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"Here is the Patience of the Saints; Here are they that keep the Commandments of God and the Faith of Jesus."

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SABBATH HYMN.

BY R. F. COTTRELL.

DELIGHTFUL day! First gift of Heaven
To man, of Eden then possessed,
Jehovah's Rest-day, kindly given,
That all his creatures might be blessed.

Memorial of Creation's King,
We welcome now thy glad return;
And while His praise we join to sing,
Our hearts with love and rapture burn.

We bless thy name Almighty Lord,
We love the keep-sake thou hast given;
Our voices raise, with one accord,
In honor of the King of heaven.

All praise to Jesus, by whose blood
We are redeemed from sin and death;
Give glory to the Son of God—
Praise him all creatures that have breath.

By sin, we were exposed to wrath—
He died for us, that he might draw
Our wandering feet to virtue's path,
Where we may keep God's holy law.

That law shall still be our delight,
The holy Sabbath is a part,
And when we gain that world so bright,
All flesh will keep it with one heart.

THE SANCTUARY.

BY J. N. ANDREWS.

[Concluded.]

THE HEAVENLY SANCTUARY.

"Now of the things which we have spoken this is the sum: we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. viii, 1, 2. "A glorious high throne from the beginning is the place of our sanctuary." Jer. xvii, 12; Rev. xvi, 17; Ps. xi, 4. "For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth." Ps. cii, 19.

THE HEAVENLY SANCTUARY HAS TWO HOLY PLACES.—The following testimony on this point is conclusive. We gather it from the Old and New Testaments, that in the mouth of two or three witnesses every word may be established. 1. The tabernacle erected by Moses, after a forty days inspection of the one showed to him in the mount, consisted of two holy places, [Ex. xxvi, 30-33,] and is declared to be a correct pattern or model of that building. Ex. xxv, 8, 9, 40; compared with Chap. xxxix, 32-43. But if the earthly sanctuary consisted of two holy places, and the great original from which it was copied, consisted of only one, instead of likeness, there would be perfect dissimilarity. 2. The temple was built in every respect according to the pattern which God gave to David

by the Spirit. 1 Chron. xxviii, 10-19. And Solomon in addressing God says, "Thou hast commanded me 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." Wis. Sol. ix, 8.—The temple was built on a larger and grander scale than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings vi; 2 Chron. iii. This is clear proof that the heavenly tabernacle contains the same. 3. Paul plainly states that "the holy places [plural] made with hands" "are the figures [plural] of the true." And that the tabernacle, and its vessels, are "patterns of things in the heavens." Heb. ix, 23, 24. This is direct evidence that, in the greater and more perfect tabernacle, there are two holy places, even as in the "figure," "example" or "pattern." 4. The Apostle actually uses the word holies, [plural] in speaking of the heavenly sanctuary. The expression "holiest of all," in Heb. ix, 8; x, 19, has been supposed by some to prove that Christ began to minister in the most holy place at his ascension. But the expression is not "*hagia hagion*," holy of holies, as in chapter ix, 3; but is simply "*hagion*" holies. It is the same word that is rendered sanctuary in Heb. viii, 2. In each of these three texts, [Heb. viii, 2; ix, 8; x, 19,] Macknight renders the word, "holy places." The Doway Bible renders it "the holies." And thus we learn that the heavenly sanctuary consists of two "holy places."

VESSELS OF THE HEAVENLY SANCTUARY.—We have noticed particularly the vessels of the earthly sanctuary, and have cited divine testimony to show that they were patterns of the true in heaven. This is strikingly confirmed by the fact that in the heavenly sanctuary we find the like vessels.

1. The ark of God's testament, and the cherubim. Rev. xi, 19; Ps. xcix. 1.
2. The golden altar of incense. Rev. viii, 3; ix, 13.
3. The candlestick with the seven lamps. Rev. iv, 5; Zech. iv, 2.
4. The golden censer. Rev. viii, 3.

This heavenly sanctuary is called by Jesus "my Father's house;" [John xiv, 2,] by David, Habakkuk and John, "the temple of God in heaven;" [Ps. xi, 4; Hab. ii, 20; Rev. xi, 19,] God's "holy habitation;" [Zech. ii, 13; Jer. xxv, 30; Rev. xvi, 17,] "greater and more perfect tabernacle;" [Heb. ix, 11,] "the sanctuary and true tabernacle which the Lord pitched and not man." Heb. viii, 2.

THE TREADING DOWN OF THE SANCTUARY.

The agents by which the sanctuary is trodden under foot are the daily, or continual desolation, and the transgression, or abomination of desolation. Dan. viii, 13; xi, 31; xii, 11. These two desolations, as we have already seen, are Paganism and Papacy. It is often urged as a sufficient argument against the view of the sanctuary of God in heaven, that such a sanctuary is not susceptible of being trodden under foot. But we answer, this is not impossible, when the New Testament shows us that

wicked men (apostates) tread under foot the minister of the heavenly sanctuary, our Lord Jesus Christ. Heb. x, 29; viii, 1, 2. If they can tread under foot the minister of that sanctuary, then they can tread under foot the sanctuary itself. It is not impossible that the Pagan and Papal desolations should be represented as treading under foot the heavenly sanctuary, when the same vision represents the little horn as stamping upon the stars. Dan. viii, 10. And when it is expressly predicted that the Papal power should war against the tabernacle of God in heaven. Rev. xiii, 5-7. The language of this vision, that these blasphemous powers should cast down the truth to the ground, stamp upon the stars, and tread under foot the sanctuary and the host, is certainly figurative, as it would otherwise involve complete absurdities.

Let us now briefly trace the manner in which Satan has, by Paganism and Papacy, trod under foot the sanctuary of the Lord. We have already seen that he has done this by erecting rival sanctuaries, where in the place of the only living and true God, he has established "new gods that came newly up." Deut. xxxii, 16, 17. In the days of the Judges and of Samuel, Satan's rival sanctuary was the temple of Dagon, where the Philistines worshipped. Judges xvi, 23, 24. And when they had taken the ark of God from Israel, the Philistines deposited it in this temple. 1 Sam. v. After Solomon erected a glorious sanctuary upon Mount Moriah, Jeroboam, who made Israel to sin, erected a rival sanctuary at Bethel, and thus drew away ten of the twelve tribes from the worship of the living God, to that of the golden calves. 1 Kings xii, 26-33; Amos vii, 13, margin. In the days of Nebuchadnezzar, the rival to the sanctuary of God was the temple of Nebuchadnezzar's god at Babylon.—And into this temple he carried the vessels of the Lord's sanctuary, when he laid it desolate. Dan. i, 2; Ezra i, 7; v, 14; 2 Chron. xxxvi, 7. At a still later period, Satan established at Rome a temple, or sanctuary of "all the gods." Dan. viii, 11; xi, 31.

After the typical sanctuary of the first covenant had given place to the true sanctuary of God, Satan baptized his Pagan sanctuary and heathen rites and ceremonies, calling them Christianity. Thenceforward he had at Rome a "temple of God," and in that temple, a being exalted above all that is called God or that is worshiped. 2 Thess. ii, 4. And this Papal abomination has trod under foot the holy city, [Rev. xi, 2; xxi, 2,] by persuading a large portion of the human family that Rome, the place of this counterfeit temple of God, was "the holy city," or "the eternal city." And it has trod under foot, and blasphemed God's sanctuary or tabernacle [Rev. xiii, 6; Heb. viii, 2] by calling its own sanctuary the temple of God, and by turning away the worship of them that dwell on the earth, from "the temple of God in heaven," to the sanctuary of Satan at Rome. It has trod under foot the Son of God, the minister of the heavenly sanctuary, [Heb. x, 29; viii, 2,] by making the Pope the head of the church, instead of Jesus Christ, [Eph. v, 23,] and by leading men to the worship

of that "son of perdition," as one able to forgive past sins, and confer the right to commit them in the future, and thus turning men from him who alone has power on earth to forgive sins, and to pardon iniquity and transgression. Such has been the nature of the warfare which Satan has maintained against the sanctuary and the cause of God, in his vain attempts to defeat the great plan of redemption which God has been carrying forward in his sanctuary. In order to present the cleansing of the sanctuary of God in heaven, it is necessary to notice briefly

THE MINISTRATION AND CLEANSING OF THE EARTHLY SANCTUARY.

We have before shown that the earthly sanctuary consisted of two holy places, and that it was a pattern of the true tabernacle of God in heaven.—We shall now present, in a brief manner, the work of ministration in both those holy places, and also the work of cleansing that sanctuary, at the end of that ministration, every year, and shall prove that that ministration was the example and shadow of Christ's more excellent ministry in the true tabernacle.

The ministration in the earthly sanctuary was performed by the Levitical order of priesthood.—Ex. xxviii; xxix; Lev. viii; ix; Heb. vii. The act, preparatory to the commencement of the ministration in that earthly tabernacle, was the anointing of its two holy places, and of all its sacred vessels. Ex. xl, 9; xxx, 26-29; Lev. viii, 10. The entire work of the priests in the two holy places is summed up by Paul as follows: "Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God; but into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix, 6, 7. The ministration in the earthly sanctuary is thus presented before us in two grand divisions. First, the daily service in the holy place, which consisted of the regular morning and evening burnt-offering, [Ex. xxix, 38-43; Num. xxviii, 3-8,] the burning of sweet incense upon the golden altar, when the high priest lighted the lamps every morning and evening, [Ex. xxx, 7, 8, 34-36; xxxi, 11,] the special work upon the Lord's Sabbaths, and also upon the annual sabbaths, new moons and feasts, [Num. xxviii, 11-31; xxix; Lev. xxiii,] and beside all this, the special work for individuals as they should present their particular offerings through the year. Lev. i-vii. And second, the yearly work, in the most holy place, for the sins of the people, and for the cleansing of the sanctuary. Lev. xvi. Thus each of the two holy places had its appropriate work assigned. The glory of the God of Israel was manifested in both apartments. When he entered the tabernacle at the first, his glory filled both the holy places. Ex. xl, 34, 35. See also 1 Kings viii, 10, 11; 2 Chron. v, 13, 14; vii, 1, 2. In the door of the first apartment, the Lord stood and talked with Moses. Ex. xxxiii, 9-11. In this place, God promised to meet with the children of Israel, and to sanctify the tabernacle with his glory. Ex. xxix, 42-44; xxx, 36. In the holiest, also, God manifested his glory in a special manner. Ex. xxv, 21, 22; Lev. xvi, 2.

