

THE ADVENT REVIEW, AND SABBATH HERALD.

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

VOL. III.

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

No. 17.

JOSEPH BATES, J. N. ANDREWS }
and JOSEPH BAKER, } Publishing Committee.
JAMES WHITE, Editor.

PUBLISHED SEMI-MONTHLY,

At South St. Paul St., Stone's Block, No. 21, Third Floor.

Terms—GRATIS. It is expected that all the friends of the cause will aid in its publication, as the Lord hath prospered them.

All communications, orders, and remittances, should be addressed to JAMES WHITE, Editor of the Review and Herald, Rochester, N. Y. (post-paid.)

THE SANCTUARY.

BY J. N. ANDREWS.

Continued.

THERE ARE TWO "DESOLATIONS" IN DAN. VIII.—This fact is made so plain by Josiah Litch, that I present his words:

"The daily sacrifice" is the present reading of the English text. But no such thing as sacrifice is found in the original. This is acknowledged on all hands. It is a gloss or construction put on it by the translators. The true reading is, 'the daily and the transgression of desolation,' daily and transgression being connected together by 'and;' the daily desolation and the transgression of desolation. They are two desolating powers, which were to desolate the sanctuary and the host."—*Prophetic Expositions*, Vol. I, page 127.

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

THE TWO DESOLATIONS ARE PAGANISM AND PAPACY.

"I read on, and could find no other case in which it [the daily] was found, but in Daniel. I then [by the aid of a concordance] took those words which stood in connection with it, 'take away;' he shall take away the daily; 'from the time the daily shall be taken away,' &c. I read on, and thought I should find no light on the text; finally I came to 2 Thess. ii, 7, 8. 'For the mystery of iniquity doth already work; only he who now letteth will let, until he be taken out of the way, and then shall that wicked be revealed,' &c. And when I had come to that text, O, how clear and glorious the truth appeared! There it is! That is the daily! Well, now, what does Paul mean by 'he who now letteth,' or hindereth? By 'the man of sin,' and the 'wicked,' Popery is meant. Well, what is it which hinders Popery from being revealed? Why, it is Paganism; well, then, 'the daily' must mean Paganism."—*Second Advent Manual*, page 66.

It needs no argument to prove that the two grand forms of opposition, by which Satan has desolated the church, and trod under foot the sanctuary of the living God, are none other than Paganism and Popery. It is also a clear point that the change from one of these desolations to the other did occur under the Roman power. Paganism, from the days of the kings of Assyria down to the period when it became so far modified that it took the name of Popery, had been the daily [or, as

Prof. Whiting renders it, "the continual"] desolation, by which Satan had stood up against the cause of Jehovah. And, indeed, in its priests, its altars and its sacrifices, it bore resemblance to the Levitical form of Jehovah's worship. When the Christian form of worship took the place of the Levitical, a change in Satan's form of opposition, and counterfeit worship, became necessary, if he would successfully oppose the worship of the great God.

And it is in the light of these facts that we are able to understand our Lord's reference to the abomination of desolation in Matt. xxiv, 15. It is evident that he there cites Dan. ix, 26, 27. Now, although we do not understand that Paganism in the year 70 had given place to Popery, we do understand that that same power which then appeared, modified somewhat in name and form, was the very power that should, as the abomination of desolation, wear out the saints of the Most High.

The language of Paul is to the point: "For the mystery of iniquity [Popery] doth already work; only he who now letteth will let, until he be taken out of the way. And then shall that Wicked be revealed, whom the Lord shall consume with the Spirit of his mouth, and shall destroy with the brightness of his coming." 2 Thess. ii, 7, 8. That Paul refers to Paganism and Popery, none question.—And here is direct proof that Popery, the abomination of desolation, had in Paul's day, already begun to work. Nor was it a very great change of character when Satan transformed his counterfeit worship from Paganism to Popery. The same temples, altars, incense, priests and worshipers were ready, with little change, to serve as the appendages of the Papal abomination. The statue of Jupiter readily changed to that of Peter, the prince of the apostles; and the Pantheon, which had been the temple of all the gods, without difficulty became the sanctuary of all the saints. Thus the same abomination that desolated Jerusalem, in a degree changed and modified, became the wonderful desolator of the saints and martyrs of Jesus. And in its so called temple of God, it set at naught and trod under foot the true temple of Jehovah, and he who is its minister, Jesus Christ.

The change from Paganism to Popery is clearly shown in John's view of the transfer of power from the dragon of Rev. xii, to the beast of Rev. xiii.—And that they are essentially the same thing, is evident from the fact that both the dragon and the beast are represented with the seven heads; thus showing that, in a certain sense, either may be understood to cover the whole time. And in the same sense we understand that either abomination covers all the period.—Christ's reference to the abomination of desolation [Matt. xxiv, 15; Luke xxi, 20] is an absolute demonstration that Rome is the little horn of Dan. viii, 9–14.

Having shown that there are two desolations, by which the sanctuary and the host are trodden down, we now notice the fact that there are

TWO OPPOSING SANCTUARIES IN DAN. VIII.

To the careful reader this fact will at once appear. They are as follows: First, the sanctuary of the daily desolation. Verse 11; xi, 31. Second,

the sanctuary which the daily and the transgression of desolation were to tread under foot. Verses 13, 14. The one is the sanctuary of Satan; the other is the sanctuary of Jehovah of hosts. The one is the dwelling place of "all the gods;" the other is the habitation of the only living and true God.

If it be said that a sanctuary is never connected with heathen and idolatrous worship, we cite the direct testimony of the Bible. Heathen Moab had a sanctuary. And that sanctuary was a place of prayer and worship for that heathen nation. Isa. xvi, 12. The chapel erected by the king of Israel at Bethel, as a rival to the temple of Jehovah at Jerusalem [1 Kings xii, 27, 31–33] was called his sanctuary. Amos vii, 13, margin. And the places in which idolatrous Israel [the ten tribes] worshipped, are called sanctuaries. Amos vii, 9. The same is true of idolatrous Tyre. Eze. xxviii, 18. Attention is called to the following from Apollon Hale:

"What can be meant by the 'sanctuary' of Paganism? Paganism, and error of every kind, have their sanctuaries, as well as truth. These are the temples or asylums consecrated to their service.—Some particular and renowned temple of Paganism may, then, be supposed to be here spoken of.—Which of its numerous distinguished temples may it be? One of the most magnificent specimens of classic architecture is called the Pantheon. The name signifies 'the temple or asylum of all the gods.' The 'place' of its location is Rome. The idols of the nations conquered by the Romans were sacredly deposited in some niche or apartment of this temple, and in many cases became objects of worship by the Romans themselves. Could we find a temple of Paganism that was more strikingly 'his sanctuary?' Was Rome, the city or place of the Pantheon, 'cast down' by the authority of the state? Read the following well-known and remarkable facts in history: 'The death of the last rival of Constantine had sealed the peace of the empire.—Rome was once more the undisputed queen of nations. But, in the hour of elevation and splendor, she had been raised to the edge of a precipice. Her next step was to be downwards and irrecoverable. The change of the government to Constantinople still perplexes the historian. Constantine abandoned Rome, the great citadel and throne of the Cæsars, for an obscure corner of Thrace, and expended the remainder of his vigorous and ambitious life in the double toil of raising a colony into the capital of his empire, and degrading the capital into the feeble honors and humiliated strength of a colony.'—*Second Advent Manual*, page 68.

And not only did Satan possess himself of a rival to the sanctuary of Jehovah in the period of Pagan worship, but, throughout the Christian dispensation, has that arch fiend possessed a rival temple of God. 2 Thess. ii, 4. Thus much for the rival sanctuary of Satan. The sanctuary of Jehovah remains to be noticed at length. Connected with these two sanctuaries,

THERE ARE TWO HOSTS IN DAN. VIII, 9–13.

The one is the host that was given to the little horn against the daily, when it had filled its measure of transgression; and by the aid of this host, the little horn was able to cast down the truth.—Verse 12. This host is mentioned in Dan. xi, 31. By this host, the sanctuary of the daily desolation,

and its services, were transferred to the transgression, or abomination of desolation. This host is the forces of Satan, and it is intimately associated with his sanctuary.

The other host is "the host of heaven." Verse 10. Michael is the Prince of this host. Dan. x, 21. Against the Prince of this host the little horn stands up. Verses 11, 25. [Prof. Whiting remarks that in the original, "Prince of the host" occurs in Joshua v, 14.] None dispute that the host of whom Michael [Christ] is Prince, is the church of the living God. Dan. xii, 1. This host, the true church, is fitly represented by a green olive tree. Jer. xi, 15-17. And when some of the branches [members of the Jewish church] were broken off through unbelief, others were grafted in from the Gentiles, and thus the host continues to exist. Rom. xi, 17-20. This host, or church, is the worshippers of Jehovah, and is intimately connected with his sanctuary. That sanctuary we are now prepared to consider.

WHAT IS THE SANCTUARY OF JEHOVAH?

Before answering this question, we present the definition of the word sanctuary: "A holy place."—Walker. "A sacred place."—Webster. "A holy or sanctified place, a dwelling-place of the Most High."—Cruden. A dwelling-place for God.—Ex. xxv, 8. Thus much for the meaning of the word. We now inquire respecting its application.

