THE SANCTUARY.

By J. N. Andrews.

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. xxxiii, 2, margin. See 1 Kings vi, 10, 20. He calls upon the saints to "worship the Lord in his glorious sanctuary." Ps. xxxii, 3, margin. He prays "to see thy power and thy glory, so as I have seen thee in the sanctuary." Ps. lxii, 2. He speaks of "the going up of my God, my King, in the sanctuary." Ps. lxxi, 24, 29. In Ps. lxxiii, 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 palace" 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 "thine way O God is in the sanctuary;" Ps. lxxiv, 1. He predicts the future destruction of God's temple, or sanctuary. Ps. lxxiv, 3, 7; lxix, 1. In Ps. lxvi, 6, he declares that "strength and beauty are in thy 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. cxlv, 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 knew bare them a sanctuary there."—And in verse 8, he quotes the words used at the dedication of the temple. 1 Kings viii, 37-39.

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. 2 Chron. xxvi, 16-18. Still later we read that Hophak offered a sin-offering for the kingdom, and for the sanctuary, and for Judah. 2 Chron. xxiv, 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 reproach of the heathen; Isa. xlvi, 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, "Then hast defiled my sanctuary." Eze. vii, 11; viii, 6. And in his view of the destruction that was to befall the sanctuary, they were charged to "begin at my sanctuary." "And they began at the ancient palace which were before the house." Eze. ix, 9. And in chapter xxiii, 28, 39, he says, "Moreover, this they have done unto me; they have defiled my sanctuary in the same day, and have profaned my Sabbath. For when they bring in their young children to the house of their idoms, when they came the same day into my sanctuary to profane it; and he, thus have they done in the midst of mine house. And in chapter xxiv, 21, God says, "I will profane my sanctuary."

God forsocks his sanctuary.

"But go ye now unto that place which was in Shiloh, where I set my name at the first, and see what I did unto the wickedness of my people Israel. And now, because you have done all these works, with the Lord, and I spoke 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; xxxvi, 6.

What did God do to the sanctuary at Shiloh? When God heard this, he was wroth, and greatly abhorred Israel; so that he foresaw the tabernacle and sanctuary of Shiloh, the tent which he placed among them; and delivered his strength into captivity, and his glory into the enemy's hand. Ps. lxviii, 59-61. And 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 profane it. Eze. vii, 25. And in chapter xxiii, 38, 39, 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. xlvii-xlviii. Like the tabernacle and the temple, this building consisted of two holy places. Chap. xlvii. 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. xlii, 29: xliii, 20; xliii, 21; xliii, 5, 15, verses 7, 8, refer to Solomon's temple; 9, 15, 16, 27; xiv, 3, 4, 18; xiviii, 12; xviii, 10, 21. It was offered to the house of Israel then in captivity, on this condition, that they should be "ashamed of their iniquity, 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. xlviii, 4; xlviii, 10, 11; xlviii, 5, 6-8; xlviii, 13-33; xlviii, 20.

But the house of Israel were not at all ashamed. When for 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; ii, 13. But the ten tribes slighted the offer of Cyrus, as well as the promised blessings of God, and followed of Judah wisdom, and followed of the prophet 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. Ezra. xlviii, 15-38.

Hence this sanctuary was never erected. But 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, 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; Ezech. xxxiv, 24, 24; Jer. xii, 5, 6; Micah v, 2. But the prince here spoken of by Ezekiel is not Christ, but a poor fruit mortal. For (1) he is commanded to offer a bullock as a sin-offering for himself. Eze. xlv, 25.
But Jesus Christ is himself the great sin-offering for the world. 
1 John ii, 12. (9.) He was to offer for all manner of offering, for himself. 
Exe. xlv, 1-8. But Jesus Christ caused all this "to cease" at his death. 
Dan. ix, 27. (23.) God says to these princes, "Take away your exactions from your people. 
Eze. xlv, 9. But when Christ reigns, they will be no more, for the officers will be changeable, and the exactions righteousness. 
Isa. l, 17-19. (1.) 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, 18, and he is foretold of in the opposite way. 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 are of the 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 which have never known a husband." 
Eze. xliv, 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 having inheritances, 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 an inheritance," 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! 
Zech. xi, 12. But your house is left unto you desolate." 
Matt. xxiii, 37, 38; Luke xii, 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. xxi, 12. And what Gabriel and Jesus had thus predicted, the Romans in a few years fulfilled, and the "worldly sanctuary" ceased to exist. 

The sanctuary rebuilt. 
Cyrus, the king of Persia, in the first year of his reign, gave all the remnant of the captives of God's people, by a command of God's sanctuary which had so long been in ruins. 
Era, 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, having curiosity, and not contented with the temple of the Lord, went up in verse 15. Many serious hindrances, it was completed in the sixth year of Darius, its building having occupied a period of twenty years— 
Era v, 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, 10. This temple of Zerubbabel was but the temple of Solomon rebuilt, as we may learn from Ezra vi, 11, though it seems to have been larger than that building. 
Era vi, 3, 4; 1 Kings vi, 2. Hence it was but a continuation 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 of the Lord, which had encouraged the builders, Ezra vi, 3; vi, 14. Haggai promised that though they 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. 
Hag. ii, 8. 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, 12. "Sing and rejoice, O daughter of Zion; for to thee, and I will dwell in the midst of thee, saith the Lord." 
Zech. ii, 10. And whose shall swear by the temple of the Lord, and by him that dwelleth therein." 
Matt. xxvi, 29. 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, 27. 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.