In the first apartment, stood the priests in a continual course of ministration for the people. He that had sinned, brought his victim to the door of this apartment to be offered up for himself. He laid his hand upon the head of the victim to denote that his sin was transferred to it. Lev. i; iii.—Then the victim was slain on account of that transgression, and his blood, bearing that sin and guilt, was carried into the sanctuary, and sprinkled upon it. Lev. iv. Thus, through the year, this ministration went forward. The sins of the people being transferred from themselves to the victims offered in sacrifice, and through the blood of the sacrifices, transferred to the sanctuary itself.

On the tenth day of the seventh month, the ministration was changed from the holy place, where it had been continued through the year, to the most holy place. Lev. xvi, 2, 29-34. The high priest entered the holiest with the blood of a bullock, as a sin-offering for himself. Verses 3, 6, 11-14. He then received of the children of Israel two

kids of the goats for a sin-offering. Upon these goats he cast lots; one lot for the Lord, and the other lot for the scape-goat. Verses 5, 7, 8. He next proceeded to offer the goat, upon which the Lord's lot fell, as a sin-offering for the people.

We shall now show that he offered this blood for two purposes: 1. "To make an atonement for the children of Israel, for all their sins." 2. To cleanse, or "make an atonement for the holy sanctuary." Let us read a portion of the chapter.—"Then shall he kill the goat of the sin-offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat; and he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins; and so shall he do for the tabernacle of the congregation that remaineth among them in the midst of their uncleanness. And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel. And he shall go out unto the altar that is before the Lord, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about. And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel. And when he hath made an end of reconciling the holy place, and the tabernacle of the congregation, and the altar, he shall bring the live goat; and Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness; and the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness."—"And this shall be a statute for ever unto you; that in the seventh month, on the tenth day of the month, ye shall afflict your souls and do no work at all, whether it be one of your own country or a stranger that sojourneth among you; for on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord." "And he shall make an atonement for the holy sanctuary, and he shall make an atonement for the tabernacle of the congregation, and for the altar; and he shall make an atonement for the priests, and for all the people of the congregation. And this shall be an everlasting statute unto you, to make an atonement for the children of Israel for all their sins once a year." Verses 15-22, 29, 30, 33, 34.

We have here read several important facts. 1. On the tenth day of the seventh month the ministration was changed from the holy place to the holiest of all. Verses 2, 29-34. 2. That in the most holy place, blood was offered for the sins of the people to make an atonement for them. Verses 5, 9, 15, 17, 30, 33, 34; Heb. ix, 7. 3. That the two holy places of the sanctuary, and also the altar of incense were on this day cleansed from the sins of the people, which, as we have seen, had through the year been borne into the sanctuary and sprinkled upon it. Verses 16, 18-20, 33; Ex. xxx, 10. 4. That the high priest, having by blood removed the sins of the people from the sanctuary, bears them to the door of the tabernacle [Num. xviii, 1; Ex. xxviii, 38] where the scape-goat stands, and putting both his hands upon the head of the goat, and confessing over him all the iniquities of the children of Israel in all their sins, he puts them upon the head of the goat, and sends him away, with all their iniquities, into a land not inhabited. Verses 5, 7-10, 20-22. The sanctuary was then cleansed from the sins of the people, and those sins were borne by the scape-goat from the sanctuary. The foregoing presents to our view a general outline of the ministration in the worldly sanctuary. The following scriptures show that that ministra-

tion was the example and shadow of Christ's ministry in the tabernacle in heaven:

"Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens: a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. For every high priest is ordained to offer gifts and sacrifices; wherefore it is of necessity that this man have somewhat also to offer. For if he were on earth, he should not be a priest, seeing that there are priests that offer gifts according to the law; who serve unto the *example* and *shadow* of heavenly things, as Moses was admonished of God when he was about to make the tabernacle; for, See (saith he) that thou make all things according to the pattern shewed to thee in the mount. But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises." Heb. viii, 1-6; Col. ii, 17; Heb. x, 1; ix, 11, 12.

The facts stated in these texts are worthy of careful attention. 1. We have a High Priest in the heavens. 2. This High Priest is a minister of the sanctuary or true tabernacle. 3. As the earthly high priests were ordained to offer sacrifice for sins, so it is of necessity that our High Priest should have something to offer for us in the heavenly sanctuary. 4. When upon earth he was not a priest. 5. The ministry of the priests in that tabernacle, made after the pattern of the true, was the example and shadow of Christ's more excellent ministry in the true tabernacle itself. 6. The entire typical service was a shadow of good things to come. 7. In the greater and more perfect tabernacle, Christ is a minister of these good things, thus shadowed forth. With these facts before us let us now consider that more excellent ministry in the temple of God in heaven.

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At the close of the typical services, He of whom Moses in the law, and the prophets did write, Jesus of Nazareth, came and laid down his life for us.—The death of the Lord Jesus is the dividing point between the two dispensations, as it put an end to the typical services, and was the great foundation of his work as a priest in the heavenly tabernacle. On Jesus was laid the iniquity of us all, and he bare our sins in his own body on the tree. Isa. liii, 6; 1 Pet. ii, 24; Heb. ix, 28. He was raised from the dead for our justification, and ascended into heaven to become a great High Priest in the presence of God for us. Rom. iv, 25; Heb. ix, 11, 12, 24.

The ministration in the heavenly sanctuary is performed by the Melchizedec order of priesthood, in the person of our Lord. Ps. cx; Heb. v-viii. We have already proved that the temple of God in heaven consists of two holy places, as did the earthly tabernacle; and that the ministration in the two holy places of the worldly sanctuary was the example and shadow of Christ's ministry in the true tabernacle. But it is contended by some that Christ ministers only in the most holy place of the heavenly sanctuary. Let us examine this point.

1. His anointing the most holy place of the true tabernacle, at the commencement of his ministration, may be urged as proof that he ministers only in the second apartment of the heavenly sanctuary. Dan. ix, 24. But this objection vanishes at once if we consider that before the Levitical priesthood began to minister in the earthly sanctuary, that entire building, the holiest as well as the holy place and all the sacred vessels, were anointed. Ex. xl, 9-11; xxx, 23-29; Lev. viii, 10; Num. vii, 1.—And when this anointing was accomplished, that ministration began in the first apartment. Lev. viii-x; Heb. ix, 6, 7. And this order, let it be remembered, was "the example and shadow of heavenly things."

2. It has been urged by some that the text, "this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God," [Heb. x, 12,] forbids the idea of his ministering in the two holy places. But we answer, that so far as the idea of *sitting down* is concerned, it would be equally

proper to represent him as *standing* on the Father's right hand. Acts vii, 56. And if the Saviour is at "the right hand of the power of God" when descending from heaven, as he testifies respecting himself, [Matt. xxvi, 64; Mark xiv, 62; Luke xxii, 69.] then he certainly can be at the Father's right hand, in both the holy places. But we have direct testimony here. Paul says that Christ is a "minister of the sanctuary." Heb. viii, 2. That the word "*hagion*," here rendered sanctuary, is plural, no one can deny. It is literally rendered by the Doway Bible, "the holies." As translated by Macknight, [Heb. viii, 1, 2,] it reads thus: "Now of the things spoken the chief is, we have such a High Priest as became us, who sat down at the right hand of the throne of the Majesty in the heavens, a minister of the holy places, namely, of the true tabernacle, which the Lord pitched and not man." We draw two conclusions from the foregoing.—(1.) Our Lord can be a minister of the two holy places, and yet be at the Father's right hand. (2.) He must minister in both the holy places, or Paul's language that he is a minister of the holies or holy places, [plural,] is not true. An high priest that should minister simply in the holiest of all, is not a minister of the holy places.

3. But another argument to prove that Christ ministers only in the most holy place, has been urged by some, from the following texts: "The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing." Heb. ix, 8. "Having, therefore, brethren, boldness to enter into the holiest by the blood of Jesus." Chap. x, 19. But as has been before remarked, the word rendered "holiest of all," is the same that is rendered "sanctuary" in chapter viii, 2, and is not "*hagia hagion*," holy of holies, as in chapter ix, 3, but is simply "*hagion*," holies, plural. The rendering of Macknight, which correctly translates the word in the plural, removes all difficulty. He translates these two texts as follows: "The Holy Ghost signifying this, that the way of the holy places was not yet laid open, while the first tabernacle still standeth." "Well then, brethren, having boldness in the entrance of the holy places, by the blood of Jesus." These texts, therefore, do not favor the doctrine that Christ is a minister of only one of the holy places. With a literal rendering of the word, giving it in the plural in our language, just as it was written by Paul, the objection to Christ's ministration in the two holy places of the heavenly sanctuary is entirely removed. The way into the holy places of the heavenly sanctuary was not laid open, while the ministration in the earthly tabernacle continued; but when that ministration was abolished, the way of the heavenly holy places was laid open, and we have boldness to enter by faith, where our High Priest is ministering for us.

It may be proper to add, that the phrase rendered, "into the holy place," in Heb. ix, 12, 25, and "into the sanctuary," in chapter xiii, 11, is the same that in chapter ix, 24 is literally rendered in the plural, "into the holy places." Macknight renders them all in the plural. Then the heavenly tabernacle, where our Lord Jesus Christ ministers, is composed of holy places, as really as was its pattern or image, the earthly tabernacle; and our great High Priest is a minister of those holy places while at the Father's right hand.