IS THE EARTH THE SANCTUARY? To this question we answer emphatically: *It is not.* And if we are requested to *prove a negative*, we offer the following reasons: 1. The word sanctuary is used 145 times in the Bible, and it is not in a single instance applied to the earth. Hence there is no authority for this view, except that of man. 2. Every one knows that the earth is neither a dwelling-place of God, nor yet a holy, or sacred place. Those, therefore, who affirm that it is the sanctuary of God, should know better than to make such a statement. 3. In almost every instance in which the word sanctuary occurs in the Bible, [and the exceptions nearly all refer to Satan's rival sanctuary,] it refers directly to another definite object which God calls his sanctuary. Hence, those who teach that the earth is the sanctuary of the Lord of hosts, contradict the positive testimony of Jehovah, an hundred times repeated.

For the benefit of those who think that the earth will become the sanctuary after it has been cleansed by fire, we add that God does not even then call it his sanctuary; but simply "the place" of its location. Isa. lx, 13; Eze. xxxvii, 26-28; Rev. xxi, 1-3. The earth, then, is not the sanctuary, but merely the place where it will be located hereafter.

IS THE CHURCH THE SANCTUARY? We answer: It is not. The following reasons in support of this answer are to the point: 1. The Bible never calls the church the sanctuary. 2. In a great number of texts, God has called another object his sanctuary, and has uniformly associated the church with that object, as the worshippers; and that sanctuary itself, as the place of that worship, or toward which their prayer was directed. Ps. xx, 2; xxviii, 2, margin; xxix, 2, margin; lxiii, 2; lxxviii, 24; lxxiii, 17; cxxxiv, 2; cl, 1; v, 7. 3. The following inference is all that we have ever seen urged in favor of this view. God has many times called the tabernacle or temple, which are the patterns of the true, his "sanctuary." And because that the church is spiritually called the temple of God, some have supposed that they were at liberty to call the church the sanctuary.

4. But there is one text that some may urge.—It is this: "When Israel went out of Egypt, the house of Jacob from a people of strange language;

Judah was his sanctuary, and Israel his dominion." Ps. cxiv, 1, 2. But, at most, this would only prove that one of the twelve tribes was the sanctuary, and that the whole church was not. But if the fact be remembered that God chose Jerusalem, [2 Chron. vi, 6,] which was in Judah, [Josh. xv, 63; Judges i, 8; Zech. i, 12; Ezra i, 3,] as the place of his sanctuary, [1 Chron. xxviii, 9, 10; 2 Chron. iii, 1,] we think the following from another Psalm will fully explain the connection between Judah and the sanctuary of Jehovah, and show that Judah was the tribe with which God designed to locate his habitation: "But chose the tribe of Judah, the mount Zion which he loved. And he built his sanctuary like high palaces, [see 1 Chron. xxix, 1,] like the earth which he hath established for ever." Ps. lxxviii, 68, 69.

5. But if a single text could be adduced to prove that the church is called a sanctuary, the following plain fact would prove beyond controversy that it is not the sanctuary of Dan. viii, 13, 14. The church is represented in Dan. viii, 13, by the word "host." This, none will deny. "To give both the sanctuary and the host to be trodden under foot." Then the church and the sanctuary are two things. The church is the host or worshippers; the sanctuary is the place of that worship, or the place toward which it is directed.

IS THE LAND OF CANAAN THE SANCTUARY? Of the 145 times in which the word sanctuary occurs in the Bible, only two or three texts have been urged, with any degree of confidence, as referring to the land of Canaan. Yet strangely enough, men have claimed that the supposed meaning of these two or three texts ought to determine the signification of the word in Dan. viii, 13, 14, against the plain testimony of more than a hundred texts! For none can deny that in almost every instance in which the word does occur, it refers directly to the typical tabernacle, or else to the true, of which that was but the figure or pattern. But we now inquire whether the two or three texts in question do actually apply the word sanctuary to the land of Canaan. They read as follows:

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in, in the sanctuary, O Lord, which thy hands have established." Ex. xv, 17.

"And he led them on safely, so that they feared not; but the sea overwhelmed their enemies. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. And he built his sanctuary like high palaces, like the earth which he hath established for ever." Ps. lxxviii, 53, 54, 69.

The first of these texts, it will be noticed, is taken from the song of Moses after the passage of the Red Sea. It is a prediction of what God would do for Israel. The second text was written about 500 years after the song of Moses. What Moses utters as a prediction, the Psalmist records as a matter of history. Hence the Psalm is an inspired commentary on the song of Moses.

If the first text be read without the other, the idea might be gathered that the mountain was the sanctuary, though it does not directly state this.—Even as one might get the idea that the tribe of Judah was mount Zion, were they to read only the expression "but chose the tribe of Judah, the mount Zion which he loved," [Ps. lxxviii, 68,] and omit those texts which inform us that mount Zion was the city of David, a part of Jerusalem [2 Sam. v, 6, 7] and was located in Judah, as one of its cities.—Ezra i, 3; Ps. lxxix, 35.

But if the second text be read in connection with

the first, it destroys the possibility of such an inference. The Psalmist states that the mountain of the inheritance was the border of the sanctuary.—And that God, after driving out the heathen before his people, proceeded to build his sanctuary like high palaces. See 1 Chron. xxix, 1.

1. The land of Canaan was the mountain of the inheritance. Ex. xv, 17.

2. That mountain was the border of the sanctuary. Ps. lxxviii, 54.

3. In that border God built his sanctuary. Is. lxxviii, 69.

4. In that sanctuary God dwelt. Ps. lxxiv, 7; Ex. xxv, 8.

5. In that border the people dwelt. Ps. lxxviii, 54, 55.

These facts demonstrate that the same Spirit moved both those "holy men of old." These texts perfectly harmonize, not only with each other, but with the entire testimony of the Bible, respecting the sanctuary. If the reader still persists in confounding the sanctuary with its border, the land of Canaan, we request him to listen while a king of Judah points out the distinction:

"Art not thou our God, who didst drive out the inhabitants of this land before thy people Israel, and gavest it to the seed of Abraham thy friend for ever? And they dwelt therein, and have built thee a sanctuary therein for thy name, saying, If, when evil cometh upon us, as the sword, judgment, or pestilence, or famine, we stand before this house, and in thy presence, (for thy name is in this house,) and cry unto thee in our affliction, then thou wilt hear and help." 2 Chron. xx, 7-9.

This language is a perfect parallel to that of Ps. lxxviii, 54, 55, 69. In the clearest manner it points out the distinction between the land of Canaan, and the sanctuary which was built therein; and it does clearly teach that that sanctuary was the house erected as the habitation of God.

But there is another text by which some attempt to prove that Canaan is the sanctuary.

"The people of thy holiness have possessed it but a little while: our adversaries have trodden down thy sanctuary." Isa. lxiii, 18. No one offers this as direct testimony. As it is only an inference, a few words are all that is needed. 1. When the people of God's holiness were driven out of the land of Canaan, (as here predicted by the prophet, who uses the past tense for the future,) not only were they dispossessed of their inheritance, but the sanctuary of Jehovah built in that land, was laid in ruins. This is plainly stated in 2 Chron. xxxvi, 17-20. 2. The next chapter testifies that the prophet had a view of the destruction of God's sanctuary, as stated in the text quoted from 2 Chronicles. This explains the whole matter. Isa. lxiv, 10, 11; Ps. lxxiv, 3, 7; lxxix, 1.

A fourth text may occur to some minds as conclusive proof that Canaan is the sanctuary. We present it, as it is the only remaining one that has ever been urged in support of this view.

"The glory of Lebanon shall come unto thee, the fir-tree, the pine-tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious." Isa. lx, 13. This text needs little comment. The place of God's sanctuary, we fully admit, is the land of Canaan, or the new earth, for Isaiah refers to the glorified state. And as God has promised to set his sanctuary in that place, [Eze. xxxviii, 25-28,] the meaning of the text is perfectly plain. But if any still assert that the place of the sanctuary is the sanctuary itself, let them notice that the same text calls the same "place" the place of the Lord's feet; and hence the same principle would make the land of Ca-

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

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

BIBLE VIEW OF THE SANCTUARY.

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

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

We are compassed about with a great cloud of witnesses. To the law and to the testimony. We gather our first instruction respecting the sanctuary, from the book of Exodus. In chapter xxiv, we learn that Moses went up into the cloud that enshrouded the God of Israel, upon the Mount Sinai, and that he was there forty days. It was during this period that the building of the sanctuary was explained to Moses, and the pattern of it shown to him in that mount. Heb. viii, 5. The next chapter commences with

THE COMMANDMENT TO ERECT THE SANCTUARY.

"And the Lord spake unto Moses, saying, Speak unto the children of Israel, that they bring me an offering: of every man that giveth it willingly with his heart ye shall take my offering. And this is the offering which ye shall take of them, gold, and silver, and brass, and blue, and purple, and scarlet, and fine linen, and goat's hair, and rams' skins dyed red, and badger's skins, and shittim-wood, oil for the light, spices for anointing oil, and for sweet incense, onyx stones, and stones to be set in the ephod, and in the breast-plate. And let them make me a sanctuary; that I may dwell among them. According to all that I shewed thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." Ex. xxv, 1-9.

