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JOSEPH BATES, J. N. ANDREWS } Publishing Committee.
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THE SANCTUARY.

BY J. N. ANDREWS.

In presenting this most important subject to the consideration of the people of God, we bespeak the candid and prayerful attention of all who have ears to hear. It is well understood by thousands, that the great disappointment of the Advent believers, arose from the fact that they believed the cleansing of the sanctuary to be the burning of the earth, or some event to transpire at the second Advent of the Lord Jesus; and as they could clearly establish the fact that the 2300 days would terminate in the seventh month 1844, they looked with the full assurance of faith and hope, for the glorious appearing of the Son of God at that time. Painful and grievous was the disappointment; and while the heart of the trusting was bowed with sorrow, numbers were not wanting who openly denied the hand of God in the Advent movement, and made utter shipwreck of their faith.

As the subject of the sanctuary of the Bible involves the most important facts connected with our disappointment, it is worthy of the serious attention of all who wait the consolation of Israel. Let us then examine again with care, the vision of the man greatly beloved, recorded in Daniel viii. We call attention to the symbols presented in this chapter. The first thing presented to the eye of the prophet, was the

VIEW OF THE RAM.

"Then I lifted up mine eyes, and saw, and behold, there stood before the river, a ram which had two horns; and the two horns were high; but one was higher than the other, and the higher came up last. I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great." Verses 3, 4.

VIEW OF THE GOAT.

"And as I was considering, behold an he goat came from the west on the face of the whole earth, and touched not the ground; and the goat had a notable horn between his eyes. And he came to the ram that had two horns, which I had seen standing before the river, and ran unto him in the fury of his power. And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns; and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him; and there was none that could deliver the ram out of his hand. Therefore the he goat waxed very great; and when he was strong,

the great horn was broken; and for it came up four notable ones toward the four winds of heaven." Verses 5-8.

VIEW OF THE LITTLE HORN.

"And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land. And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them. Yea, he magnified himself even to the Prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down. And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered."—Verses 9-12.

VIEW OF THE SANCTUARY AND 2300 DAYS.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto 2300 days; then shall the sanctuary be cleansed." Verses 13, 14.

GABRIEL COMMANDED TO EXPLAIN THIS VISION.

"And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then behold there stood before me as the appearance of a man. And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came, I was afraid, and fell upon my face; but he said unto me, Understand O son of man; for at the time of the end shall be the vision. Now as he was speaking with me, I was in a deep sleep on my face toward the ground; but he touched me, and set me upright. And he said, Behold, I will make thee know what shall be in the last end of the indignation; for at the time appointed the end shall be." Verses 15-19.

SYMBOL OF THE RAM EXPLAINED.

"The ram which thou sawest, having two horns, are the kings of Media and Persia." Verse 20.

Then the meaning of the first symbol cannot be misunderstood. By it, the Medo-Persian empire was presented to the eye of the prophet. Its two horns denoting the union of these two powers in one government. This vision, therefore, does not begin with the empire of Babylon, as do the visions of the second and seventh chapters, but it commences with the empire of the Medes and Persians at the height of its power, prevailing westward, northward and southward, so that no power could stand before it. The explanation of the next symbol will show what power overthrew the Persian empire and succeeded to its place.

SYMBOL OF THE GOAT EXPLAINED.

"And the rough goat is the king of Grecia; and the great horn that is between his eyes, is the first king. Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power." Verses 21, 22.

The explanation of this symbol is also definite and certain. The power that should overthrow the Medes and Persians, and in their stead, bear rule over the earth, is the empire of the Greeks. Greece succeeded Persia in the dominion of the world B. C. 331.

THE GREAT HORN is here explained to be the first king of Grecia; it was Alexander the great.

THE FOUR HORNS that arose when this horn was broken, denote the four kingdoms into which the empire of Alexander was divided after his death.—The same was represented by the four heads and four wings of the leopard. Dan. vii, 6. It is predicted without the use of symbols in Dan. xi, 3, 4. These four kingdoms were Macedon, Thrace, Syria and Egypt. They originated B. C. 312.

SYMBOL OF THE LITTLE HORN EXPLAINED.

"And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy wonderfully, and shall prosper, and practice, and shall destroy the mighty and the holy people. And through his policy, also, he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes; but he shall be broken without-hand."—Verses 23-25.