Let us now examine those scriptures which present our Lord's position and ministry in the tabernacle in heaven. In vision at Patmos, the beloved disciple has a view of the temple of God, the heavenly sanctuary. A door was opened *in heaven*.—This must be the door of the heavenly tabernacle, for it disclosed to John's view the throne of God, which was in that temple. Rev. iv, 1, 2; xvi, 17; Jer. xvii, 12. It must be the door of the first apartment, for that of the second apartment (which discloses the ark containing the commandments) is not opened until the sounding of the seventh angel. Rev. xi, 19. And the view, that John was looking into the first apartment of the heavenly sanctuary, when he saw the Lord Jesus take the book from the hand of him that sat upon the throne, is strikingly confirmed by what he saw before the throne.

He testifies that "there were seven lamps of fire burning before the throne, which are the seven Spirits of God." Rev. iv, 5; Zech. iv, 2. He also saw the golden altar of incense before the throne, and witnessed the ministration at that altar with the golden censer. Rev. viii, 3. In the earthly tabernacle, which was the pattern of things in the heavens, the golden candlestick with its seven lamps, and the golden altar of incense, were both represented, and, by God's express direction, placed in the first apartment. Num. viii, 2-4; Heb. ix, 2; Lev. xxiv, 2-4; Ex. xl, 24-27. The scene of this vision is the first apartment of the heavenly sanctuary. Here it was that John saw the Lord Jesus. Rev. v, 6-8.

Let us read Isaiah's description of this place.—"In the year that king Uzziah died, I saw, also, the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Wo is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar." Isa. vi, 1-6.

That this was a view of the heavenly tabernacle, and not of the temple at Jerusalem, may be proved by comparing John xii, 39-41, with Isa. vi, 8-10. Words written by Isaiah, while looking into the temple of God, are quoted by John with the declaration that Isaiah spake them while beholding Christ's glory. That John and Isaiah both beheld the same place is evident; both beheld the throne of God, and him that sits upon it; [Isa. vi, 1; Rev. iv, 2,] both beheld the living beings with six wings; [Isa. vi, 2; Rev. iv, 6-8,] each heard from these beings a like song; [Isa. vi, 3; Rev. iv, 8,] and both beheld the golden altar before the throne.—Isa. vi, 6; Rev. viii, 3; ix, 13.

That John and Isaiah both saw our Lord Jesus Christ we have already proved. And the scene of their visions was in the first apartment of the heavenly sanctuary, the place of the golden candlestick with its seven lamps, and the golden altar of incense. And in this apartment our High Priest commenced his ministration, like the priests in the example and shadow of heavenly things. In the shadow, each part of the work was many times repeated; but in the substance, each part is fulfilled once for all. Once for all, our Sacrifice is slain; [Rom. vi, 9, 10; Heb. ix, 25-28,] and once for all, our High Priest appears in each of the holy places. Heb. ix, 11, 12, 24, 25. Hence, our Lord must continue his ministration in the first apartment until the period arrives for his ministration within the second veil, before the ark of God's testament.

The sins of the world were laid upon the Lord Jesus, and he died for those sins according to the Scriptures. The blood of the Lamb of God, which was shed for our transgressions of God's law, is that by which our High Priest enters the heavenly sanctuary, [Heb. ix, 12,] and which, as our advocate, he offers for us in that sanctuary. Heb. xii, 24; 1 Pet. i, 2; 1 John ii, 1, 2. His great work, which began with the act of bearing the sins of the world at his death, he here carries forward by pleading the cause of penitent sinners, and presenting for them his blood which had been shed as the great sacrifice for the sins of the world. The work in the earthly sanctuary was essentially the same thing. The sins were there laid upon the victim, which was then slain. The blood of that sacrifice, bearing that guilt, was sprinkled, in the sanctuary to make reconciliation for the sinner.—Lev. iv, 4-6. And thus in the shadow of heavenly things, we see the guilt of the people transferred to the sanctuary itself. This can be easily understood. And it is a plain fact that its great design was to give an example of heavenly things. As the sin of him who came to God, through the of-

fering of blood by the high priest, was, through that blood, transferred to the sanctuary itself, so it is in the substance. He who bore our sins at his death, offers for us his blood in the heavenly sanctuary. But when he comes again, he is "without sin;" [Heb. ix, 28,] his great work for the removal of sin is fully completed before he comes again.

We now inquire respecting the removal of the sins of the church, or host, from the sanctuary.—We have seen that only 490 of the 2300 years belonged to the earthly sanctuary, and that the remaining 1810 years, belong to the true sanctuary, which Gabriel introduces to Daniel in his explanation in chapter ix; consequently, the sanctuary to be cleansed from the sins of the church, or host, at the end of the 2300 years, is the heavenly sanctuary. We have also examined those portions of the Bible that explain how and why the earthly sanctuary was cleansed, and have seen that that cleansing was accomplished, not by fire, but by blood.—We have seen that that work was ordained for the express purpose of shadowing forth the work in the heavenly sanctuary. And we have also seen that the sins of those who come to God through our great High Priest are communicated to the sanctuary as was the case in the type. But we are not left without direct testimony on this important point. The Apostle Paul states the fact of the cleansing of the earthly and the heavenly sanctuaries, and plainly affirms that the latter must be cleansed for the same reason that the former had been.—He speaks as follows:

"And almost all things are by the law purged with blood; and without shedding of blood is no remission. It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these. For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 22-24. Two important facts are stated in this portion of scripture. 1. The earthly sanctuary was cleansed by blood. 2. The heavenly sanctuary must be cleansed by better sacrifice, that is, by the blood of Christ. It is plain, then, that the idea of cleansing the sanctuary by fire has no support in the Bible.

These words, as rendered by Macknight are very clear: "And almost all things according to the law, are cleansed with blood, and without the shedding of blood, there is no remission. There was a necessity, therefore, that the representations indeed of the holy places in the heavens, should be cleansed by these sacrifices; but the heavenly holy places themselves, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands; the images of the true holy places; but into heaven itself, now to appear before the face of God, on our account." Heb. ix, 22-24. Then the fact of the cleansing of the heavenly sanctuary is plainly taught by the Apostle Paul in his commentary on the typical system. And this great truth, plainly stated, is worthy of lasting remembrance.

By many, the idea of the cleansing of the heavenly sanctuary, will be treated with scorn, "because," say they, "there is nothing in heaven to be cleansed." Such overlook the fact that the holy of holies, where God manifested his glory, and which no one but the high priest could enter, was, according to the law, to be cleansed, because the sins of the people were borne into it by the blood of sin-offering. Lev. xvi. And they overlook the fact that Paul plainly testifies that the heavenly sanctuary must be cleansed for the same reason. Heb. ix, 23, 24. See also Col. i, 20. It was unclean in this sense only: the sins of men had been borne into it through the blood of sin-offering, and they must be removed. This fact can be grasped by every mind.

The work of cleansing the sanctuary, changes the ministration from the holy place to the holiest of all. Lev. xvi; Heb. ix, 6, 7; Rev. xi, 19. As the ministration in the holy place of the temple in heaven began immediately after the end of the typical system, at the close of the sixty-nine and a half weeks, [Dan. ix, 27,] so the ministration in the ho-

liest of all, in the heavenly sanctuary, begins with the termination of the 2300 days. Then our High Priest enters the holiest to cleanse the sanctuary. The termination of this great period, marks the commencement of the ministration of the Lord Jesus in the holiest of all. This work, as presented in the type, we have already seen was for a twofold purpose, viz: the forgiveness of iniquity, and the cleansing of the sanctuary. And this great work our Lord accomplishes with his own blood; whether by the actual presentation of it, or by virtue of its merits, we need not stop to inquire.

No one can fail to perceive that this event, the cleansing of the sanctuary, is one of infinite importance. This accomplishes the great work of the Messiah in the tabernacle in heaven, and renders it complete. The work of cleansing the sanctuary is succeeded by the act of placing the sins, thus removed, upon the head of the scape-goat, to be borne away for ever from the sanctuary. The work of our High Priest for the sins of the world, will then be completed, and he be ready to appear "without sin unto salvation." The act of placing the sins upon the head of the scape-goat, in the type, has already been noticed. Lev. xvi, 5, 7-10, 20-22. The following valuable remarks on this important point are from the pen of O. R. L. Crozier, written in 1846.

"THE SCAPE-GOAT.—The next event of that day, after the sanctuary was cleansed, was the putting of all the iniquities and transgressions of the children of Israel upon the scape-goat, and sending him away into a land not inhabited, or of separation. It is supposed by almost every one that this goat typified Christ in some of his offices, and that the type was fulfilled at the first Advent. From this opinion I must differ, because, 1. That goat was not sent away till after the high priest had made an end of cleansing the sanctuary. Lev. xvi, 20, 21. Hence that event cannot meet its antitype till after the end of the 2300 days. 2. It was sent away from Israel into the wilderness, a land not inhabited, to receive them. If our blessed Saviour is its antitype, he also must be sent away, not his body alone, but soul and body, for the goat was sent away alive, from, not to, nor into, his people; neither into heaven, for that is not a wilderness, or land not inhabited. 3. It received and retained all the iniquities of Israel; but when Christ appears the second time he will be 'without sin.' 4. The goat received the iniquities from the hands of the priest, and he sent it away. As Christ is the priest, the goat must be something else besides himself which he can send away. 5. This was one of two goats, chosen for that day; of which one was the Lord's, and was offered for a sin-offering; but the other was not called the Lord's, neither offered as a sacrifice. Its only office was to receive the iniquities from the priest, after he had cleansed the sanctuary from them, and bear them into a land not inhabited, leaving the sanctuary, priest and people, behind, and free from their iniquities. Lev. xvi, 7-10, 22. 6. The Hebrew name of the scape-goat, as will be seen from the margin of verse 8, is Azazel. On this verse, Wm. Jenks, in his Comp. Com. has the following remarks: 'Scape-goat. See diff. opin. in Bochart. Spencer, after the oldest opinion of the Hebrews and Christians, thinks Azazel is the name of the devil; and so Rosenmire, whom see. The Syriac has Azazel the angel (strong one) who revolted.'