We have here learned several important facts.—

1. The sanctuary was the habitation of God. It was erected for this express purpose, that God might dwell among his people. And Moses had his eye

upon this habitation, or sanctuary, in that very chapter in which he is supposed by some to teach that the land of Canaan is the sanctuary. "He is my God," says Moses, "and I will prepare him an habitation." Ex. xv, 2. It is plain that even then, Moses understood the difference between the habitation of Jehovah, and the place of its location.—2. The Sanctuary, which God commanded Moses to erect, was the tabernacle. The tabernacle of witness was the sanctuary of God. 3. Moses was solemnly enjoined to make the sanctuary, and all its vessels, according to the pattern showed to him in that place. Hence, we are now to have a model of the habitation of God set before us.

THE PLAN OF THE SANCTUARY.

Its walls on the north, the west, and the south sides, were formed of upright boards, set in sockets of silver. These boards were ten cubits in length, by one cubit and a half in breadth. And as there were twenty of them on each of the two sides, we learn that it was thirty cubits in length and ten in height. In the same manner we ascertain that it was about ten cubits in width. Ex. xxvi, 15-25; xxxvi, 20-30. The sockets in which the boards were set, are termed, "the sockets of the sanctuary." Chap. xxxviii, 27. Five bars running the length of the sides, and passing through rings in the boards, joined them all together. And the whole was overlaid with gold. The sanctuary was covered with four different coverings. The east end was closed by a vail, or hanging, called the door of the tent, or tabernacle. A second vail divided the tabernacle into two parts called the holy place, and the holiest of all. Chap. xxvi, 1-14, 26-29, 31-37; xxxvi, 8-19, 31-38; Lev. xvi, 2; Heb. ix, 3.

THE VESSELS OF THE SANCTUARY.

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

1. **THE ARK.** This was a small chest about four feet six inches in length, and about two feet six inches in width and height, overlaid with pure gold, within and without. This was made for the express purpose of containing God's testament, the ten commandments. Chap. xxv, 10-16, 21; xxxi, 8; xxxii, 15, 16; xxxvii, 1-5; Deut. x, 1-5; 1 Kings viii, 9; 2 Chron. v, 10; Heb. ix, 4.

2. **THE MERCY-SEAT.** This was the top of the ark. On either end of it stood a cherub. The cherubim and the mercy-seat being one solid work of beaten gold. Ex. xxv, 17-22; xxxvii, 6-9; xxvi, 34; Heb. ix, 4, 5.

3. **THE ALTAR OF INCENSE.** This was overlaid with gold, and was about three and a half feet in height, and nearly two feet square. It was for the purpose of burning incense before God. Ex. xxx, 1-10; xxxvii, 25-28; Luke i, 9-11.

4. **THE GOLDEN CENSEL.** This was used to burn incense before the Lord, particularly in the holiest. Lev. x, 1; xvi, 12; Heb. ix, 4.

5. **THE CANDLESTICK,** with its seven lamps, was one solid work of beaten gold, about the weight of a talent. It was made after the express pattern shewed to Moses. Ex. xxv, 31-40; xxxvii, 17-24; Num. viii, 4.

6. **THE TABLE OF SHEW-BREAD.** This was about three and a half feet in length, two and a half in height, and two in width. It was overlaid with pure gold, and on it shew-bread was always kept before the Lord. Ex. xxv, 23-30; xxxvii, 10-16; Heb. ix, 2.

7. **THE ALTAR OF BURNT-OFFERING.** This was about nine feet square, and nearly five and a half feet in height. It was overlaid with brass, and was,

as its name implies, used for the purpose of offering up sacrifices to God. Ex. xxvii, 1-8; xxxviii, 1-7.

8. **THE LAVER.** This was made of brass, and contained water for the use of the priests. Chap. xxx, 18-21; xxxviii, 8. The court of the tabernacle was one hundred cubits in length, by fifty in breadth, and five cubits, or about nine feet, in height. Chap. xxvii, 9-19; xxxviii, 9-20.

God called by name those who were to execute this work, and filled them with the spirit of wisdom. Chap. xxxi, 1-11; xxxv, 30-35. They knew "how to work all manner of work for the service of the sanctuary." Chap. xxxvi, 1. They received the offering of the children of Israel for "the service of the sanctuary." Verse 3. They came from "the work of the sanctuary," [verse 4,] and testified that more was offered than could be used. And Moses commanded that none should "make any more work for the offering of the sanctuary." Verse 6. The construction of every part of the sanctuary is minutely described in Chaps. xxxvi-xxxix.—Every thing was then submitted to Moses for inspection, and he pronounced the work such as God commanded, viz: a true pattern. Chap. xxxix, 33-43. God then commanded Moses to set up the sanctuary, and to place every thing in order. Chap. xl, 1-16.

MOSES ERECTS THE SANCTUARY.

And Moses reared up the tabernacle, and set up its boards in the sockets of silver, and united them together by the bars, and spread over the whole the covering of the tabernacle. He then placed the testimony in the ark, and set the mercy-seat upon it, and carried the ark into the tabernacle.—Chap. xl, 17-21. He then hung up the vail in front of the ark, and thus divided between the holy places. Verse 21; xxvi, 33; Heb. ix, 3. He placed the table without the vail, on the north side of the holy place, and set the bread in order upon it. Verses 22, 23. He then placed the candlestick on the south side of the holy place, and lighted its lamps before the Lord. Verses 24, 25. He placed the golden altar before the vail, in the holy place, and burned sweet incense upon it. Verses 26, 27. He set up the hanging for the door of the sanctuary, and he placed the altar of burnt offering at the door, and set the laver between the tabernacle and this altar, and around the whole, he set up the court of the tabernacle. Verses 28-33.

The sanctuary erected for the habitation of Jehovah [Ex. xv, 2; xxv, 8] is now ready to receive the King Eternal.

GOD TAKES POSSESSION OF THE SANCTUARY.

"Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle." Verses 34, 35. We now have found the habitation or sanctuary of the Lord. In the book of Exodus, Moses calls this building the sanctuary, at least eleven times. But do you ask for the words of the New Testament on the point? Then listen.

PAUL'S VIEW OF THE SANCTUARY OF THE FIRST COVENANT.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary. For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the shew-bread; which is called the sanctuary. And after the second vail, the tabernacle which is called the Holiest of all; which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna,

and Aaron's rod that budded, and the tables of the covenant; and over it the cherubim of glory shadowing the mercy-seat." Heb. ix, 1-5; xiii, 11. It is settled, therefore, that we have the right view of this subject thus far, and that the tabernacle of God, and not the land of Canaan, was the sanctuary.

THE WORLDLY SANCTUARY WAS THE PATTERN OF THE TRUE.

"After the pattern of the tabernacle, and the pattern of all the instruments thereof even so shall ye make it." "And look that thou make them after their pattern, which was shewed thee in the mount." Ex. xxv, 9, 40. "And thou shalt rear up the tabernacle according to the fashion thereof which was shewed thee in the mount." Chap. xxvi, 30. "As it was shewed thee in the mount so shall they make it." Chap. xxvii, 8. "According unto the pattern which the Lord had shewed Moses, so he made the candlestick." Num. viii, 4. "Our fathers had the tabernacle of witness in the wilderness, as he had appointed, speaking unto Moses, that he should make it according to the fashion that he had seen." Acts vii, 44. "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." Heb. viii, 5. "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." Heb. ix, 23, 24.

From these texts we learn two important facts. 1. We are many times certified that the tabernacle of witness was made according to the pattern which God shewed to Moses. 2. That that pattern was a representation of the heavenly sanctuary itself.—Heb. viii, 2.

We trace the history of the sanctuary in the book of Leviticus. Every instance in which the word occurs, it is admitted, refers to the tabernacle of the Lord. The blood of sin-offering was sprinkled "before the veil of the sanctuary." Lev. iv, 6. For offering strange fire before the Lord in his tabernacle, two of the sons of Aaron were slain. They were then carried "from before the sanctuary."—Lev. x, 4. The unclean were not to "come into the sanctuary," or tabernacle. Lev. xii, 4, 6. "The holy sanctuary" was to be cleansed. Lev. xvi, 16, 33. "Ye shall keep my Sabbaths, and reverence my sanctuary: I am the Lord." Lev. xix, 30; xxvi, 2. Those who worshiped Molech, defiled the Lord's sanctuary. Lev. xx, 3. "Sanctuaries," used for the two holy places. Lev. xxi, 23; xxvi, 31.—See also Jer. li, 51. God commanded that the high priest should not "go out of the sanctuary, nor profane the sanctuary of his God," to mourn for the dead. Lev. xxi, 12.

God placed his tabernacle in the charge of the tribe of Levi, who pitched around it. Num. i, 50-53. Under the standard of Judah on the east, of Reuben on the south, of Ephraim on the west, and of Dan on the north, the tribes of Israel were to pitch around the tabernacle in four great bodies, during their sojourn in the wilderness. Num. ii. God then divided the tribe of Levi according to his three sons, Gershon, Kohath and Merari. These three divisions were to pitch severally on the west, south and north sides of the tabernacle. Num. iii. The Kohathites were to keep "the charge of the sanctuary," and also of "the vessels of the sanctuary." Verses 28, 31. And Eleazar the priest was to have the oversight of those who thus kept "the charge of the sanctuary." Verse 32. But on the

east side of the tabernacle, Moses, Aaron and his sons were to encamp and keep "the charge of the sanctuary." Verse 38.