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. 
Ex. xxi, 2, 6, 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. 
—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. 
And when that time arrived, Christ came, as high priest of good things to come by a greater and more perfect tabernacle. 
Heb. ix, 9-12. 5. The rending of the veil 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, 44. 6. Christ solemnly declared that it was left desolate. 
Matt. xxii, 37, 38; Luke xxi, 34, 35. The sanctuary was 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 evident 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 removed, and the heavenly holy places are for 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 had given place to the heavenly sanctuary of the second. The earthly sanctuary is done away, 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 2000 days belonged to Jerusalem and the Jews. "Seventy weeks are determined upon thy people, and upon thy holy city."—Whiting's Translation. Dan. ix. 24; Matt. xxiii, 32, 33; xxi, 41-46. 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. xxii, 33, 34; xxi, 33-46; xxvi, 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. 20, 27, 29. 4. The angel brings the new covenant to Daniel's view. "He [the Messiah] shall confirm the covenant with many for one week."—Heb. ix. 15-20. 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 29. And also the Prince or mediator of the new covenant. Verse 22; 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 un- tained. That this "Most Holy" is the true tabernacle in which the Messiah is to officiate as priest, we must not exclude the following testimony: "And to anoint the Most Holy, kadosh kadoshim, the Holy of holies,"—Adam Clark. Dan. ix. 24. 8. 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 scaled up, and the Holy of holies anointed."—Honigmann's translation of Dan. ix. 24, as cited in Clark's Commentary.

To anoint the Most Holy, Hebrew, literally "He lays his hand upon which God has consecrated, when he ascended and entered it, sprinkling or consecrating it with his own blood for us."—Liddel's Reference, page 89.

And the last event of the 70 weeks, as commen-
THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, JAN. 30, 1843.

THE IMMEDIATE COMING OF CHRIST.

Ten years since there were thousands in this country and thousands abroad who believed the coming of Christ was near; 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 despised, despising, despising Christ, that 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 their eyes from the kingdom, and all the treasures of the kingdom. We should inquire into the cause of this sad change.

WHAT HAS FAILED? If the evidences on which their faith rested have failed, there are good reasons why they should give up their faith in Christ's immediate coming. They once rejoiced in the doctrine of his soon coming, and the thought of beholding the despised, despising, despising Christ, that 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 their eyes from the kingdom, and all the treasures of the kingdom. We should inquire into the cause of this sad change.

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their enchantments." James and Jambres withstood Moses of the same kind, or at least, a religion which 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 this day we are confronted by what is this thing? 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 were taught, and if the Spirit of God were poured out, and the unprepared, weak, and shortsighted for joy, the luke-warm, deceived, hardened Laodicean is ready to call all to Messianism, 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 James and Jambres to make Pharaoh believe that they and Aaron were only magicians like themselves. It is stated in the book of Joshua, that James and Jambres were the sons of Balaam the magician, who said unto Moses and Aaron, "All the people are gone other than magicians like ourselves."

And in like manner will Mesmerists now say, when they witness the effects of truth on the people, especially if they happen to be opposed to 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. How many are filled with the same starting 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 shall this generation be taken unawares, saith the Lord." 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 sleep has come upon them, the last day being 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, who was to warn all men to repent!

The comparison between the two last days, the new and starting 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.

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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 a considerable number, and we should not adduce this to the editor of that paper, or that paper, in which your bitter remarks have been published. Christians, and we say so; the men of common judgment, and taste, will not appro-}

This is an 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 adherents of the tenth precepts, 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 for your assertions? Why not cite some paragraph or statements from the writings of those that exist, if in fact a commandment there is, that says, "The Lord shall rest a day of rest? The brethren are investigating this subject, and will not take any man's bare assertions for proof. You say:

"But to the hearer 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 those who claim the right to teach the law of Moses, and of God! In infinite mercy arouse thy drowsy people, and if the Spirit of God is poured out, and the unprepared, weak, deceived, hardened Laodicean is ready to call all to Messianism, 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 James and Jambres to make Pharaoh believe that they and Aaron were only magicians like themselves. It is stated in the book of Joshua, that James and Jambres were the sons of Balaam the magician, who said unto Moses and Aaron, "All the people are gone other than magicians like ourselves."

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This revival of Papacy, and of the empire France, has caused some alarm to the Protestant countries of Europe; particularly, England, who stand 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 such power would probably have disappeared. 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 establishment of Papacy. Dan. xi, 31. See Signs.