7. At the appearing of Christ, as taught in Rev. xx, Satan is to be bound and cast into the bottomless pit, which act and place are significantly symbolized by the ancient high priest sending the scape-goat into a separate and uninhabited wilderness. 8. Thus we have the scripture, the definition of the name in two ancient languages both spoken at the same time, and the oldest opinion of the Christians in favor of regarding the scape-goat as a type of Satan. In the common use of the term, men always associate it with something mean, calling refugees from justice, scape-goats. Ignorance of the law and its meaning is the only possible origin that can be assigned for the opinion that the scape-goat was a type of Christ.

Because it is said, 'The goat shall bear upon

him all their iniquities into a land not inhabited,' [Lev. xvi, 22,] and John said, 'behold the Lamb of God, that taketh [margin, beareth] away the sin of the world,' it is concluded without further thought that the former was the type of the latter. But a little attention to the law will show that the sins were borne from the people by the priest, and from the priest by the goat. 1. They are imparted to the victim: 2. The priest bore them in its blood to the sanctuary. 3. After cleansing it from them on the tenth day of the seventh month, he bore them to the scape-goat. 4. The goat finally bore them away beyond the camp of Israel to the wilderness.

This was the legal process, and when fulfilled, the author of sins will have received them back again, (but the ungodly will bear their own sins,) and his head will have been bruised by the seed of the woman; 'the strong man armed' will have been bound by a stronger than he, and his house (the grave) spoiled of its goods, the saints. Matt. xii, 29; Luke xi, 21, 22."

The great work of atonement is now complete, and the work of our Lord as priest, accomplished. The sins of those who have obtained pardon through the great sin-offering, are, at the close of our Lord's work in the holy places, blotted out, [Acts iii, 19,] and being then transferred to the scape-goat, are borne away from the sanctuary and host for ever, and rest upon the head of their author, the devil. The Azazel, or antitypical scape-goat, will then have received the sins of those who have been pardoned in the sanctuary, and in the lake of fire, will suffer for the sins which he has instigated. God's people, the host, will then be free for ever from their iniquity. "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. And behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. xxii, 11, 12. "And to you, who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ." 2 Thess. i, 7, 8.

CAUSE OF OUR DISAPPOINTMENT.

Why were those disappointed, who looked for Jesus in 1844? This important question, we believe, can be answered in the most satisfactory manner. Our disappointment did not arise from mistaking the commencement of the 70 weeks. The argument by which the original date is sustained, is, as we have seen, invulnerable. Nor did our disappointment arise from a mistake in believing that the 70 weeks form a part of the 2300 days; for every fraction of that argument, as we have shown, still stands good. These two points being susceptible of the clearest proof, we were not mistaken in believing that the 2300 days would terminate in the seventh Jewish month, 1844. Neither did our disappointment arise from believing that at the end of the 2300 days the work of cleansing the sanctuary would take place. For it is plainly stated, "Unto 2300 days; then shall the sanctuary be cleansed."

But when we said that this earth, or a part of this earth, was the sanctuary, and that Christ must descend from heaven at the end of the 2300 days, to purify the earth by fire, we looked for that which the Bible did not warrant us to expect. Here was the cause of our disappointment. For we have seen that there is no scriptural authority to support the view that any part of the earth is the sanctuary, or that the burning of the earth, and the melting of the elements, [2 Pet. iii,] is the cleansing of the sanctuary. By a multitude of witnesses, we have proved that the tabernacle of God is the sanctuary to be cleansed, and that its cleansing is a work performed in the holiest of all, with blood, and not with fire. Our disappointment, then, arose from a misunderstanding of the work to transpire at the end of the days.

Our evidence established two points: 1. The fact that the sanctuary should be cleansed at the

end of the 2300 days, and that they would terminate at the seventh month, 1844. 2. The types in the example and shadow of heavenly things, set before us the work of the high priest in the seventh month, viz: his act of passing from the holy place to the holiest of all, to cleanse the sanctuary. We reasoned, that as the paschal lamb, which was slain on the fourteenth day of the first month, met its antitype in the death of the Lamb of God, on that day; [Ex. xii, 3-6, 46; 1 Cor. v, 7; John xviii, 28; xix, 36;] and the offering of the first fruits on the sixteenth day of that month, met its antitype in the resurrection of Christ, on that day, the first fruits of them that slept; [Lev. xxiii, 10-15; 1 Cor. xv, 20, 23; Matt. xxviii, 1, 2;] and the feast of Pentecost met its antitype on the day of its occurrence; [Lev. xxiii, 15-21; Acts ii, 1, 2;] so the cleansing of the sanctuary in the seventh month, [Lev. xvi,] at that time in the year when the 2300 days would end, we believed would meet its antitype at the end of that period.

Could we then have understood the subject of the heavenly sanctuary, our disappointment would have been avoided. Our evidence did not prove that our High Priest would descend from the holy place of the heavenly sanctuary, in flaming fire to burn the earth, at the end of the 2300 days; but so far from this, it did prove that he must, at that time, enter within the second vail, to minister for us before the ark of God's testament, and to cleanse the sanctuary. Dan. viii, 14; Heb. ix, 23, 24. Such has been the position of our High Priest since the end of the days, and this is the reason that we did not behold our King in 1844. He had then ministered in only one of the holy places, and the termination of the 2300 days marked the commencement of his ministration in the other. For believing in a literal sanctuary in heaven, consisting of two real holy places, and that our High Priest, while at the Father's right hand, is a minister of both these holy places, we are ranked as spiritualizers, by our enemies. From this unjust charge we appeal to the Judge of all the earth, who will do right.

When John, who saw the door of the first apartment of the heavenly tabernacle opened at the commencement of Christ's ministry, was carried in vision down the stream of time to "the days of the voice of the seventh angel," he saw the most holy place of God's temple opened. "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Rev. xi, 19. Here, by the ark of God's testament, is where our High Priest ministers, since the close of the 2300 days. To this open door in the heavenly sanctuary, [Rev. iii, 7, 8; Isa. xxii, 22-25,] we invite those to come for pardon and salvation, who have not sinned away the day of grace. Our High Priest stands by the MERCY-SEAT (the top of the ark,) and here he offers his blood, not merely for the cleansing of the sanctuary, but also for the pardon of iniquity and transgression. But while we call men to this open door, and point them to the blood of Christ, offered for us at the mercy-seat, we would remind them of the LAW or GOB beneath that mercy-seat, which made the death of God's beloved Son necessary in order that guilty man might be pardoned. That ark contains God's commandments, and he that would receive the blessing of God, at the hand of our High Priest, must keep the commandments contained in the ark, before which he ministers. Many affirm that God has abolished his law; but this is so far from the truth, that that law occupies the choicest place in heaven. It is that "justice and judgment" which are the habitation of God's throne. Ps. lxxxix, 14; xvii, 2; Rev. xi, 19.

Two of the three messages of Rev. xiv, had been given prior to the end of the days in 1844, as nearly all Advent believers once admitted. The third angel, with the commandments of God and the faith of Jesus, gives this last message of mercy, while our High Priest ministers for us before the ark containing the commandments. While he is thus ministering, the host, or church, are waiting the completion of the great work, the putting away of their sins. They are "in the last end of the in-

dignation," which occupies a space of time, as is evident from Dan. viii, 19.

The close of the third angel's message is marked by the Son of man taking his position upon the white cloud. Rev. xiv, 9-14. The last message of mercy will then have closed, and there will be no intercessor between an offended God and guilty, offending man. The angels with the vials of God's wrath, who are now stayed by the ministration of our great High Priest, will then come out of the temple of God, and pour out the vials of un-mixed wrath upon the heads of all the wicked.—The plagues, the earthquake, and the great hail, "every stone about the weight of a talent," will follow; the enemies of God will be destroyed, and the little horn will be broken without hand. Rev. xv; xvi; xi, 19; Dan. xii, 1; viii, 25. The sanctuary and the host will then be vindicated, and all opposing power overwhelmed in irretrievable ruin.

Beyond this time of trouble, such as never was, the scenes of the earth made new, rise before us.—In the midst of that Paradise of God, where his saints will ever remain, we behold his glorious sanctuary; [Eze. xxxvii; Rev. xxi, 1-4;] and here we leave it, content, if we may be of the number who shall serve God in that temple, for ever and ever.—Rev. vii, 13-15. The prophetic views of Moses, and of Nathan, respecting God's sanctuary, will then be fully realized; the Lord will reign for ever and ever, and Israel will be planted to be removed no more. Ex. xv; 2 Sam. vii.

Reader, would you escape the things that are coming on the earth? The warning voice of the third angel points out the way. Know for yourself that you have a personal interest in that work which our High Priest is consummating before the ark of God's testament, and when he shall come again, it will be without sin unto your salvation. We entreat you, heed not the voice of those who break the commandments, and teach men so, for they will soon receive their reward; but rather unite with those who teach and keep them, and you will have life eternal, and free admittance through the gates into the Holy City.

Rochester, N. Y., February, 1853.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, FEB. 3, 1853.

THE DAYS OF NOAH.

NOAH was a preacher of righteousness, God's chosen servant to warn the world of its approaching destruction. "My Spirit shall not always strive with man," saith the Lord, "for that he is also flesh; yet his days shall be an hundred and twenty years." Gen. vi, 3. Noah was a just man, and walked with God, and found grace in his sight. He was directed to make an ark to save himself and family from the threatened deluge. And as he warned the people, he showed his faith in the coming flood, by his works, in building the ark on dry ground.

Says Paul: "By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world." Heb. xi, 7. The antediluvians then had the means of knowing that the flood was coming, or Noah's preaching, and corresponding works, would not have condemned them. Yet they knew not till the flood came and took them all away.

"But as the days of Noah were, so shall also the coming of the Son of man be." Matt. xxiv, 27. In connection with this text, our Saviour mentions the special signs of his coming, in the sun, moon and stars, and adds: "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." It is evident, then, from these words of our Lord, that it was the design of Heaven, that the period of the coming of the Son of man should be understood, and published to the world, as the period of the flood was understood, and proclaimed by Noah.