When the camp was to set forward, the priest were to take down the tabernacle, [Num. iv,] and cover the sacred vessels, and "all the instruments of ministry wherewith they minister in the sanctuary;" [verse 12,] "and when they have made an end of covering the sanctuary, and all the vessels of the sanctuary," the sons of Kohath came near to bear it. Verse 15. And God commanded that Eleazar should have "the oversight of all the tabernacle, and of all that therein is, in the sanctuary."—Verse 16. "The service of the sanctuary," belonging unto the Kohathites, was to bear it upon their shoulders. Num. vii, 9. The Levites were given to Aaron to do the service of the tabernacle, that there be no plague "when the children of Israel come nigh unto the sanctuary." Num. viii, 19. "The Kohathites set forward bearing the sanctuary." Num. x, 21.

The priests were to "bear the iniquity of the sanctuary." Num. xviii, 1. The Levites were not to "come nigh the vessels of the sanctuary." Verse 3. And the priests should "keep the charge of the sanctuary." Verse 5. The man that neglected purification "defiled the sanctuary of the Lord."—Num. xix, 20. "The shekel of the sanctuary," or tabernacle, was the standard in Israel. The word sanctuary, meaning the habitation of God, occurs in this connection twenty-five times. Ex. xxx, 13, 24; xxxviii, 24, 25, 26; Lev. v, 15; xxvii, 3, 25; Num. iii, 47, 50; vii, 13, 19, 25, 31, 37, 43, 49, 55, 61, 67, 73, 79, 85, 86; xviii, 16.

The word sanctuary does not occur in the book of Deuteronomy. One chapter refers to it as "the tabernacle of the congregation." xxxi, 14, 15. We have traced the history of the sanctuary, from the time that it was erected, through the period of Israel's sojourn in the wilderness. From Acts vii, 45, we learn that the tribes of Israel carried it with them into the promised land. In the book of Joshua it is called the house of God, or tabernacle, and we learn that it was set up at Shiloh. Josh. ix, 23; xviii, 1; xix, 51; Jer. vii, 12. It is called the Lord's tabernacle. Josh. xxii, 19. It is called "the sanctuary of the Lord." Josh. xxiv, 26. In the book of Judges it is simply called "the house of God," located at Shiloh. Judges xviii, 31; xx, 18, 26, 31; xxi, 2. In 1 Samuel it is termed the house of the Lord. Chap. i, 7, 24; iii, 15. In chapters i, 9; iii, 3, it is called the temple of the Lord. In chapter ii, 32, it is called by God, "my habitation," or tabernacle, margin. It still abode in Shiloh. Chap. iv, 4.

GOD FORSAKES THE SANCTUARY.

For the gross wickedness of the priests and people, [1 Sam. ii,] God forsook his habitation, and gave his glory [the ark of his testament] into the hands of the enemy, the Philistines. Ps. lxxviii, 60-62; Jer. vii, 12-14; 1 Sam. iv. It does not appear that after the ark of God was taken from the tabernacle at Shiloh, and God there forsook his habitation, that his glory, or the ark of his covenant, ever returned to that building. The other sacred vessels remained with the tabernacle, which in the days of Saul seems to have been located at Nob; [1 Sam. xxi; Matt. xii, 3, 4; Mark ii, 26,] and in the days of David, at Gibeon. 1 Chron. xvi, 39; xxi, 29, 30; 1 Kings iii, 4; 2 Chron. i, 3. And here we leave it for the present to follow the ark.

The ark was taken by the Philistines, and kept in their land seven months. In which time they were smitten with sore plagues, and Dagon, their god, twice fell before it. They then returned it to

Israel to Beth-shemesh. At this place 50,000 of Israel were smitten for looking into the ark. 1 Sam. iv, v, vi. From thence it was removed to Kirjath-jearim to the house of Abinadab, where it abode twenty years. 1 Sam. vii, 1, 2. In this period it is said that all Israel "lamented after the Lord."—From this place it was removed to the house of Obed-edom where it abode three months. 2 Sam. vi, 1-11; 1 Chron. xiii. From this place David removed it to his own city, Jerusalem, and placed it in a tabernacle which he had pitched. 2 Sam. vi, 12-17; 1 Chron. xv; xvi, 1. It was at this time, when the Lord had given David rest from all his enemies, and he dwelt securely in his own house, that the habitation of his God came before his mind.

DAVID DESIRES TO BUILD A GLORIOUS SANCTUARY.

The situation of God's house came into the mind of David, and he "desired to find a tabernacle for the God of Jacob." Acts vii, 46; Ps. cxxii, 1-5. He set this matter before Nathan the prophet, who told him, "Do all that is in thy heart, for God is with thee." But that night God charged Nathan to say to David, "Thus saith the Lord, thou shalt not build me a house to dwell in." 1 Chron. xvii, 1-4; 2 Sam. vii 1-5. This was because David had been a man of war, and had shed blood abundantly. But God promised that Solomon, his son, should build the house. 1 Chron. xxii, 7-10. Then David proceeded to make great preparation for the building. Chap. xxii; xxix. The place where the angel of the Lord appeared to David, at the time when the plague was stayed, viz: the threshing-floor of Ornan the Jebusite, [Chap. xxi, 14-18,] upon Mount Moriah, [2 Chron. iii, 1; Gen. xxii, 2, 14,] which was near to Mount Zion, was the place of God's habitation. Ps. lxxviii, 68, 69; cxxxii, 13, 14. And here, "like high palaces," God's sanctuary was built. 1 Chron. xxix, 1.

SOLOMON AND THE PRINCES CHARGED TO BUILD THE SANCTUARY.

"Now set your heart and your soul to seek the Lord your God; arise therefore, and build ye the sanctuary of the Lord God, to bring the ark of the covenant of the Lord, and the holy vessels of God, into the house that is to be built to the name of the Lord." Chap. xxii, 19. Take heed now; for the Lord hath chosen thee to build an house for the sanctuary; be strong, and do it." Chap. xxviii, 10.

Then David gave to Solomon explicit directions respecting the building of the sanctuary. Verses 11-21. A full account of the erection of this glorious sanctuary may be read in 1 Kings vi; vii; 2 Chron. iii; iv. It occupied seven years and six months in building, and when finished was of wonderful magnificence. It principally differed from the tabernacle, in being an enlargement of that plan, and in being a permanent, instead of temporary building. The vessels of the sanctuary were also increased in size and number.

THE TABERNACLE GIVES PLACE TO THE TEMPLE.

Every thing being finished in the temple of the Lord, and all Israel assembled at its dedication, we read as follows: "And they brought up the ark of the Lord, and the tabernacle of the congregation, and all the holy vessels that were in the tabernacle, even those did the priests and the Levites bring up." "And the priests brought in the ark of the covenant of the Lord unto his place, into the oracle of the house, to the most holy place, even under the wings of the cherubims." 1 Kings viii, 4, 6.

The tabernacle which had been at Gibeon for a long while, was as we have here read, brought up to the temple of the Lord, and the sacred vessels, and the priesthood, were transferred to that more glorious sanctuary. The ark which had for some

time been kept at Jerusalem, was carried into the most holy place in the temple. And now the habitation for the God of Jacob, is complete.

GOD TAKES POSSESSION OF THE SANCTUARY.

"And it came to pass, when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord.—Then spake Solomon, The Lord said that he would dwell in thick darkness. I have surely built thee an house to dwell in, a settled place for thee to abide in for ever." 1 Kings viii, 10-12. The Shekinah, or visible glory of God, which had dwelt in the tabernacle, has now passed into the temple, and that temple is thenceforward the sanctuary of the Lord God.

THE TEMPLE WAS A PATTERN OF THE TRUE SANCTUARY.

"Then David gave to Solomon his son the pattern of the porch, and of the houses thereof, and of the treasuries thereof, and of the upper chambers thereof, and of the inner parlors thereof, and of the place of the mercy-seat, and the pattern of all that he had by the Spirit, of the courts of the house of the Lord, and all the chambers round about, of the treasuries of the house of God, and of the treasuries of the dedicated things; also for the courses of the priests and the Levites, and for all the work of the service of the house of the Lord, and for all the vessels of service in the house of the Lord." "All this, said David, the Lord made me understand in writing by his hand upon me, even all the works of this pattern." 1 Chron. xxviii, 11-13, 19. "Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou dwellest, a resemblance of the holy tabernacle, which thou hast prepared from the beginning." Wisdom of Solomon ix, 8. "The pattern of things in the heavens;" "the holy places made with hands which are the figures of the true." Heb. ix, 23, 24.

[TO BE CONTINUED.]

THE SABBATH.

BY OBADIAH DAVIS.

Thoughts suggested by the consideration of Ex. xvi, 5, and bearing upon the position of the Church as restorer of paths to dwell in.

"And it shall come to pass that on the sixth day they shall prepare that which they bring in; and it shall be twice as much as they gather daily." How should the Israelites know what day was the *sixth day*, if they were not accustomed to reckon time by weeks? Was not that the *name* of the day; and designated its numerical position in a *week*, and not a month or a year. And from what circumstance or custom did it apply to a particular day? Can we find anything in nature that marks a division of time into weeks? Anything that points to such an arrangement? I know of nothing. The division of time into months might be suggested by the phases of the moon. The division of time into years by the returning seasons. But in vain do we look to the material world for something to which we can refer the origin of the custom of reckoning time by weeks.