To avoid the application of this prophecy to the Roman power, Pagan and Papal, the Papists have shifted it from Rome to Antiochus Epiphanes, a Syrian king who could not resist the mandates of Rome. See notes of the Doway [Romanish] Bible on Dan. vii; viii; xi. This application is made by the Papists, to save their church from any share in the fulfillment of the prophecy; and in this, they have been followed by the mass of opposers to the Advent faith. The following facts show that

THE LITTLE HORN WAS NOT ANTIOCHUS.

1. The four kingdoms into which the dominion of Alexander was divided, are symbolized by the four horns of the goat. Now this Antiochus was but one of the twenty-five kings that constituted the Syrian horn. How, then, could he, at the same time, be another remarkable horn?

2. The ram, according to this vision, became great; the goat waxed very great; but the little horn became exceeding great. How absurd and ludicrous is the following application of this comparison:

Great.	Very Great.	Exceeding Great.
Persia.	GRECIA.	ANTIOCHUS.

How easy and natural is the following:

Great.	Very Great.	Exceeding Great.
Persia.	GRECIA.	ROME.

3. The Medo-Persian empire is simply called great. Verse 4. The Bible informs us that it extended "from India even unto Ethiopia, over an hundred seven and twenty provinces." Esther i, 1. This was succeeded by the Grecian power, which is called VERY GREAT. Verse 8. Then comes the power in question which is called EXCEEDING GREAT. Verse 9. Was Antiochus exceeding

great when compared with Alexander, the conqueror of the world? Let an item from the Encyclopedia of Religious Knowledge answer:

"Finding his resources exhausted, he resolved to go into Persia, to levy tributes and collect large sums which he had agreed to pay to the Romans."

Surely we need not question which was exceeding great, the Roman power which exacted the tribute, or Antiochus who was *compelled* to pay it.

4. The power in question was "little" at first, but it waxed or grew "exceeding great toward the south, and toward the east, and toward the pleasant land." What can this describe but the conquering marches of a mighty power? Rome was almost directly northwest from Jerusalem, and its conquests in Asia and Africa were, of course, towards the east and south; but where were Antiochus' conquest? He came into possession of a kingdom already established, and Sir Isaac Newton says, "He did not enlarge it."

5. Out of many reasons that might be added to the above we name but one. This power was to stand up against the Prince of princes. Verse 25. The Prince of princes is Jesus Christ. Rev. i, 5; xvii, 14; xix, 16. But Antiochus died 164 years before our Lord was born. It is settled, therefore, that another power is the subject of this prophecy. The following facts demonstrate that

ROME IS THE POWER IN QUESTION.

1. This power was to come forth from one of the four kingdoms of Alexander's empire. Let us remember that nations are not brought into prophecy, till somehow connected with the people of God. Rome had been in existence many years before it was noticed in prophecy; and Rome had made Macedon, one of the four horns of the Grecian goat, a part of itself B. C. 168, about ten years before its first connection with the people of God. See 1 Mac. viii. So that Rome could as truly be said to be "out of one of them," as the *ten horns* of the fourth beast in the seventh chapter, could be said to come out of that beast, when they were ten kingdoms set up by the conquerors of Rome.

2. It was to wax exceeding great toward the south, and toward the east, and toward the pleasant land. [Palestine. Ps. cvi, 24; Zech. vii, 14.] This was true of Rome in every particular. Witness its conquests in Africa and Asia, and its overthrow of the place and nation of the Jews. John xi, 48.

3. It was to cast down of the host and of the stars. This is predicted respecting the dragon.—Rev. xii, 3, 4. All admit that the dragon was Rome. Who can fail to see their identity?

4. Rome was emphatically a king of fierce countenance, and one that did understand dark sentences. Moses used similar language, when as all agree, he predicted the Roman power. Deut. xviii, 49, 50.

5. Rome did destroy wonderfully. Witness its overthrow of all opposing powers.

6. Rome has destroyed more of "the mighty and the holy people," than all other persecuting powers combined. From fifty to one hundred millions of the church have been slain by it.

7. Rome did stand up against the Prince of princes. The Roman power nailed Jesus Christ to the cross. Acts iv, 26, 27; Matt. xxvii, 2; Rev. xii, 4.

8. This power is to "be broken without hand." How clear the reference to the stone "cut out without hand" that smote the image. Dan. ii, 34. Its destruction then does not take place until the final overthrow of earthly power. These facts are conclusive proof that Rome is the subject of this prophecy. For an extended notice, see Advent Library, No. 33.

THE FIELD OF VISION, then, is the empires of Persia, Greece and Rome.

That part of the vision that now engages our attention is the time—the reckoning of the 2300 days.