But in what respect will the coming of the Son of man be like the days of Noah? Will it be like it in all respects?—Or will it be like the days of Noah in some one particular?—It is important that this should be understood. Peter shows that the world, once being overflowed by water, perished, and that the heavens and the earth, which are now, are reserved unto fire; that as the unbelieving world once perished by the flood, they will be destroyed from the presence of the Lord when he is revealed from heaven in flaming fire. But this is not the similarity of the two periods of time referred to by our Lord. We will now let him point out in what respect the two periods are alike.

Verses 23, 29. "For as in the days that were before the

flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

As the Saviour has stated in what respects the two periods would be alike, we will only make a few remarks upon his words. He has plainly shown: 1. That as Noah knew the period of the flood, and warned the world, so, by the special signs, (with a mass of other evidence from the prophecies.) the period of the coming of the Son of man would be understood by the faithful servant, and the world warned of the judgment at hand. 2. That as the antediluvians disbelieved the preaching of Noah, and perished by the flood, so the proclamation of the coming of Christ will be rejected by the mass of mankind, and the day of the Lord will come on them as a snare. As the antediluvians, who rejected the evidence of the coming flood, knew not till the flood came and took them all away, so those who reject the evidence of the Lord's coming, will not know that the storm of God's wrath is coming, till it bursts upon them, "For when they shall say, peace and safety, then sudden destruction cometh upon them," "and they shall not escape." 1 Thess. v, 3. As Noah believed God, prepared the ark, and, with his family, was saved, so a few will believe God's word, and prepare, wait, and watch for the coming Saviour, he sheltered in the day of wrath, and will be able to say, "Lo, this is our God, we have waited for him, and he will save us." "But ye, brethren," continues Paul, "are not in darkness, that that day should overtake you as a thief."—Verse 4. If we could see salvation for any, in the day of the Lord, while remaining in unbelief, we would proclaim it; but as we see that the salvation of souls depends on faith in the warning designed to be given, and corresponding works, and a full preparation, our whole soul cries, *Believe, and prepare!* For "behold the day of the Lord cometh, and he will be with wrath and fierce anger, to lay the land desolate; and he shall destroy the sinner thereof out of it." Isa. xlii, 9.

The preaching of Noah should have been believed; and if any had believed the flood was coming, a decided change would have taken place in their course. They would have acted out that faith, and, like Noah, prepared, instead of "eating and drinking, [feasting and mirth,] marrying and giving in marriage," as though they were to enjoy long life. We say that saving faith then would have produced an entire change. Their lives would have been marked by humiliation and abstinence. So will saving faith in the coming of the Lord, produce an entire change in the believer. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting [eating] and drunkenness, and cares of this life, and so that day come upon you unawares." Luke xxi, 34.—To eat to sustain nature is necessary; but feasting was a sin in the days of Noah, and it is no less a sin now. Hear the wise man: "Feed me with food convenient for me, lest I be full and deny thee, and say, who is the Lord?" Prov. xxx, 8, 9.

The marriage covenant was holy in the days of Noah, and it has not, since that time, lost a whit of its sacredness. But if the antediluvians had believed the preaching of Noah, they would not have been marrying till the day that he entered the ark. Those who are waiting for the coming of the Lord should beware of taking a course that would prevent them from being wholly the Lord's. Read 1 Cor. vii, 32-34.

Noah condemned the world. This he did, by his works being in accordance with his profession. Therefore the antediluvians will not in the Judgment rise up and condemn Noah. And will not unbelievers rise up in the Judgment, and condemn those who profess to believe that the last message of mercy is now being given, unless they show, by carrying out all the holy principles of their faith, that they really believe what they profess? How is it possible for those who believe that the period has come for the third and last message to be given, and that the vials of the wrath of Almighty God are soon to be poured out, to eat and drink, buy and sell, plant and build, &c., as they did in the days of Lot and Noah? We say, they will not. True faith will have corresponding works.

We would not drop a word here to encourage any mortal in idleness; but we desire that those who are all buried up in the cares and spirit of this world should feel the force of this subject. Many, when they are first aroused by the evidences that the last message of mercy is being given, feel that they must consecrate themselves to God, and what they possess to the advancement of his truth. But soon the cares of this life, and the love of the world, overcome them, and they fall into a stupid state of mind. O, may God have mercy upon us as a people, and give us to feel the importance of showing by our works, that we really believe what we profess.

Brethren and Sisters:—Are you imitating Lot, who fled from the place which was the scene of destruction? Or are you all buried up in the cares of the world, unnecessary eating, drinking, [tea,] buying, selling, planting and building, as was the case with those on whom God rained fire and brimstone? Are you imitating Noah, who prepared the ark on dry ground, in which he invested his earthly treasures—what an act of faith!—or are you imitating those who knew not, till the flood came, and took them all away?

There was an hour when Noah's warning ceased, when he entered the ark, and God shut him in. Then the rain descended and the period of anguish of the hitherto careless world came. Worlds would then have been given for a place in the ark; but God had shut the door.

Soon the warning of the third angel will cease. Christ will leave his priestly work in the Sanctuary, and the way now open to find salvation from sin through his blood will be for ever closed. O, dreadful hour! Worlds then would be given to be placed back in the period of Christ's merciful intercession; but as time never rolls back, hope is gone for ever. O, what anguish will then seize the soul that has slighted mercy's hour. It will then be said, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." Rev. xxii, 11. Careless soul, remember that "as the days of Noah were, so shall also the coming of the Son of man be."

LABORERS.

THE calls for laborers, from all parts of the field, are many, and very urgent. O, that the church would raise one united cry to heaven, to the Lord of the harvest, to raise up and fully qualify men to sound the last note of warning in the ears of perishing souls, while mercy's hour lingers. O, where are the shepherds to search out and feed the starving flock?

A year or two since, and those who taught the "commandments of God, and the faith of Jesus," had to go sometimes a hundred miles to instruct one person. But a great change has taken place. The field, then closed up, is fast opening, the Spirit of God is moving upon many to investigate, and calls come from all quarters for some one to come and present the evidences of our position. But many call in vain; for there is no one to be spared, who is qualified to go and preach the word to them. And it is a painful fact that many of the starving flock, instead of having a shepherd to hunt them up, and feed them, are hunting in vain for a shepherd to lead them to the green pastures of present truth.

Dear brethren, are we as a people keeping pace with the opening providence of God? Are we fully awake to our whole duty? And do we realize the responsibilities resting upon us? It is to be feared that many do not realize what God requires at our hands. To us, he has entrusted the work of teaching and, by holy lives, enforcing the great truths of the last merciful message. Are we doing all we can in this great work? Are we living holy lives, such as will impress those around us, that God is with us of a truth? Are we doing our whole duty to those among us, who are called of God to preach the word?

There could hardly be a greater curse come upon the cause, than for men with little experience, little piety, destitute of judgment in spiritual things, to go out to teach the truth, and undertake to point souls to heaven. The Lord save us from the results of such a course. But are there not brethren among us, that are evidently called of God to the work, who are bound at home? Or, if they go out, are more or less bound in spirit, by reason of their temporal wants? Many of our brethren are fully awake to their duty, and our preaching brethren are generally fully supplied with means. Some, perhaps, have been injured by a too free reception of means. But we feel deeply for a few who are crippled in their labors for want of means. Brethren, it is your duty to inquire into the wants of those among you who speak to you the word of the Lord, and see that when they go out to preach, their spirits are not bowed down with the weight of temporal wants and cares.

And to our dear brethren, who feel called to give themselves to the work of preaching the word, we would say, toil on a little longer. The reward, O, the rich reward, is just before you. Trust, for ever trust in the "Lord of the harvest" to sustain you in your arduous labors. Remember, "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. cxxvi, 6.

The Cause in Rochester.

SINCE we came to this city, which was last March, the cause has been gradually rising. We did not come here expecting to enjoy the society of many brethren, or to be free from those who oppose the truth; for there were then but very few observers of the fourth commandment in the city, and we well knew that this was the seat of the no-Sabbath heresy. But, thank Heaven, our number has increased, the Lord has wrought for us by his Holy Spirit, and there is quite a room full of Sabbath-keepers who meet to worship God on his Holy Day. Our meetings are generally of deep interest.

There is great prejudice against us here, in the minds of some of our Advent brethren. This is created by their leaders. It is thought to be very dangerous to attend our meetings.—This is not to be wondered at, as those who do, and candidly hear for themselves, generally become convinced that we have the truth, and that the Spirit of truth is with us. But we are greatly encouraged as we see the good effects that the truth has on those who have the moral courage to come out and hear for themselves. This prejudice will ere long break away, and the scattered flock, even in this city, will yet hear the Shepherd's voice in the present truth.

Our Meeting, the last Sabbath and First-day, was one of interest. It has been a very profitable meeting to the church, as it has led to searching of heart, and humiliation before the Lord. It was a season of special freedom in the afternoon of First-day, also, in the evening. One dear brother, who has recently been somewhat ensnared in his former spiritualizing views, is now free from this snare of Satan. The good cause with us is moving steadily onward, and if we keep humble, and have the ark of God with us, we are sure of the victory.

EXPOSITION OF DANIEL, 7th CHAPTER:

OR, VISION OF THE FOUR BEASTS—BY GEO. STOWERS.

In communicating instruction to the children of men, God is pleased to give "line upon line, precept upon precept—here a little, and there a little." The Saviour saith, [John xvi, 12,] "I have yet many things to say unto you, but ye cannot bear them now." Revelation has not only been progressive, but the same truths have been repeated again and again, under different figures, emblems, and forms of speech. As a kind parent enforces important truths upon the minds of his offspring, illustrating and repeating, to make the deeper impression, so our Heavenly Father labors to impress our minds with truths connected with, and having a bearing on our eternal destiny, and necessary to establish the faith of his people, and inspire in them confidence in his word. He has given them waymarks to determine the truth of his word, and to mark the period of the world in which they are living, and to show them that their Heavenly Father was perfectly acquainted with all the road his church would have to travel to the end of the world, and the termination of all their labors and sufferings.