To what, then, shall we trace it? Or, from what did it derive its origin? Shall we say that it was a mere matter of chance that a week consisted of seven, and that there was nothing to mark even that division? Are we not driven by necessity to the example of God in the work of creation, and to the order established by himself there, for a solution of the difficulty. How does that agree with the words of our text? And what light does it throw upon what was meant by the *sixth day*? As there was a sixth day, there must of necessity have been a first, second, third, fourth and fifth, preceeding it. And how ma-

ny were there to follow it, to make the order complete? It appears that on that day, the sixth, the people were to gather *twice* as much bread as they were to gather other days, plainly indicating that one day completed the order, and that that was a day of rest.

For further evidence on the same point, see verse 26. "Six days shall ye gather it, but on the seventh day, which is the Sabbath, in it there shall be none." Now let us compare the order here brought to view, with the order established at creation, recollecting that the works were finished from the foundation of the world. In the beginning God created the heavens and the earth. And said, let there be light, and there was light. And he divided the light from the darkness. And God called the light day, and the darkness night. And the evening and the morning were the *first day*. Then continuing his work another day, he says, and the evening and the morning were the *second day*. And of the next he says, recording his work, it was the *third day*. Of the next the same, calling it the *fourth day*. The next, the *fifth day*.—And the next, he finished his work, and it was the sixth day. And God saw that it was *very good*.—And God rested from all the work that he had made, on the seventh day, and God blessed the seventh day and sanctified it; because that in it he had rested.—How clearly this example and arrangement of God, explains the meaning of the text, and shows that in requiring the Israelites to gather twice as much bread on the sixth day as they gathered on the other days, was to enable them to observe that order which he had himself instituted, or in the words of verse 4, to prove them, and see whether they would walk in his law or no.

What is a law? It is a rule dependent on a cause. For instance, we throw a stone into the air, we find it falls to the ground. God has given to matter the power of attraction, which is the cause of the stone's falling. The law or rule of attraction is the name of the *effect* of the attraction. The arrangement of time into weeks was by God given, six days for labor, and blessing and sanctifying (or setting apart) one for rest. *Here*, then, is the cause out of which grows the obligation, rule, or law, of the Sabbath. Now take away the written law, which is the knowledge of the sin of trespassing an established order, and we see that the obligation still remains, for the reason that the cause is still untouched: the works being finished from the foundation of the world.

The giving of the manna being the *special act* of God, it must be in keeping with his own order, to make him consistent with himself; and we find that it is so. Hear him. "Six days shall ye gather it; [the food I give you]; but the *seventh day* which is the Sabbath, in it there shall be none." Will any one doubt that it was the same God who gave them the manna, that made the world? The harmony is too complete to admit of it. But, says the objector, could not God have instituted the order of weeks after the Israelites came out of Egypt, and they therefore would know what was meant by the sixth day? He could. But what knowledge of the fact that he did so, has he given us? There is none. Then it is merely inference. And if there is no ground from which to infer such instruction, and there is the strongest ground to believe that the custom was coeval with creation itself, and that from positive testimony, the objection must yield to the obvious truth.

We will first consider chapter xii, 2. "This month shall be unto you the beginning of months, it shall be the first month of the year to you." What do we learn from this? Answer: That God being their Sovereign Ruler, did institute the reckoning of the months and years from such a date as would glorify himself and commemorate his acts of goodness to them. Now would the change of the time for the commencement of the year or month affect their organization? Not at all. They would still depend upon the returning seasons, and the phases of the moon, for their

existence, and be the exponents of their times.—Would such have been the cause with the weekly division of time? [*To be continued.*]

BRO. B. B. BROWN, OF BELLOIT, WIS.—The readers of the Review will remember the excellent communication from the pen of this dear brother, published last May. For him, we have felt a deep interest. Many of the friends in Vermont, and in this State, have inquired for Bro. Brown. That the brethren may know his position, we take the liberty to publish a portion of a letter recently received from him. Ed.

"I have had it in my mind for several days past, to write you a few lines, but having nothing of special interest to communicate, I have thought I might as well keep silent. I am aware however, that you, and others also, who have been kind enough to visit us in months gone by, feel a degree of solicitude regarding our spiritual welfare, and a desire to know how we are prospering,—whether we are standing by faith, or are among the fallen ones, who oppose themselves against the truth. I cannot give as good an account of myself, nor of the spiritual condition of things here, as I could wish. And yet there is nothing of a flagrant nature among us. We are at peace among ourselves, and striving to keep all the 'commandments of God, and the testimony of Jesus,' so far as we understand it. We hold meetings on the Sabbath, alternately, at my house, and the house of Bro. Thayer.

It gives me pleasure to hear from the despised remnant in different sections of the country, and of the sacrifices that are made for the spread of light and truth. I should rejoice greatly, could I have my mind as well established on all points, said to be a part of the 'third angel's message,' as our brethren in different parts of the country seem to have theirs. But it is not so. We are established and settled, in relation to the Sabbath; and also in relation to the cleansing of the sanctuary—that it is the heavenly place, and is now being purified by Christ, with his own blood.—That the prophecy contained in the parable of the Ten Virgins, is now a matter of history, is also clear, and without doubt.

But farther than this, some of us have either not got the light, or else it has not been so presented that we have been able to comprehend it. We see a kind of plausibility in many things, and yet many difficulties. I believe we all desire to know, and embrace the truth, that we may be sanctified by it.

In regard to our dear brethren who have visited us with this message, I have no fault to find; 'but contrariwise,' I am truly grateful for their visits. Nor have I any grounds for complaint that they did not make a longer stay; for they felt impelled onward, as if crowded by an Omnipotent hand, to give the message to others. And yet it is much to be regretted, that their flight through this country was so rapid; unless others, equally able, could follow in their track, 'confirming the churches' in the truth.

It seems to me quite certain, that in some places, there would now be a church of much worth, could they have enjoyed the faithful labors of some able, and pious brother, until they were confirmed, and 'able to give to every man a reason, for their hope.'

Some people embrace the truth suddenly, without much examination; and if then left to find the evidence themselves, especially if it is unpopular, and conflicts with self-interest, they are most sure to make shipwreck of their faith. Hence the importance of 'line upon line,' and precept upon precept, until they are rooted and grounded, and *sealed*. I have always been slow to believe new things. Perhaps too slow. It may be my ruin at last. Yet I cannot embrace any thing as truth, until I have faithfully tried it by all the objections that can be brought to bear against it. Whatever I find, however, to be truth to-day, I do not find to be error to-morrow. Should be glad to see you here, or any other of the faithful brethren."

THE SANCTUARY.—The importance of this subject can be understood by those only who thoroughly investigate it. It is the foundation of present truth, and without a knowledge of it, our present position cannot be explained. We desire to spread the entire subject before the readers of the Review as soon as consistent, therefore much space is given to it. Those who neglect to study it faithfully, will lose much.

THE SABBATH.

BY A. H. HUTCHINS.

THE following solemn promise is made by God.—“My covenant will I not break, nor altar the thing that is gone out of my lips.” Ps. lxxxix, 34. The term “covenant” usually signifies, a mutual agreement, or obligation entered into, on the part of two or more individuals. But in the above quotation, as in several other places when used in the scriptures, it signifies God’s solemn promise or engagement to his children. See Gen. ix, 12—15; xvii, 11; Isa. lix, 21.

God said to Noah, “I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth.” Gen. ix, 13. Here the rainbow is made use of as a “token,” sign, or memorial of God’s covenant with Noah respecting a second deluge.

Circumcision was also made use of as a token, sign or seal of the covenant made with Abraham. Gen. xvii, 9—11; Rom. iv, 11. The covenant spoken of in Ps. lxxxix, 34, it is evident from a few preceding verses, is the covenant of the ten commandments.

From the above we see that the covenant made with Noah, and with Abraham, are not without their token or memorial. So also the Sabbath is a “sign,” or in other words; it is the seal of the covenant of the ten commandments. “Wherefore the children of Israel shall keep the Sabbath. * * * It is a sign between me and the children of Israel forever.” Ex. xxxi, 16, 17. “Moreover also I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctifies them.” “And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God.” Eze. xx, 12, 20. These quotations with others that might be given, show conclusively that the Sabbath, which has been changed and so long trampled down by the Papal power, is by God called a “sign” between himself and his children forever.

In remembering the Sabbath day to keep it holy, we show our belief in God who “made heaven and earth, the sea and all that in them is, and rested the seventh day.” While resting on this day from our labors, as did the great Creator from his, we should remember his works of creation, and his works of love and mercy in giving us the Sabbath that we might know that he is the Lord that doth sanctify us; and his promised protection in the time of trouble, if we keep the word of his patience, with a final victory over the “beast, and over his image, and over his mark, and over the number of his name;” together with the blessed promise of “entering in through the gates into the City,” if we keep his commandments. The following lines on this subject, are replete with truth.

“The Sabbath is a sign,
A mark which all may see,
And sure will draw a line
When servants all are sealed;
And while destruction’s in the land,
This mark will guard the waiting band.”