THE 2300 DAYS NOT EXPLAINED IN DAN. VIII.

Gabriel did explain to Daniel what was meant by the symbols of the beasts and of the horns, but did not in this vision explain to him the 2300 days and the sanctuary. Hence, Daniel tells us at the end of the chapter that he "was astonished at the vision, but none understood it." But there are several facts that will give us some light on this matter.

1. It is a fact that 2300 literal days [not quite seven years] would not cover the duration of a single power in this prophecy, much less extend over them all. Therefore, the days must be symbols, even as the beast and horns are shown to be symbols.

2. It is a fact, that a symbolic or prophetic day is one year. Eze. iv, 5, 6; Num. xiv, 34. Hence, the period is 2300 years.

3. It must begin with "the vision;" consequently it commences in the height of the Medo-Persian power.

But the angel has not yet explained the "manner of time," or given its date to the prophet. If Gabriel never did explain this subject to Daniel, he is a fallen angel; for he was commanded in plain terms thus to do. Dan. viii, 16. But he is not a fallen angel as appears from the fact that some hundred years after this, he was sent by Jehovah to Zacharias and to Mary. Luke i. Gabriel did explain to Daniel at that time more than he could bear, [verse 27,] and at a later period, as we shall now show, he did make Daniel understand understand the vision.

GABRIEL EXPLAINS IN DAN. IX WHAT HE OMITTED IN DAN. VIII.

As we have seen, the charge had been given to Gabriel to make Daniel understand the vision. Verse 16. But in the last verse of the chapter we learn that "none understood" the vision. This must refer particularly to the 2300 days, and to the sanctuary, as the other parts of the vision had been clearly explained.

But in the first verse of chapter x he informs us that a thing was revealed to him; "and the thing was true, but the time appointed was long; and he understood the thing, and had understanding of the vision." Hence, it is evident that between chapters viii and x, he must have obtained the desired understanding of the time. In other words the explanation must be found in chapter ix.

Dan. ix commences with the earnest, importunate prayer of the prophet, from the reading of which it is evident that he had so far misunderstood the vision of chapter viii, that he concluded that the 2300 days of treading under foot the sanctuary would terminate with the 70 years desolation of the city and sanctuary predicted by Jeremiah. Compare verses 1 and 2 with verses 16 and 17. The man Gabriel is now sent to undeceive him, and to complete the explanation of the vision. "While I was speaking in prayer," says Daniel, "even the man Gabriel, whom I had seen in the vision at the beginning, [here he cites us back to chapter viii, 15, 16,] being caused to fly swiftly, touched me about the time of the evening oblation. And he informed me, and talked with me, and said, O Daniel, I am now come forth to give thee skill and understanding. At the beginning of thy supplications the commandment came forth, and I am come to shew thee; for thou art greatly beloved; therefore understand the matter, and consider the vision."—Verses 21—23. Note these facts:

1. In verse 21, Daniel cites us to the vision of chapter viii.

2. In verse 22, Gabriel states that he had come to give Daniel skill and understanding. This being the object of Gabriel's mission, Daniel, who at the close of chapter viii did not understand the vision, may, ere Gabriel leaves him, fully understand its import.

3. As Daniel testifies at the close of chapter viii that none understood the vision, it is certain that the charge given to Gabriel, "Make this man to understand the vision," still rested upon him.—Hence it is that he tells Daniel, "I am now come forth to give thee skill and understanding," and in verse 23, commands him to "understand the matter and to consider the vision." This is undeniable proof that Gabriel's mission in chapter ix, was for the purpose of explaining what he omitted in chapter viii. If any ask further evidence, the fact that Gabriel proceeds to explain the very point in question, most fully meets the request. That he does do this, we will now show.

GABRIEL'S EXPLANATION OF THE TIME.

"Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come, shall destroy the city and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations, he shall make it desolate, even until the consumation, and that determined shall be poured upon the desolate." Dan. ix, 24—27.

"DETERMINED" IN VERSE 24, MEANS CUT OFF.

"'Seventy weeks are determined,' literally 'cut off.' The Hebrews all admit that the word determined, in our English version, does signify 'cut off.' Not one has disputed it."—Josiah Litch. *Midnight Cry*, Vol. IV, No. 25.