To illustrate. Suppose you were traveling a road with which you were unacquainted. You inquire of a stranger—he tells you, that road leads to a glorious city, filled with every good thing, governed by the most lovely, mild, and benevolent Prince that the world ever saw; that in that city there was neither sickness, sorrow, pain, nor death. He then proceeds to tell you what you may expect to pass on the road, by which you may know he has told you the truth, and which will mark the progress you have made.—First, then, he tells you, after leaving him, and traveling awhile, you will come to a monument that can be seen at a great distance; on the top of it you will see "a lion" having "eagle's wings;"—at a distance beyond that, you will come to another monument, having on it "a bear" with "three ribs in his mouth;" passing on still, you will at length arrive at a third monument, on the top of which you will behold a "leopard" having "four wings of a fowl" and "four heads;"—after that, you will come to a fourth, on which is a beast "dreadful and terrible," with "great iron teeth" and "ten horns;"—and lastly, you will come to another place, where you will see the same beast with this difference—three of its first horns have been plucked up, and in the place of them has come up a peculiar horn, having "eyes like the eyes of a man, and a mouth." The next thing you will look for, after passing the last-mentioned sign, is the city of which I have told you.

With these directions you commence your journey. What do you look for first? The lion. At length you see it. That inspires in you some faith in the person's knowledge and truth who had directed you. Having passed that sign, the next thing you expect to see, as marked in the directions, is the bear. At length you come in sight of that. There, say you, "is the second sign he gave me. He must have been perfectly acquainted with this road, and has told me the truth." Your faith increases as you travel on.—What next do you look for? Not the city, certainly. No, say you, I look for the leopard. Well, by and by you behold that, in the distance. There it is, you cry; now I know he has told me the truth, and it will come out just as he said. Is the next thing you look for, now the city? No, you look for that terrible beast with ten horns. You pass that, and say as you pass, how exactly the man who directed me described everything. Now your faith is so confirmed that you almost see the city; but, say you, I have got one more sign to pass, viz; the horn with eyes—then the city comes next. Now hope is high, and your anxious eyes gaze with intense interest for the last sign. That comes in view, and you exclaim in raptures, there it is! All doubt is now removed—you look for no more signs—your longing eyes are fixed to gaze on the glorious city next—and

probably no man now, however wise he might profess himself, could make you discredit what your director had told you. The city—the city, is now fixed in your eye, and onward you go, hastening to your rest.

Now, if we find, on examination, that all the events or signs that God has given us, which were to precede the judgment day and the setting up of his everlasting kingdom, have actually transpired, or come to view, what are we to look for next? Most clearly, the judgment of the great day! Let us, then, examine the chapter before us.

Verse 1. "In the first year of Belshazzar, king of Babylon, Daniel had a dream, and visions of his head, upon his bed: then he wrote the dream, [thus it became a part of the scriptures,] and told the sum of the matters."

V. 2 and 3. "Daniel spake and said, I saw in my vision by night, and behold the four winds [denoting commotions] of the heaven strove upon the great sea, [waters, denoting people. See Rev. xvii, 15,] and four great beasts came up from the sea, diverse one from another." The angel explains these four beasts to be four kings, [verse 17,] or four kingdoms, as you will see verse 23. The fourth beast is the fourth kingdom, &c; which shows that the term *king*, in these visions, signifies kingdom.

V. 4. The first was like a lion, and had eagle's wings: Babylon, as described in this vision. We have already seen, [Chap. ii, 38,] that Babylon was the first universal kingdom upon earth; aptly represented by a lion—the king of beasts,—denoting the glory of that kingdom, and corresponding with the head of gold in the second chapter—the eagle's wings denoting the rapidity of its conquests, and the soaring pride of its monarchs. It is described by Habakkuk, [Chap. i, 6-8,] "For, lo! I raise up the Chaldeans [Babylon]—they shall fly as the eagle that hasteth to eat." See Isa. v, 26, 29, and Jer. iv, 7; also, Eze. xvii, 3, 4. Daniel goes on to say—"I beheld till the wings thereof were plucked, wherewith [margin] it was lifted from the earth, [its glory departed,] and it was made to stand upon its feet as a man, and a man's heart was given to it." This may refer to the humiliation of the proud monarch of Babylon, [Chap. iv, 31-37,] or to the cowardice of Belshazzar, who, instead of driving away his foes like a lion, shut himself up in the city, feasting and drinking with his lords, till he was killed, and the kingdom was given to the Medes and Persians.

V. 5. "And behold, another beast, a second, like to a bear, and it raised up itself on one side, [representing two lines of kings, one much longer than the other,] and it had three ribs in the mouth of it, between the teeth of it; and they said unto it, arise, devour much flesh."

We have already seen that the Medo-Persian kingdom succeeded Babylon, and is clearly the kingdom here described. It was noted for cruelty and thirst of blood, and the nation is emphatically called "the spoiler." See Jer. li, 48-50. The three ribs in its mouth may denote the union of Media, Persia, and Chaldea. It subdued many and populous kingdoms. Ahasuerus, or Artaxerxes, reigned over 127 provinces. See Esther i, 1.

V. 5. "After this I beheld, and lo, another, like a leopard, which had upon the back of it four wings of a fowl; the beast had also four heads, and dominion was given to it." There can be no dispute with respect to this being Greece; four wings denoting the rapidity of its conquest under Alexander; the four heads, its division into four parts after Alexander died, and his posterity were murdered.

V. 7 and 8. "After this I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly; and it had great iron teeth: it devoured and brake in pieces, and stamped the residue with the feet of it: and it was diverse from all the beasts that were before it; and it had ten horns. I considered the horns, and behold there came up among them another little horn, before whom there

were three of the first horns plucked up by the roots: and behold, in this horn were eyes like the eyes of a man, and a mouth speaking great things." On these verses I shall remark when I come to the angel's explanation.

V. 9 and 10. "I beheld till the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like the pure wool; his throne was like the fiery flame, and his wheels as burning fire. A fiery stream issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set, and the books were opened." If we have not here a description of the final judgment, we may despair of finding any such description in the book of God. There is nothing clearer.

V. 11. "I beheld then because of the voice of the great words which the horn spake, I beheld, till the beast was slain, [What beast? Ans. The fourth beast, on which the horn had stood,] and his body destroyed, and given to the burning flame." That is the punishment of the beast for having sustained and carried the little horn. Nothing is said of "the dominion" of this beast being "taken away," as is said of the others.—The others lost their dominion after a time, but their subjects survived and were transferred to the succeeding governments, but the very *body* [subjects] of this fourth kingdom is destroyed, and given to the burning flame; as Isaiah saith, [xxxiii, 12,] "The people shall be as the burnings of lime; as thorns cut up shall they be burned in the fire." No transferring of its subjects to another kingdom. Then "the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." Prov. ii, 22. Then God will destroy them which destroy [corrupt] the earth.—Rev. xi, 18. But—

V. 12. "As concerning the rest of the beasts, they had their dominion taken away; yet their lives were prolonged for a season and time." [Babylon ruled about 700 years—Media and Persia about 200—Greece about 175.] These kingdoms successively lost the dominion, but the lives of the respective nations were prolonged, being merged in the succeeding governments.

V. 13 and 14. "I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him; his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed." Thus we see the kingdom of God, or of Christ, is not set up till the judgment sits; hence no room for a temporal millennium before the judgment, and before the kingdoms of this world are destroyed. All people, nations, and languages, that shall serve him are described by the Revelator, [chap. v, 9, 10,] as redeemed out of every kindred, and tongue, and people, and nation, &c.

V. 15-18. "I Daniel was grieved in my spirit in the midst of my body, and the visions of my head troubled me. I came near unto one of them that stood by, and asked him the truth of all this. So he told me, and made me know the interpretation of the things. These great beasts, which are four, are four kings, which shall arise out of the earth. But the saints of the Most High shall take the kingdom, and possess the kingdom forever, even forever and ever." Not a thousand years, but forever, even forever and ever.—If any language can express unending duration, this must do so. Some think the language too strong to be applied to a thousand years, and so make it mean three hundred and sixty thousand years. But that is infinitely short of forever, even forever and ever.

V. 19-25. "Then I would know the truth of the fourth beast, which was diverse from all others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces, and stamped the residue with his feet; and of the ten horns that

were in his head, and of the other which came up, and before whom three fell; even of that horn that had eyes, and a mouth that spake very great things, whose look was more stout than his fellows. I beheld, and the same horn made war with the saints, and prevailed against them; until the Ancient of days came, and judgment was given to the saints of the Most High; and the time came that the saints possessed the kingdom. Thus he said, The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down, and break it in pieces. And the ten horns out of this kingdom are ten kings that shall arise; and another shall arise after them; and he shall be diverse from the first, and he shall subdue three kings. And 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."

There is but little dispute about what is here meant by the fourth kingdom. No kingdom that ever has existed on earth will answer to it, except the Roman kingdom. That has been truly diverse from all kingdoms, especially in its forms of government, which were not less than seven—being, at different times Republican, Consular, Tribune, Decemvirate, Dictatorial, Imperial, and Kingly. It was at length divided into the Eastern and Western empires; Rome proper being in the Western empire. Between the years A. D. 356 and 483, it was divided into ten kingdoms, as I have noticed in my remarks on chapter ii; thus the "ten horns are ten kings" [kingdoms] that arose out of this empire, and are the same that John saw, [Rev. xii, 3,] "a great red dragon having seven heads and ten horns;" and, [chap. xvii, 12,] he is told—"The ten horns which thou sawest, are ten kings, which have received no kingdom as yet;"—it was something still future, in John's time.

[Concluded in our next.]

LETTERS.

From Bro. Bates.

DEAR BRO. WHITE:—I arrived home on the 12th, after an absence of three months, and found my family well. Thanks to God for his preserving care of us, in these perilous times.