John informs us that he saw “an angel ascending from the east, having the seal of the living God.”—“And I heard the number of them which were sealed; and there were sealed an hundred and forty and four thousand.” Rev. vii, 2, 4. Again, he saw this company standing with the Lamb upon mount Zion, having their Father’s name written in their foreheads; and harping with their harps. Rev. xiv, 1, 2. Here is brought to view the final victory of those who venture out on the word of God and keep his commandments. O, blessed consolation! O, cheering reflection! My heart longs to be there, far, far from all conflicting cares of this life, where none of the poison mildew of sin will gather to affect our happiness, and where eternity will be only long enough to unfold the beauties, and reveal the realities of that world of glory.

In the *Review and Herald* of Sept. 16, the subject of the Sabbath as a seal was clearly presented to the understanding of every candid reader, therefore my design in writing this was not to dwell on this point. We were there also favored with an extract

from the “General Catechism” of the Roman Catholics, showing the “holy covenant of Jehovah as changed, revised and altered by the “Man of Sin.” Also an acknowledgment from this same power of an attempt to break the seal of this covenant, by substituting for the seventh day, the first, in the fourth commandment of the Decalogue.

To this acknowledgment of guilt, I may perhaps be allowed to add the following testimony taken from their own writings, as I do not recollect of having seen it in the *Review and Herald*. “The sure way to find the true religion,” a Papal work, says: “Lastly, the keeping holy the Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible. On the contrary, the Bible says, “Remember the Sabbath day to keep it holy,” which is Saturday and not Sunday. Again, “The Catholic Christian Instructor,” asks, “Does the scripture anywhere command the Sunday to be kept for the Sabbath? Ans. The scripture commands us to hear the church, but the scripture does not in particular mention this change of the Sabbath; so that truly the best authority we have for this is the testimony and ordinance of the church. And therefore, those who pretend to be so religious observers of the Sunday, while they take no notice of other festivals ordained by the same authority, show that they act by humor, and not by reason and religion; since Sundays and holydays all stand on the same foundation, viz: “the ordinance of the Church.”

What can be more clearly expressed? Mark: “And therefore those who pretend to be so religious observers of the Sundays, &c.” Plainly affirming that Sundays and holydays all stand on the same foundation, viz: “the ordinance of the Church,” i. e. the Romish Church. Yet men who run as teachers, men who set themselves up as expounders of the word of God, notwithstanding such stubborn facts, and the entire absence of scriptural proof in support of a first day sabbath, are found spending their time and ability, and even robbing themselves of heaven, and what is still more painful, leading thousands of poor souls down to the vortex of ruin, in “teaching for doctrines the commandments of men.”

I am often astonished that such objections should be presented against the holy Sabbath, as are urged by those who consider the commandments of God “grievous.” I will here notice a few of these objections, urged by this class.

1. Say they, “It is only a seventh part of time that the Bible requires to be observed as the Sabbath.”—True it is a seventh part of time, and that with reference to the seventh day. If without mangling the sense of the Sabbath commandment, one can substitute the indefinite article for the definite article, causing it to read “a seventh day is the Sabbath,” instead of “the seventh day is the Sabbath,” then with equal propriety might Nathan [2 Sam. xiii, 7,] have said to David, Thou art a man, instead of saying “Thou art the man.”

2. “The true seventh day from creation has been lost, and what is called the first day is as likely to be the true seventh day as any other.” If this be true, then we are left to speculation and conjecture on this point, and God is charged with inconsistency, and even severity, in commanding us to do that which we cannot perform. The expression, “Here are they that keep the commandments of God,” referring to the present time, also, “And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ.” Rev. xii, 17, show that it is not only possible, but even that some will keep the commandments of God, and have the testimony of Jesus Christ in the last days.

3. “As there is no commandment in the New Testament to keep the seventh day, therefore we are left to keep the day that may best suit our convenience.” A few days since while conversing with a minister on this point, who advocated the first day theory, He said he “knew of no place in the Bible where he could

determine whether he should build his house one or two stories high, in case he was about to build one; or, whether he should wear a white coat or a black one. Neither could he nor any other man, determine from the Bible whether he should shave once a week or oftener.” Therefore the conclusion was that as he was left to act his own choice in regard to these things, so also in like manner, he might act in regard to keeping the Sabbath. The shame and ignorance manifest in thus attempting to support an institution of the “Man of sin,” and hedge up the way of truth, is too apparent to need comment. Said Christ, “The Sabbath was made for man.” Mark ii, 27. Therefore, whoever bears the name of man is in duty bound to keep the Sabbath. And the very fact that there is no other day spoken of as the weekly Sabbath, but the seventh, neither in the Old nor the New Testament, it should for ever settle the question that the first-day sabbath cannot be of divine origin, also that the only Sabbath recognized by the Bible is the seventh day Sabbath.

4. “We cannot keep the same specific time that the Jews kept.” To this we answer, the Jews kept the seventh day, and so may we. But says one, “a difficulty arises in circumnavigating the globe, time is lost or gained.” Well, admit for a moment this loss or gain of time, while we use the following supposition. A and B twin brothers, left Boston Jan. 1st, 1820, aged twenty years, to circumnavigate the globe. A goes East, B goes West. Jan. 1st, 1821, they meet again at Boston. Then according to the above calculation, A’s age would be twenty-one years and one day, while B’s would fall one day short of twenty-one years. But to discover more fully the sophistry of such reasoning, suppose these same brothers had continued to travel as above stated, until they had sailed around the world a sufficient number of times to have been thrown two years apart in their reckoning, instead of two days, then Jan. 1, 1840, A would have been forty-one years of age and B would have been thirty-nine years of age. Now no one is guilty of the folly of supposing that the age of an individual would be at all changed in the above supposition. Therefore there is no real loss of time, neither gained, in circumnavigating the globe, but only apparent. And do any fail to see that if the above were an argument against the seventh day, it would be also against the first day, and indeed, an argument against the commandment for keeping any day as the Sabbath? The true seventh day from creation, is the day which we are commanded to observe as the Sabbath, and this it is as easy to have at any part of the world, as it is to have day or night.

May the Lord help us, dear brethren, to remember that “the law of the Lord is perfect,” and that “the doers of the law shall be justified.”

Sutton Vt., Dec. 20th, 1852.

Extract From Dr. Payson.

“PAUSE, then, for a moment, and contemplate with the eye of faith, or if you have no faith, with the eye of imagination, this tremendous scene:—

Look at that point, far away in the etherial regions, where the gradually lessening form of our Saviour disappeared from the gaze of his disciples, when he ascended to heaven. In that point, see an uncommon, but faint and undefined brightness just beginning to appear. It has caught the roving eye of yon careless gazer, and excited his curiosity. He points it out to a second, and a third. A little circle soon collects, and various are the conjectures which they form respecting it; similar circles are formed, and similar conjectures made in a thousand different parts of the world. But conjecture is soon to give place to certainty—awful, appalling, overwhelming certainty.—While they gaze, the appearance which has excited their curiosity, rapidly approaches, and still more rapidly brightens. Some begin to suspect what it may prove, but no one dares to give utterance to his suspicions. Meanwhile, the light of the sun begins to fade before a brightness superior to its own. Thou-

sands see their shadows cast in a new direction, and thousands of hitherto careless eyes look up at once to discover the cause. Full clearly they see it; and now new hopes and fears begin to agitate their breasts.—The afflicted and persecuted servants of Christ begin to hope that the predicted, long-expected day of deliverance is arrived. The wicked, the careless, the unbelieving begin to fear that the Bible is about to prove no idle tale. And now fiery shapes moving like streams of lightning, begin to appear indistinctly amidst the bright dazzling cloud, which comes rushing down as on the wings of a whirlwind. At length it reaches its destined place. * * * *

Meanwhile, legions of angels are seen, darting from pole to pole, gathering together the faithful servants of Christ from the four winds of heaven, and bearing them aloft to meet the Lord in the air, where he causes them to be placed at his own right hand, preparatory to the sentence which is to award to them everlasting life.

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

CHURCH ORGANIZATION.

WHAT does the BIBLE teach? Eph. iv, 4. "There is one body and one Spirit, even as ye are called in one hope of your calling." What are we to understand by the term "one body?" Let Paul explain his own terms. Eph. i, 22, 23—"the head over all things to the church, which is his body." ii, 16—22; iii, 6, 10, 21; iv, 12, 16; v, 30; 1 Cor. xii, 27, 28.—"Now ye are the body of Christ, and members in particular; and God hath set some in the church," &c. Col. i, 18. And he is the head of the body, the church. The conclusion, then, is, that there is but one church; and that it is as truly one as the "hope of our calling."