Since the days of Pagan Rome, the little horn, Papacy, has pursued a career of conquest and conquest. France, under the reign of Clovis, to the time of his death in A.D. 511, was in the ascension of power, yet it should be remembered that the "little horn" of Daniel was to continue for 1260 years, was abolished, the Pope made a prisoner of, and his dominion subjected to the civil power, until they were dissolved by the French expedition into Italy, and many countries shall be swept to the sea, in the glorious holy mountain, or, as it is in the margin, "goodly mountain of delight." Ver 45. This, no doubt, means Italy, which is called the most delightful country in the world. It is a long promissory note of more than six hundred miles, extending beyond the sea, and into the Meditarranean. The tabernacle of his palace which seizes the sea, in the glorious holy mountain, or, as it is in the margin, "goodly mountain of delight." Ver 45. 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. W.,—The Advent Revise and Sabbath Herald (after a delay of two and three months,) comes to my secluded home, as an angel of truth. An apology to you, and your correspondents, would seem more appropriate, than a brief account of my history during the last months of my mission. I had the use of a Baptist school-house, as a place of worship. The consequence was, I soon became destitute of funds, and my mission had to be abandoned. But the consciousness of past neglect of the great doctrines of the third angel's message, the mark of the beast, 

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 embarked immediately, and have been fully instructed by the public teachings of Bro. Cusa and Waggoner. All doubts, as to the truth of these doctrines, were removed. My mind was then clear, and my duty plain. But circumstances rendered it impossible for me to obey the solemn injunction, to "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 again, I commenced the journey, which occupied my time and attention until the very eve of starting, when a letter from Bro. Waggoner (praying, that God might give me the light of the message upon me, and urging me by the light I already possessed, to proceed,) made me feel that I was not prepared for this mission. My proficiency of religion had troubled 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 position was made hazardous; and the destruction of my mission here was ended. There are, however, a few who, like the noble Berean, 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.

If it was to be a moral fall. Rev. xvi, 1; xii, 1-3; xiv, 1-9; xv, 1-7; xvii. The consequence of this plain manner of preaching is, they have purchased a new look for their half deplagarded 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 lengthly than I intended to have done when I commenced this communication. But I cannot conclude, without expressing my gratitude to the many worthy and zealous 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 pericetion and reproach, that they may "by any means..."
I am scarcely able to express my thanks for what the Lord has done in deep compassion, who for many years has waged in darkness, and recently for some months in despondency and despair, but now is restored in a good measure to that peace, which a love for God's law imparts, and that hope which Jesus has given me. In the name of Jesus. 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 evidence is truly overwhelming, that almost the whole country at the present time is 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 like to have someone to go on this way, and hold a meeting. I should like the paper to be continued.

From Sister Bagley.

DEAR BRO. WHITE:—I have just returned from 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. CONKLL.


From Bro. Mason.

DEAR BRO. WHITE:—Bro. H. Hewett and myself have to go out 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, where we all get together. And we have some most glorious good things. Last Sabbath we had a blessed season. The evening service was with us in very deep.

H. C. Mason.

Battle Creek, Mich., Jan. 6th, 1853.

Extracts of Letters.

Bro. J. Byington writes from Rock's Bridge, N. Y., Jan. 7th, 1853,—"I would say that we are trying to face the present circumstances, and as a father face set the annual rent. I feel close 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. Now we have embraced and the Sabbath truths here of late. I think the good work is on the advance. It does us good to hear from brethren afar. 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. 9th, 1853,—"Last Sabbath we had a great meeting, 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 God."

Sister Lillie 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.—This morning the meeting and godly God by praising him, and leaving a good strong testimony in favor of present truth. There has seldom come into the truth in this place of late."
THE REVIEW AND HERALD.

To the Saints scattered abroad—Redemption is drawing near. The work of the Lord has moved forward, during the past year, altogether beyond our expectations. The time is drawing near. The work of the Lord has ever had a present truth. "I will seek that which was lost, and bring forth out of the mouth of the sepulchre." Mrs. Everts, in her letter, says: "This I mean to do by divine assistance."

From Bro. Emery.

Bro. Everts—Some things are very encouraging. We have nothing to do but to press on in the service of the Lord. We have the assurance that all who have the Lord as their portion, and who are true to the cause, shall obtain joy and gladness, and sorrow shall flee away.

From Bro. Hilders.

Bro. Hilders—"The spirit is willing, but the flesh is weak." How much truth there is in this, and how much patience is necessary. We have no cause to grow weary or faint in our minds, but much to encourage us in the cause of truth. We may be assured that the hand of the Lord is set to the work of restoring his kingdom, and that our work and our labor shall be accepted of the Lord. We have but to press on, to the right hand and to the left, and to do our best, and the Lord will be our strength. We have no cause to weary or faint in our minds.

Tenth meeting, Sandyhill, who appeared interested in the Sabbath, and in the cause of truth. We may be assured that the Lord will be our strength. We have no cause to weary or faint in our minds.

The Review and Herald, January 10, 1853.