. 24: "Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in every thing," [a weak argument, if any existing, popular sectarian organization is needed. Eph. v. 29—32. They will be two or one flesh; this is a great mystery; but I speak concerning Christ and the church. We see from the 23d verse, that all the members of the "church" or "body of Christ" are saved [from their sins] and from the 24th verse, that they are subject to Christ; or that they are not those who "obey not the gospel of our Lord Jesus Christ." The 23d verse teaches us that Christ regards every member of his church as a man regards the flesh of his own body. In the 30th verse, see Matt. xvi. 23—24 as Christ teaches. John xv. 1—6, where we are taught that none are united to Christ except those who have their fruit unto holiness. The conclusion then, is, that all who are united to Christ through his church before men, are members of that "body" or "church" of which Christ is the "head" and "Saviour." See also 3 Cor. xii., especially the 18, 24—29 verses. Go, reader, into the 'church meetings' and 'ecclesiastical councils' of those bodies called 'churches of Christ," and judge whether "God has not the members every one in those bodies as it hath pleased him," or whether he has "tempered the body together?" so that they have the same care one for another, that they may be strengthened through his grace while the arms of Christ are not supped with it, or "one member be honored, all the members rejoice with it." And here let all Advent profresseurs take heed that they are what God says the members of the body of Christ are. If you do not bring forth fruit, [unto holiness], God will [take away the right hand of the name which is thine] to other wells, beloved, do not regard these as hard sayings; I fear that some of you are in great danger of getting your hearts overcharged with the cares of this life. Again, some man will say, in regard to the general subject, we must have organizations of some sort. But what does the Bible teach? Jude 3d verse—"cearmest contend for the faith once delivered to the saints." Were not the Holy Scriptures delivered to the saints as their only rule of faith and practice with the public, without any unnecessary ceremonies? A high up must be blameless, [9th, holding fast the faithfull word [of God] as he hath been taught, that he may be able by sound doctrine, both, to exhort and convince the gainsayers. ii. 1. But speak thou the words which become sound doctrine, that the word may be sound in faith. Then, to be sound in faith is to believe every word that proceedeth out of the mouth of God. And to preserve that soundness is to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The commandments of these sectarian wails [confessions of faith] is, a covenant, solemnly made before God, angels, and men, to support a chosen people in religion; some for Paul—Apollos—Cephas or Christ. All such are carnal and are condemned. Acts. xxviii. 3. Wherefore, if he deal with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances after the commandments and doctrine of men? Col. ii. 22—23. The commandments of men we shall support a party in religion; and that we shall not company, and co-operate with all christians in getting and doing good. How quickly is a man suspected and tried if he mingleth freely his prayers and alms with those of another coming of God? And seriously produce "confusion and evil work" [or Babylon. ] The commandment of God is to keep the unity of the spirit in the bonds of peace. In the light of these plain Bible teachings, is not every christian's duty plain? If you are unquityyed together with unbelievers [unbelieving] not showing them by their works—James. Come out from among them and be ye separate, and you shall be a son or a daughter of the Lord Almighty.—V. of Truth, Vol., 1844.11

LETTERS.

From Bro. Bates.

DEAR BRO. WHITE,—My last from Clarendon, N. Y., Nov. 5th, gave a brief statement of the state of the cause in the Western part of the state of N. Y.—Since our meeting closed there, we have been visiting our dear brethren and sisters in the North and Western parts of N. Y., and the North Eastern section of N. E., and holding meetings in the following places: East Bethel, Vt., Oct. 8th and 9th; Wolcott and Hardwick, 13th and 14th; Johnson, 15th and 16th; Stirling, 17th; Morrisville, 18th; Stowe, 19th; Antrim, 20th and 21st; Walton, 22d; Graville and Warren, 24th; New Haven, 29th, 27th and 28th; Fitch, 29th; Fitch, 30th; Wheeler, Dec. 4th and 5th; Champaugh, Dec. 7th; Perry's Mills, N. Y., Chetwynd, 8th and 9th; Potsdam, Buck's Bridge, 11th and 12th.

It would occupy too much space to state the interesting scenes we have passed through, in meeting and parting with brethren and sisters, beloved of the North, whom we had not had the pleasure of seeing for many months, and many others that we had never seen before, who are voting for the Sabbath under the banner of the third angel's message, keeping the Sabbath of the Lord our God, and all the testimony of the Lord Jesus. My heart has been greatly cheered to see their cheerful countenances also, their strong desire to hear the present truth, which is to prepare them for the coming of the Saviour. My prayer is, Lord hasten on those auspicious moments, when you pleased, scattered, tried, tempted, but yet beloved children, (for the truth's sake,) shall rise to meet their coming Lord. When the angel, Gabriel, was closing his final instructions from the court of heaven with Daniel the prophet, he said: 'Many shall be purified, and made white, and tried.' Dan. xii. 10. These words are founded on account of the Bible truths which they hold. How evident it is that this is the last great truth, to prepare the holy people for their final change, and that it is the third angel's message. The above named meetings have been deeply interesting to me; because of the manifest working of God's Spirit and power with his people. How evident that he is gathering them for the mighty conflict. And that it is speedily coming. In the spring of 1840, when all of the seventh-day Sabbath keepers that could be found in the region of country that I have visited within the last nine weeks, could be comfortably seated in a small room of ten by twelve feet, I spoke to them of the change of the Sabbath, and are condemned by the inspired apostle. 1 Cor. iii. 3. Wherefore, if he deal with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances after the commandments and doctrine of men? Col. ii. 20-23. The commandments of men we shall support a party in religion; and that we shall not company, and co-operate with all christians in getting and doing good. How quickly is a man suspected and tried if he mingleth freely his prayers and alms with those of another coming of God? And seriously produce "confusion and evil work" [or Babylon.] The commandment of God is to keep the unity of the spirit in the bonds of peace. In the light of these plain Bible teachings, is not every christian's duty plain? If you are unquityyed together with unbelievers [unbelieving] not showing them by their works—James. Come out from among them and be ye separate, and you shall be a son or a daughter of the Lord Almighty.—V. of Truth, Vol., 1844.11