But here the thorough bred sectarian will exclaim, that's true, but our church is the one. Our line is direct from the apostles, or perhaps, from the patriarchs. What does the Bible teach? Eph. v, 22, 23. "Wives, submit yourselves unto your own husbands, as unto the Lord. For the husband is the head of the wife, even as Christ is the head of the church; and he is the Saviour of the body." Verse 24: "Therefore as the church is subject unto Christ, so let the wives be unto their own husbands in every thing;" [a weak argument, if any existing, popular sectarian organization is meant.] 29—32. They two shall be one flesh; this is a great mystery; but I speak concerning Christ and the church. We see from the 23d verse, that all the members of "the church" or "body of Christ" are saved; [from their sins;] and from the 24th verse, that they are subject to Christ; or that they are not those who "obey not the gospel of our Lord Jesus Christ." The 29th verse teaches us that Christ regards every member of his church as a man regards the flesh of his own body. In the 30th verse, the same union is brought to view as Christ sets forth in John xv, 1—3, where we are taught that none are united to Christ except those who have their fruit unto holiness. The conclusion then, is, that all who "with the heart believe unto righteousness," and confess Christ before men, are members of that 'body' or 'church' of which Christ is the 'head' and 'Saviour.' See also 2 Cor. xii, especially the 18, 24—26 verses. Go, reader, into the 'church meetings' and "ecclesiastical councils" of those bodies called "churches of Christ," and judge whether "God has set the members every one in those bodies as it hath pleased him," or whether he has "tempered the body together" so that they have the same care one for another, that "whether one member suffer, all the members suffer with it," or "one member be honored, all the members rejoice with it." And here let all Advent

professors take heed that they are what God says the members of the body of Christ are. If you do not bring forth fruit, [unto holiness.] God will "take you away" and cast you forth as a branch to wither. Beloved, do not regard these as hard sayings; I fear that some of you are in great danger of getting your hearts overcharged with the cares of this life.

Again, some man will say, in regard to the general subject, we must have organizations of some sort. But what does the Bible teach? Jude 3d verse:—"earnestly contend for the faith once delivered to the saints." Were not the Holy Scriptures delivered to the saints as their only rule of faith and practice without any uninspired comments? Titus i, 7. A bishop must be blameless, [9th,] holding fast the faithful word [of God] as he hath been taught, that he may be able by sound doctrine, both, to exhort and convince the gainsayers. ii, 1; But speak thou the words which become sound doctrine, that the aged man be sound in faith. Then, to be sound in faith is to believe every word that proceedeth out of the mouth of God. And to preserve that soundness is to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. The cement of these sectarian walls [confessions of faith] is, a covenant solemnly made before God, angels, and men, to support a chosen party in religion; some for Paul—Apollos—Cephas or Christ. All such are carnal, and are condemned by the inspired apostle. 1 Cor. iii, 3. Wherefore, if ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances after the commandments and doctrines of men? Col. ii, 20, 22. The commandments of men are that we shall support a party in religion: and that we shall not company and co-operate with all christians in getting and doing good. How quickly is a man suspected and tried if he mingles freely his prayers and alms with those of another creed and covenant. This "envy and strife" produces "confusion and every evil work" [or Babel—i. e. Babylon.] The commandment of God is, to keep the unity of the spirit in the bonds of peace.

In the light of these plain Bible teachings, is not every christian's duty plain? If you are unequally yoked together with unbelievers [not showing their faith by their works—James.] Come out from among them and be ye separate, and you shall be a son or a daughter of the Lord Almighty.—Voice of Truth, Vol., 1844. II

LETTERS.

From Bro. Bates.

DEAR BRO. WHITE:—My last from Claremont, N. H., Nov. 5th, gave a brief statement of the state of the cause in the Western part of the state of N. H.—Since our meeting closed there, we have been visiting our dear brethren and sisters in the North and Western parts of Vt., and the North Eastern section of N. Y., and holding meetings in the following places:

East Bethel, Vt., Nov. 8th, 9th and 10th; Wolcott and Hardwick, 13th and 14th; Johnson, 15th and 16th; Sterling, 17th; Morristown, 18th; Stowe, 19th, 20th and 21st; Waterbury, 22d; Waitsfield, 23d; Granville and Warren, 24th; Newhaven, 26th, 27th and 28th; Panton, 30th; Weybridge, Dec. 4th and 5th; Champlain, Dec. 7th; Perry's Mills, N. Y., Chateaugay, 8th and 9th; Potsdam, Buck's Bridge, 11th and 12th.

It would occupy too much space to state the interesting scenes we have passed through, in meeting and parting with brethren and sisters, beloved of the Lord, whom we had not had the pleasure of seeing for many months, and many others that we had never seen before, who are voluntarily entering under the banner of the third angel's message, keeping the Sabbath of the Lord our God, and all the testimony of the Lord Jesus. My heart has been greatly cheered to see their cheerful countenances, also, their strong desires to hear the present truth, which is to prepare them for the coming of the Saviour. My prayer is, O Lord,

hasten on those auspicious moments, when thy peeled, scattered, tried, tempted, but yet beloved children, (for the truth's sake,) shall rise to meet their coming Lord.

When the angel, Gabriel, was closing his final instructions from the court of heaven with Daniel the prophet, he said: "Many shall be purified, and made white, and tried." Dan. xii, 10. These are in trial on account of the Bible truths which they hold. How evident it is that this is the last great truth, to prepare the "holy people" for their final change, and that it is the third angel's message.

The above named meetings have been deeply interesting to me; because of the manifest working of God's Spirit and power with his people. How evident that he is gathering them for the mighty conflict. And that he is doing it speedily. We refer to the year 1849, when all of the seventh-day Sabbath keepers that could be found in the region of country that I have visited within the last nine weeks, could be comfortably seated in a small room of ten by twelve feet, and not half of those in the message. And now within the above named weeks, we have met with our dear brethren in ten Conferences of two and three days continuance, besides two more in the same region to be held within ten days, and still two others that we could not attend, besides meetings of two or three lectures in the intermediate places, in many of which, new cases of enlisting under the banner of the third angel, taking a decided stand for God and his cause.

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

Your brother in the patient waiting for Jesus,
JOSEPH BATES.

Buck's Bridge, St. Lawrence Co., N. Y., Dec. 16th, 1852.

From Sister Paine.

DEAR BRO. WHITE:—I feel it a privilege and duty to write a few lines to you. I am thankful for the little light I have upon the present truth. It is just what is needed at the present day, when God's professed children are so cold, and backward in religion.

There are but three in this place, that are keeping the Sabbath of the Bible. There are no meetings within five miles, of any kind. A few have begun to investigate the subject of the change of the Sabbath. O, may the Lord open their eyes, that they may see and understand the truth.

A few weeks ago, Bro. R. F. Cottrell spent the Sabbath with us. We received much light from the truth he presented. May the Lord reward him.—The few that heard him, have talked much upon the subject, and we have good reason to hope, that some will soon decide for the Sabbath of the Lord. It is my earnest prayer, that the Lord may send laborers into his vineyard. We are almost famishing here, for want of the truth. I am very thankful to Bro. Cushman, for causing the Review and Herald to be sent to me. It is a great comfort to me to read the letters, and exhortations of the brethren and sisters. It is

like food to my soul. O, may the Lord give us grace and patience to endure unto the end. May we keep all his commandments, that we may have right to the tree of life, and enter in through the gates into the city.

Yours in hope of a glorious redemption,
EMILY J. PAINE.

Barre, N. Y., Dec. 12th, 1852.

Who believe the Truth?

A PERSON may be converted to any theory of philosophy or science, and yet but little change be wrought in his character. He may, for example, adopt some new mode of practical agriculture, and the effect on his heart and conversation be but slight.

But when a person is converted to the belief of the truth, on which depends his hope of eternal life, how great the change! Especially at a time when God's people expect in a very short time to see the salvation of God. And yet, strange as it may seem to every feeling mind, there is such a thing as assenting to the theory of the present truth, from the clearness of the arguments which support it, and yet the heart and life be unaffected. Yes, a man may even attempt the advocacy of the truth, thinking that he believes it, before it has had effect enough on his own heart to bring forth fruits worthy of repentance.

Such would do well to wait till they are sure they believe the truth themselves, before they attempt to teach it to others. What! Believe the soul thrilling truths that the Lord is at hand; that the last merciful warning is being given, to call out and prepare God's servants to stand in the battle of the great day of God Almighty; to prepare them to be redeemed from among men—caught up, without seeing death, to meet the Lord in the air; and set about the advocacy of these glorious truths, with all the coolness with which you would give your views of the best method of pruning a peach tree!

I assure you, brother, that the truth, fully believed, produces such a breaking down of soul, such consecration to God, and such a weaning of affections from the world, as you have not yet experienced. O, brother, pray to God for a realizing sense of the present truth, of what you are, and of what you must be in order that you may stand in the day when Jesus shall come in the glory of his Father, in his own glory, and in that of all the holy angels. O! My Father! Prepare me for the scenes of that all-important day.

R. F. COTTRELL.

Mill-Grove, N. Y., Dec. 1852.

From Bro. Chase.

DEAR BRO. WHITE:—Through the goodness of God given us in Jesus Christ our Saviour, we live to see this day when truth must triumph. I do praise the name of the great Author of the Holy Sabbath, for the sweet heavenly composure attending those holy hours.

O that men would search for arguments, wisdom and grace, and hold up to their fellow beings, God's holy law, and thus be co-workers with God! And not to search for something by which to destroy it.

I must confess, when I shall strive to destroy a part, or all of God's law [Ex. xx] that I have reached the height of impiety. O God, have mercy, and save me from a step so dreadful!

We are few in this place; but by the grace of God, we will make no compromise with those who rebel against our Righteous Sovereign. Our watch-word shall be, "The commandments of God, and the faith of Jesus."