My last, (published in No. 17,) was from Buck's Bridge, St. Lawrence Co., N. Y. The conference there was held at the house of Bro. John Byington, who but a short time since was a Wesleyan Methodist Preacher. After an examination of the third angel's message, [Rev. xiv, 9-12,] himself and all his family have volunteered to stand for the long neglected and trodden down Sabbath of the Lord our God. The meeting was a blessing to God's dear children, others listened with candor. One brother, who had been examining the Sabbath question for several months, took a decided stand.

Dec. 14th, we had an interesting meeting in Canton. I believe there are others there who will receive the truth. Also in Lisbon we found some about decided to keep the Sabbath. And 17th, 18th and 19th, had a good conference at Norfolk, at Bro. Haskell's. Those that were in the present truth, were much encouraged. Several were examining the Sabbath question, and will undoubtedly embrace the whole truth, if the cause moves steadily on there. At the close of the meeting, five were baptized. Dec. 21st and 22d, we visited the brethren in Bangor: our last meeting with them was encouraging. Hope the lecturing brethren will aid them all they can.

From thence we traveled eastward to Perry's Mills, and Champlain, N. Y., again. At the first mentioned place, we were kindly received by Brn. Whipple and Taylor, who, with their companions keep the Sabbath. There were some others there who listened attentively.

Dec. 25th and 26th, held a conference at Panton, Vt. The conference which you attended there in October last aroused the people, and there are some willing minds still investigating. I hope and trust the meeting will prove a blessing to many.

We held another meeting by invitation in the vestry of the W. Methodist Chapel. The people listened attentively. Some, we trust, are settled in the truth ere this. From thence, Bro. Elon Everts brought me on my way about eighty miles to Fort Edward, N. Y. We stopped at several places on our way, and found others interested.

Jan. 1st and 2d, we spent in Low Hampton, N. Y., with the relatives and widow of our departed Bro. Miller.

Sister M. welcomed us, and listened attentively to our explanation of the last message from the Chart; said she did not know but the Sabbath which we taught was right.

Before retiring for the night, she showed us the room where Bro. Miller devoted so much of his time to searching the scriptures, which eventually prepared him to explain the first angel's message to the world. Rev. xiv, 6, 7. The old-fashioned desk, Bible, chair, and other furniture which he used, also the place in the same room where he died, awakened in our mind the scenes of the past; how he and thousands of others devoted their time in explaining to the assembled multitudes throughout this land the above named message, based on the 2300 days of Daniel's vision.

We also visited the grave-yard. His white marble monument stands but a short distance from the highway, about five feet high, presenting to the traveler a front nearly two feet wide, in the center of which, about four feet from the ground, is an open book very neatly chiseled out of the marble block. On the right leaf, in large black letters, is engraven the following scripture: "And he said unto me, Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." Dan. viii, 14.

On the left leaf is engraven the following: "Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be; for thou shalt rest, and stand in thy lot at the end of the days. Dan. xii, 12, 13.

After the day meeting in the Advent chapel, on the first day of the week, the evening was appointed for us. We gave them the third angel's message, and believe the Lord accompanied it by his Spirit. Some gladly received books and papers to investigate the subject. We hope and pray that they will not be turned aside from this work by any sophistry of man.

From Fort Edward we came to Ballston Spa on the 5th, and held two meetings, and made a short visit to Milton. In Bro. Thompson's neighborhood, some are becoming interested.

We spent the Sabbath and first-day in meetings with our brethren in New York City, and returned home by way of Fall River, the 12th. We wish to say to our brethren who are out giving the message, that Fort Edward, Sandhill and vicinity, Ballston Spa and New York City, are not so frequently visited as some other places. JOSEPH BATES.

Fairhaven, Mass., Jan. 16th, 1852.

From Sister Smith.

DEAR BRO. WHITE:—I wish to relate what the Lord has done for me, in bringing me to see and embrace his precious truth. He has inclined my heart to keep his commandments, his Holy Sabbath not excepted, which, a few months since, I was disregarding.

In 1842 (I think it was) I heard a Second Advent lecture; one of Bro. Case's first lectures, and the only one I ever heard, until about four months ago.—Some six years since, I became convinced that the churches were fallen, and that if I would have the smiles of my Blessed Saviour, I must come out from among them. I accordingly left the Methodist church, to which I had been a member, thirteen years. I met with sore conflicts, and from a source that I did not expect. To be rejected and cast out from the sympathy of a few individuals in the church, whom I esteemed as God's dear children, and whom I loved, seemed, for a while, more than I could endure. But the precious Saviour seemed to whisper, "my grace is sufficient." I felt a consciousness that I was in the way of duty, and was blest in an abundant manner.

I have ever felt, since that time, that God approbated my course then, and I dare not, at my soul's peril, return to the church. Still I have felt for some time past to lament that professors of religion were so much like the world, that the standard of piety was so low. It has seemed to me, for some time, that it was no cross to be a professed Christian, and that there must be some separating truth to bring God's people out. My prayer has been for a long time, that he would, by some means separate his people from the world. I have told the Lord that I was willing (as I supposed I was) to become anything, or be any where, only let his will be done. But when his truth was presented, I was not ready to receive it. Oh, the depth of unbelief in the heart.

Last October, I was invited to attend a meeting in Tyrone, some ten miles from my then place of residence. I gladly accepted the invitation, and went without anxiety respecting the meeting, only expected a common religious meeting, and hoped to be spiritually benefited. But I confess I was not a little disappointed, when Bro. Case presented his Chart. My secret thoughts were no food for me this time, and I did not receive much if any benefit. Prejudice was so great, I felt no interest until about the close of the Conference. I then became a little more interested, so that after it closed, by request I concluded to attend another Conference in Sylvan, near Jackson, but had no idea of giving up my first-day sabbath, which I considered sacred, and in the observance of which I had so long been blest. For I verily thought, through tradition, that it was God's Holy Sabbath. But the time had come for light to break into my mind. And at that Conference on First-day, the sixth lecture, (I think, being the twelfth discourse I had heard on that and other subjects pertaining to the third angel's message.) Bro. Case presented the subject so plainly that my foundation for keeping First-day was utterly demolished.

Still I left the meeting, hoping to rebuild it by scripture. O, the hardness of my heart! It was too humiliating, and I felt that I could not yield the point. I remained in this state, three or four days, continually searching for testimony in favor of First-day; but could find none. Therefore, I was obliged to adopt the seventh day as the Sabbath. But I think I received it more from a sense of duty, than any other reason. I did not feel it a delight, as I should have done, yet I felt a degree of peace for a while in obeying; but in a week or two my mind became darkened, and I was greatly tempted to believe the seventh day was not the Sabbath.

In this awful state of mind, which continued about a week, sometimes almost in despair, I felt to cry unto God continually. How justly did he hide his presence from me. But in the midst of deserving wrath, he remembered mercy, and delivered me out of temptation, and caused me to rejoice in his love. And before I was aware, I was clapping my hands, and shouting, Glory to God. My heart was then filled with joy, and peace in believing.

Since that time I have not had a doubt respecting the Sabbath, or the third angel's message; but feel heartily to embrace it, and go on my way rejoicing. But Oh, I feel abased in the dust in view of my unworthiness, my rebellion, and my slowness to believe God's word. I hope others will take warning, and not do as I have done; but remember the willing and obedient shall eat the good of the land. But he that knoweth his Master's will, and doeth it not, shall be beaten with many stripes. I feel resolved, through the assisting grace of God, to follow the Lamb whithersoever he goeth.

My dear brethren and sisters, I truly believe that time is short; yea, very short. It is time for us to awake. God requires us to be holy in heart, and life. I feel a groaning to be delivered from all sin, to be made like my blessed Master. I want to let my light shine, and exert a godly influence, and to be the instrument in the hands of God of winning some souls to Christ.

God is good in casting my lot among a little band of brethren, while many of the saints are alone, only one or two in a place. I am privileged with meeting

three times in each week for prayer and conference. If faithful, I expect soon to enter into that city, where there will be no more sorrow.

Your sister in the patience of the saints,
ELIZA SMITH.
Tyrone, Mich., Jan. 16th, 1853.

From Bro. Rhodes.

DEAR BRO. WHITE:—I am usually well, and in quite good spirits, to help, in Jesus' name, to turn the battle to the gate. I think we have the testimony that our ways please God, when we walk in all the commandments and ordinances of the Lord blameless.

We have had a good Conference here, and still hold meetings evenings. Several in this region have embraced the Sabbath since fall, when I was through before. Bro. Hatch of Lairdsville, the two Brn. Armstrongs of Deansville, and some in this place have embraced the truth. The few in this place are in a prospering state; and the Lord, I think, will add more to their numbers.
S. W. RHODES.

Brookfield, N. Y., Jan. 18th, 1853.

From Bro. Walker.

DEAR BRO. WHITE:—It is with a good degree of pleasure that I address you at this time, although we are strangers in the flesh, yet I trust that ere long we shall become acquainted, and made heirs of, and together meet in the soon coming Kingdom.

I have been reading the *Advent Harbinger* about one year and a half, and I must say that it has been a source of comfort to me, living as I do in a new country, and where sectarianism is triumphant, and the preaching of fables only is popular. In reading the *Harbinger*, I saw occasionally communications from different individuals, (on one side only,) in regard to the Sabbath; and I saw that many of them were written in a wrong spirit, therefore, paid but little attention to them, until quite late. And since I have been reading the *Review*, which I have read with interest for the last six months, I have paid more attention to the Sabbath question in the *Harbinger* than before, and I have been led to examine that most vital and important subject prayerfully and carefully.—I have read the evidences in the Bible, and the arguments, too, very carefully, and I must say that my prejudices, and interest also, were in favor of the *Harbinger*, or Sunday keeping. But a love of the truth, and a reverence for Almighty God and his holy commandments, compels me to say that I am rationally convinced, and am satisfied, that the fourth commandment has never been abolished, and is still in full force, and will be until he who made the Sabbath shall abolish it, with as plain a declaration as when he uttered his voice in awful grandeur on Mount Sinai, to "Remember the Sabbath day and keep it holy."