The truth, so far as it was expounded, seemed to arrest the attention of the audience. Many of our dear brethren from other towns were present to participate in the meetings. The expression from warm hearted brethren and sisters was, "How much this season like 1844." It was truly a time of refreshing from the presence of the Lord. The subject of the Paper, and the cause generally, was freely announced here by the press. As Bro. SGough has reported, the unanimous decision of the meeting for publishing it will speak the feelings of brethren with reference to their duty. At the New Haven Vt., Conference, the same views were entertained, and directed for the Press. We trust that all who have enlisted under this last message of mercy will never cease to aid their old to carry forward the work, in every way that God by his word, and Spirit directs. After the Norfolk, N. Y. Conference, the 17th, 18th and 19th, I desire to give a few meetings in North Western Vermont, to hold another meeting of days, and thence, pass to the Southern part of Vt., into York State.

Your brother in the patient waiting for Jesus, Joseph Battle.

Buck's Bridge, St. Lawrence Co., N. Y., Dec. 180, 1852.

From Sister Paine.

DEAR BRO. WHITE,—I feel it a privilege and duty to write a few lines to you. I am thankful for the little light I have upon the present truth. It is just what I needed at the present day, when God's professed children are so cold, and backward in religion. There are but three in this place, that are keeping the Sabbath of the Bible. There are no meetings within five miles, of any kind, at which you might investigate the subject of the change of the Sabbath. O, may the Lord open their eyes, that they may see and understand the truth.

A few weeks ago, Bro. E. F. Costrell spent the Sabbath with us. We received much light from the truth he presented. May the Lord reward him. The few that heard him, have talked much upon the subject, and we have good reason to hope, that some will soon decide for the Sabbath of the Lord. It is my earnest prayer, that the Lord may send laborers into his vineyard. We are almost finishing here, for want of the truth. I am very thankful to Bro. Cushman, for causing the Review and Herald to be sent to me. It is a great comfort to me to read the letters and exhortations of the brethren and sisters. It is
like food to my soul. O, may the Lord give us grace all his commandments, that we may have right to the effect on his heart and conversation be but slight. A tree of life, and enter in through the gates into the city. Truth, on which depends his hope of eternal life, how creation to God, and such a weaning of affections from the theory of the present truth, from the clearness of the arguments which support it, and yet the heart and life be unaffected. Yes, a man may even attempt the advocacy of the truth, thinking that he believes it, before it has had effect enough on his own heart to bring forth fruits worthy of repentance. Such would do well to wait till they are sure they believe the truth themselves before they try to teach it to others. What! Believe the soul thrilling truths that the Lord is at hand; that the last uncertain warning is being given, to call out and prepare God's warning is being given, to call out and prepare God's sanctuaries to stand in the battle of the great day of God Almighty, and make it appear to be redeemed from among men—caught up, without seeing death, to meet the Lord in the air; and set about the advocacy of these glorious truths, with all the coinwith which you would give your views of the best method of praising a peach tree! I assure you, brother, that the truth, fully believed, produces such a breaking down of soul, such conversion of heart, and such a wearing of afflictions from the world, as you have not yet experienced. O, brother, pray to God for a realising sense of the present truth, of what you are, and of what you must be in order that you may stand in the day when Jesus shall come in the glory of his Father, in his own glory, and in that of all the holy angels. O! My Father! Prepare me for the scenes of that all-important day. I assure you, brother, that the truth, fully believed, produces such a breaking down of soul, such conversion of heart, and such a wearing of afflictions from the world, as you have not yet experienced. O, brother, pray to God for a realising sense of the present truth, of what you are, and of what you must be in order that you may stand in the day when Jesus shall come in the glory of his Father, in his own glory, and in that of all the holy angels. O! My Father! Prepare me for the scenes of that all-important day. I assure you, brother, that the truth, fully believed, produces such a breaking down of soul, such conversion of heart, and such a wearing of afflictions from the world, as you have not yet experienced. O, brother, pray to God for a realising sense of the present truth, of what you are, and of what you must be in order that you may stand in the day when Jesus shall come in the glory of his Father, in his own glory, and in that of all the holy angels. O! My Father! Prepare me for the scenes of that all-important day.