Our trials, dear brother, are not worth mentioning. If Jesus' life was our pattern, we must expect to drink a cup of suffering, or not reign with him. I do not say that we are not sharing largely with the remnant; but the Lord is doing so much for us, that we think it ingratitude to murmur. The *Review* is like cold water to a thirsty soul.

JOHN T. CHASE.

Stanstead, C. E., Dec. 20th, 1852.

From Bro. Kellogg.

DEAR BRO. WHITE:—It is with pleasure, and I trust with profit, that I read the *Review*. I feel to praise the name of the Lord for what he is doing for the remnant in these last days. It has been but a few months since I heard of the third angel's message. I had honestly supposed for some time that the Sabbath was abolished, until July last, when Bro. Cornell came to see me. He had just returned from attending a Con-

ference at Jackson. He said that he heard Bro. Bates lecture on the Sabbath and other subjects. It was something new to me. I began to examine my Bible with a desire to know the truth. I could find nothing to prove that the Sabbath had been abolished; but saw that I had been breaking it.

About four years ago, I left a fallen church with a desire to follow the truth as fast as I should see it; but for some time I had felt a lack. I did not have that enjoyment that I wished to have. When I commenced keeping the Sabbath, I felt that God approbated me in so doing. I went to the Conference at Jackson, in August, and heard Bro. Bates; and there, light burst into my mind. I saw clearly that the first and second angels' messages were in the past, and that the third was now being given. And there my soul was filled with joy and peace in believing. It was painful for me to leave the dear brethren, and return home, where there was only myself and companion, and one brother keeping the Sabbath. We had a prayer meeting the next Sabbath after we returned home, and one brother met with us. The Lord met with us, according to his promise, and blessed us. The next Sabbath, Bro. Case was with us, and spoke from God's word. Some were convicted of the truth. We continued to have prayer-meetings on the Sabbath, and soon there was one more keeping the Sabbath. At the Conference here in October, four more commenced keeping the Sabbath, and there has been a number added since. The band here, new numbers twenty, and there is a number more that are interested. We now have three prayer-meetings in a week, and there is an increasing interest. But we are weak. We greatly need another Conference here. I hope the way will soon open for one of God's messengers to come here, and labor.

We have a Sabbath school here of fifteen scholars. They are much interested in the *YOUTH'S INSTRUCTOR*. I think it will be the means of doing much good to our children.

Yours in hope of soon seeing our King,

JOHN P. KELLOGG.

Hartland, Mich., Dec. 28th, 1852.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, JAN. 6, 1853.

Youth's Instructor.

We are happy to say that there seems to be an increasing interest in this little sheet. For want of time, we have not been able to make the Sabbath-School Lessons what they should be. We shall do all we can, with other duties, to make them interesting and instructive.

Those who have written, will receive our thanks, and we hope they will continue to write. Articles for so small a sheet, should be short, and to the point. This will give a variety.—Those who can select, and forward to us good matter from juvenile papers and books, will confer a favor to do so. We print 500 copies more than we send out, and have all the back numbers. Brethren, let the *Instructor* be circulated. We will send six copies of the present volume, to one address, for \$1.

WE are always glad to receive letters from our brethren and sisters; but we must be allowed to complain a little of those who mix up matters in their letters, that should be kept separate. Let business matters be on a separate sheet, or a part of the sheet by themselves. Let all names of towns, and of individuals, be plainly written. We shall not spend so much time over carelessly written letters as we have done.—To avoid this, we shall return them. We do not complain of those who cannot write elegantly, by no means. But our complaint is against those who can write plainly, but are careless, and leave us to spend much more time in guessing out what they mean, than it would take them to write plainly.

WE have received a letter for publication from Bro. Thomas A. Cheney of East Clarendon, Vt., stating his distressed temporal circumstances, and calling for aid. We do not feel at liberty to publish a letter of this character, from an entire stranger; but would suggest the propriety of the brethren in Vermont living near Bro. Cheney ascertaining his wants, and if proper, reporting them to us.

To Correspondents.

O. DAVIS.—The *Review* has been regularly sent to Mrs. P. D. Lawrence, Falmouth, Mass.

I. Cramer.—The money was received.

O. Nichols.—We have sent the Books as requested. The Hymn Books should be left with yourself.

J. H. Waggoner.—We have sent six Hymn Books to Bro. Southwick.

P. Gibson.—Bro E. P. Butler's address is Waterbury, Vt.

L. Titus.—We received an excellent letter from Bro. Wheeler of E. Charleston, Vt., stating his circumstances, &c.; but we had no idea of withholding from him the *Review*. It is for the benefit of such, that it is published.

F. Fuller.—We cannot publish your communication. We have not the least sympathy for spiritualism. May God save you and others from its blinding, bewitching influence.

From Bro. Rhodes.

DEAR BRO. WHITE:—I arrived in Oswego to-day, and found our Bro. Ingraham laboring in word and doctrine among the dear saints here, and he thinks he can stay a few weeks in this vicinity, and labor in company with me.

The way is open, as I wrote to you before, to present the truths of the third angel's message. The Lord is at work in Oswego and vicinity. Souls are beginning to seek the Lord under the influence of present truth.

S. W. RHODES.

Oswego, N. Y., Jan. 1st, 1853.

WE have a quantity of the Hymn Book on hand. It can be had of us, of Bro. Otis Nichols, Dorchester, Mass., and of the traveling brethren generally.—Price 30 cents. Those wishing to send pay for it, less than \$1, can send postage stamps.

WE have recently purchased \$57 worth of new type. In No. 15, \$35.50 was received for Printing Materials. The remaining \$21.50 is paid as follows:

S. B. Craig \$5, L. V. Masten \$5, P. Lampson \$5, H. O. Nichols \$5, E. G. White \$1.50.

Meetings in Rochester.

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

On First-day, at Bro. Orton's, Union St., third house from Monroe, at 2½ P. M., and 6½ in the evening.

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

Appointments.

THERE will be a Conference at Brookfield, N. Y., in the Christian Meeting-House, west side of the Cedar Swamp, near Bro. Ira Abbey's, to be held Jan. 15th and 16th.

Also, at Preston, Chenango Co., at the house of Bro. Silas Rogers, Jr., Jan. 22d and 23d.

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

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

SAMUEL W. RHODES.

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. Hannford,	Orrington.
Cyprian Stevens,	Paris,	Wm. Bryant,	Wilton.

NEW HAMPSHIRE.

J. Stowell,	Washingt.	S. Bunnell,	Claremont.
-------------	-----------	-------------	------------

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. Charleston.
Lewis Bean,	Hardwick,	J. T. Chaso,	Derby Line.
H. A. Churchill,	Stowe,	E. Everts,	Vergennes.
E. P. Butler,	Waterbury,	H. Gardner,	Panton.
Josiah Hart,	Northfield,		

CONNECTICUT.

E. L. H. Chamberlain,	Mad'town,	A. Belden,	Kensington.
-----------------------	-----------	------------	-------------

NEW YORK.

W. S. Ingraham,	Bath,	John Wager,	Orangeport.
A. Ross,	Cavendish,	L. Carpenter,	Oswego.
David Upson,	Moreland,	A. H. Robinson,	Sandy Creek.
K. F. Cottrell,	Mill Grove,	E. A. Poole,	Lincklaen.

PENNSYLVANIA.

M. L. Dean,	Ulysses.
-------------	----------

Letters received since Dec. 23d.

H. S. Boyd, B. R. Chapin, M. E. Cornell, E. P. Skillins, A. S. Hutchins, E. Tompkins, E. W. Waters, S. W. Rhodes, R. G. Lockwood, D. Upson, F. Fuller, F. H. Howland, A. R. Smith, J. Martin, J. Bates 2, M. C. Andrews, A. A. Marks, E. M. Barrows, E. P. Butler, B. B. Brown, J. M. Stephenson.

Receipts.

A friend, C. Totman, J. Grinnell, W. Morse, S. Willey, a friend, D. Wakefield, M. Loveland, H. Greenwood, L. Lockwood, F. Robinson, J. Baker, J. T. Chase, M. Aderton, J. S. Wright, G. Stulls, N. W. Rockwell, J. Crandall, J. Crump, J. Catlin, W. Hyatt, M. A. C., P. Folsom, E. P. Burditt, Bro. Thompson, M. Capen, L. Cossey, B. Temple, J. Lewis, E. Andrews, E. R. Seaman, E. Hardy, B. Bryant, Wm. Bryant, J. Tallman, M. Brundage, S. D. Sparks, D. Briggs, each \$1. M. Edson, M. Lockwood, G. Haxsey, A. Ellenwood, M. L. Bauder, A. Wiley, T. Penoyer, L. Hall, C. Drew, J. Griswold Jr., C. Brown, each \$2. H. Smith, I. Cramer, L. Lowrey, each \$3. J. Paine, \$2.50. O. Nichols, \$4. L. Woodworth, \$4.50. L. Sillaway, \$5. E. Fairfield, \$1.25. P. Gibson, \$1.50. F. M. Shimper, J. Fuller, H. E. Spencer, each 75 cents. I. Camp, O. Davis, each 50 cents. J. C. Day, 70 cents. F. Dawson, 25 cents.

For Tracts.

L. Titus, \$5. Wm. Bryant, \$1.