I am endeavoring to keep the commandments of God, the fourth not excepted. And if I can judge by my feelings in regard to justification on any point, then I am on safe ground; for I find in keeping all of the commandments there is great and present recompense of reward. The time has come when it appears to me that duty demands of me that I pay Bro. Marsh for the back numbers of the *Harbinger*, and not take it any longer, for reasons following: First, because it is published on the Sabbath day in open violation of the fourth commandment, and also, for teaching others to do likewise. Second, because of the unchristian, and uncharitable and abusive language dealt out so unsparingly, by some of its correspondents, against those who conscientiously observe and keep the Sabbath according to the commandment. Third, because it evidently disregards the ninth commandment also. In no instance in particular, we have positive proof. In the *Harbinger* for Dec. 11th, 1852, is an article under the head of "Palpable falsehood," in which the acting Editor, and his correspondent, did bear false witness against their neighbor. And in the same number is another article, under the head of "Brother Marsh and the Sabbatharians," and signed by W. Sheldon, which is a pretty fair sample of some of the communications which too often appear in that paper.

Now if individuals that observe the fourth commandment, have misrepresented Bro. Marsh in any way, let those persons be named by their proper names by which they are known, and called, and not abuse other people because they believe and observe the Sabbath day also. In some of those letters, we are put down as ignorant and of no consequence whatever. In the last paragraph of the letter signed by W. Sheldon, as noted above, where he says, "Remember, &c," if the defect he speaks of there, means the Sabbath question, I would like to see it, that is, I would like to see the argument, for I must say that I have seen nothing in the *Harbinger* as yet on that subject but what is full of weakness, and militates only against themselves.

I am satisfied that the evidences adduced from the Bible, and the arguments by Bro. Andrews are unanswerable. And I do approve the spirit in which Bro. Andrews has presented that subject. I would say to all of the dear brethren and sis-

ters that are looking and waiting for the consolation of Israel, that we be careful that we possess the Spirit of our Lord and Master at all times, and that the truth should always be spoken in love. And see that we do maintain good works, is the prayer of your unworthy brother, who lives in hopes of having immortality and eternal life when Jesus comes.

LYMAN K. WALKER.

Metomen, Wis., Jan. 17th, 1853.

From Bro. Everts.

DEAR BRO. WHITE:—I visited North Hudson, N. Y., 25th, Inst., and found Bro. and Sr. Scripture keeping Sabbath. Alone, as they were, it thrilled my soul to see such striking fulfillment of scripture as we are having on every hand.—"Behold," says Isaiah, [Chap. viii.] "I and the children, whom the Lord hath given me, are for signs and wonders in the land of [true] Israel, from the Lord of hosts, who dwelleth in Mount Zion." Yes they who will obey the Lord, are considered speckled birds.

I found these children to be beacon lights. They were living with their aged, pious parents, who had not received light enough to confirm them in the present truth. I hung up the Chart, and discoursed some hours, while the glad believing heart forced the trickling tears down their cheeks. I closed by asking the aged parent how it looked. He said, "light." Then I said, "what must be done?" The reply was, "To walk in the light." I lectured in the school-house in the evening. Some are anxious to hear more.

E. EVERTS.

Vergennes, Vt., Jan. 28th, 1853.

From Bro. Holt.

DEAR BRO. WHITE:—Since my last, I have called to see several in the west part of this town, and in Sterling, and have held some meetings. The cause of present truth is on the up-hill march. I have found some seekers after truth, and they are investigating. Some kept the last Sabbath for the first time, and others will probably keep the fourth commandment the first opportunity. We had a very interesting meeting yesterday, seven miles west of the city. Several would come in to the truth there, if they had one capable of presenting it in a clear manner. I can only throw out a few broken remarks, and leave them some reading on the subject, praying the Lord to bless the matter published, and lead them by his Spirit, into the truth.

G. W. HOLT.

Oswego, N. Y., Jan. 24th, 1853.

From Bro. Cornell.

BRO. WHITE:—I have just finished a course of lectures at Eagle Lake, Oakland Co., Mich. The interest continued to increase from the beginning. I found three families who were in the former messages. They received the present truth gladly. A large field of labor is open in this section. O that the Lord of the harvest, would send forth more laborers speedily.

M. E. CORNELL.

Tyrone, Mich., Jan. 20th, 1853.

New Work.

THE SANCTUARY, by J. N. Andrews. This pamphlet contains the same matter that has appeared, on this subject, in the *Review*. It has been written out with much care, and neatly printed on good paper, with new type. We have published it in this form, that our brethren and sisters might have the whole subject in one pamphlet, to place in the hands of those they feel anxious to benefit.

The amount of money revealed to publish Tracts is \$216 60
The amount paid out is as follows:
For 4000 copies of bro. Andrews' Review of Crozier, 125 00
For 3000 copies of Conversation on the Sabbath question, 25 00
For 1000 copies of Bro. Andrews' work on the Sanctuary, 45 00

Whole amount, \$195 00
Balance on hand, 21 60
These Tracts are for gratuitous distribution. But those who choose (as some do) to pay for them, can have them at cost, and the amount will be receipted, and used in publishing other works, which we now have in contemplation.

Meetings in Rochester.

On the Sabbath, 124 Mount Hope Avenue, at 10 1/2 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 6 1/2 in the evening.
Tuesday evening, at Bro. Seely's No. 3, Alexander St. at 6 1/2.

Appointments.

THERE will be a Conference at Clarkson, N. Y., Feb. 12th and 13th. We hope there will be a gathering of the brethren and friends in the vicinity. A number of the brethren and sisters may be expected from this city.

WE now expect to be able to visit our dear brethren in Michigan in May, and spend some weeks in the West.—Those who wish us to hold Conferences with them, will please write, that we may be able to arrange appointments, and give notice in season.
Ed.

PROVIDENCE permitting there will be a meeting of two days at Martin's Hill, Catlin N. Y., to commence Feb. 12th.

W. S. INGRAHAM.

Providence permitting, we will meet with the brethren at Orangeport, N. Y., Sabbath, February 5th. We will hold meetings with them on First-day, where they may appoint.

Also, at Fredonia, where the brethren may appoint, Sabbath and First-day, February 12th and 13th.

And at Busti, where the brethren may appoint, Sabbath and First-day, February 19th and 20th.

J. N. LOUGHBOROUGH.
HIRAM EBSON.

WE are satisfied that the plan of having Agents appointed in different parts of the field, is the best possible way to judiciously circulate the *Review* and other publications.—We hope they will be chosen wherever needed, that we may present a full list, once in two or three months.

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. R. 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.

AGENTS.

THE following is a list of Agents whose duty it shall be to forward the names and address (in plain writing) of all who should receive the *Review*; also, to give information of such to whom it should be discontinued. And to receive the free-will offerings of their Brethren and Sisters for the support of the *Review* and other publications, and forward them to this Office. The traveling Brethren are also solicited to act as agents.

MAINE.

N. N. Lunt,	Portland.	S. Howland,	Topsham.
S. W. Flanders,	Canaan.	W. T. Hanniford,	Orrington.
Cyprian Stevens,	Paris.	Win. Bryant,	Wilton.

NEW HAMPSHIRE.

J. Stowell,	Washington.	S. Bunnell,	Claremont.
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MASSACHUSETTS.

H. Flower,	Ashfield.	O. Davis,	N. Fairhaven.
O. Nichols,	Dorchester.	L. Paine,	Ware.

VERMONT.

R. Loveland,	Johnson.	W. R. Lockwood,	Waitsfield.
H. Bingham,	Morris-town.	W. Morse,	East Bethel.
S. H. Peck,	Walcott.	L. Titus,	E. Chariston.
Lewis Bean,	Hardwick.	J. T. Chase,	Derby Line.
H. A. Churchill,	Stowe.	E. Everts,	Vergennes.
E. P. Butler,	Waterbury.	H. Gardner,	Panton.
Josiah Hart,	Northfield.		

CONNECTICUT.

E. L. H. Chamberlain	Med'town.	A. Bolden,	Kensington.
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NEW YORK.

W. S. Ingraham,	Bath.	John Wagon,	Orangeport.
A. Ross,	Caughdenoy.	L. Carpenter,	Oswego.
David Upson,	Moreland.	A. H. Robinson,	Sandy Creek.
R. F. Coitrell,	Mill Grove.	E. A. Poole,	Lincolnton.
T. I. Giddings,	Nile.		

MICHIGAN.

H. C. Mason,	Battle Creek.	A. B. Pearsall,	Grand Rapids.
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PENNSYLVANIA.

Uty-see.

Letters received since Jan. 30th.

H. Cushman, J. Whitmore, C. E. Harris, S. W. Rhodes, H. S. Gurney, J. H. Cottrell, F. Stevens, F. H. Howland, A. B. Randall, A. Kellogg, P. Dawson, J. B. Frisbie, E. Smith, G. W. Holt, S. Spear, J. W. Raymond, N. N. Lunt, M. E. Cornell, E. Everts, L. Bean, J. Bates, B. C. Sherman, C. A. Lyon, G. Brown.

Receipts.

J. S. Wager, M. E. Chatfield, A. Abbey, J. S. Speights, W. C. Davis, A. Lamphour, B. B. Babcock, H. Morgan, S. Gibson, T. Wilson, L. H. Prior, G. M. Burnett, S. L. Hallock, G. P. Cushman, J. North, L. G. Huntley, each \$1.
G. Darling, C. M., L. J. Richmond, L. K. Walker, J. A. Loughhead, each \$2.
Daniel Sichel \$3; Eliza Smith \$5; B. G. Jones \$1.43; L. Hastings \$2.85; C. W. Stanley \$1.25; E. L. H. Chamberlain, C. Lyman, J. Mack, Sr. Dart, each 50 cents; B. F. Robbins, T. I. Giddings, each 25 cents; J. Jackson 40 cents.