"Thus Chaldaic and Rabbinical authority, and that of the earliest versions, the Septuagint and Vulgate, give the single signification of 'cutting off' to this verb. Should it be inquired why a tropical sense has been attributed to it, such as 'determining' or 'decreeing,' it may be answered that the reference of the verse (in which it occurs) to Dan. viii, 14, was unobserved. It was therefore supposed that there was no propriety in saying 'seventy weeks are cut off;' when there was no other period of which they could have formed a portion. But as the period of 2300 days is first given, and verses 21 and 23, compared with Dan. viii, 18, show that the ninth chapter furnishes an explanation of the vision in which Gabriel appeared to Daniel, and of the 'matter' (the commencement of the 2300 days)—the *literal* (or rather, to speak properly, the *only*) signification demanded by the subject matter, is that of 'cut off.'—Prof. Whiting. *Midnight Cry*, Vol. IV, No. 17.

"Seventy weeks have been cut off upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin-offerings, and to make atonement for iniquity, and to bring in everlasting righteousness, and to seal the vision and prophecy, and to anoint the Most Holy." Dan. ix, 24. Whiting's Translation.

The facts which are set before us in the above,

from Litch and Whiting, should not be forgotten.

1. The word rendered "determined," [verse 24,] literally signifies "cut off."

2. "The vision" which Gabriel came to explain, contained the period of 2300 days; and in the explanation he tells us that "seventy weeks have been cut off" upon Jerusalem and the Jews. This is a demonstration that the seventy weeks are a part of the 2300 days. Hence the commencement of the seventy weeks is the date of the 2300 days. And the fact that the seventy weeks were fulfilled in 490 years, as all admit, is a demonstration that the 2300 days from which this period of 490 days was cut off, is 2300 years.

THE ANGEL'S DATE OF THE SEVENTY WEEKS.

We have seen that the seventy weeks are cut off from the 2300 days. Hence, when the date of the seventy weeks is established, the key to unlock and understand the reckoning of the days is in our hand. The date for the commencement of the weeks is thus given by Gabriel:

"Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall, even in troublous times." Dan. ix, 25.

We present the following important testimony from the *Advent Herald*. It is a calm, dispassionate vindication of the *original* dates, which establishes them beyond dispute. It was written in the years 1850 and 1851; and, consequently, cannot be supposed to be given with a desire to prove that the days ended in 1844, as the *Herald* is not willing to admit that fact. Therefore it must be regarded as candid and honorable testimony to important facts. That it demolishes every view which has been put forth to re-adjust the 2300 days, no one, who can appreciate the force of the arguments presented, will fail to perceive. For further testimony, the reader is cited to a very valuable work by S. Bliss, entitled, "*Analysis of Sacred Chronology*." The *Herald* speaks as follows:

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downwards we have the undisputed Canon of Ptolemy and the undoubted era of Nabonassar, extending below our vulgar era. At the point where inspired chronology leaves us, this Canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes in the year b. c. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses.—The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem.—There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh, must commence in b. c. 457, and end in a. d. 34.—Commencing in the twentieth, they must commence in before b. c. 444, and end in a. d. 47. As no event occurred in a. d. 47 to mark their termination, we cannot reckon from the twentieth; we must, therefore, look to the seventh of Artaxerxes. This date we cannot change from b. c. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in a. d. 34, unless the seventh of Artaxerxes is wrongly fixed, and as that cannot be changed without

some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in a. d. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."—*Advent Herald*, March 2, 1850.

"The Saviour attended but four passovers, at the last of which he was crucified. This could not bring the crucifixion later than a. d. 31, as is recorded by Aurelius Cassiodorus, a respectable Roman Senator, about a. d. 514: 'In the consulate of Tiberius Cæsar Aug. V. and Ælius Sejanus, [u. c. 784, a. d. 31,] our Lord Jesus Christ suffered on the eighth of the Calends of April.' In this year, and in this day, says Dr. Hales, agree also the Council of Casarea, a. d. 196, or 198, the Alexandrian Chronicle, Maximus Monarchus, Nicophorus Constantinus, Cedrenus; and in this year, but on different days, concur Eusebius and Epiphaneus, followed by Kebler, Bucher, Patinus, and Petavious."—*Advent Herald*, August 24, 1850.

"There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on *wrong principles*; and a new date must be assigned for their commencement based on *better principles*. Now, that the commencement of the reign of Artaxerxes Longimanus was b. c. 464-3, is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have all been wrongly calculated. This no one has done, or ever will venture to do. Consequently the commencement of his reign cannot be removed from that point.

The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of Artaxerxes for the commencement of those weeks. The one is the decree of the seventh year of his reign, and the other, that of the twentieth. From one of these, those four hundred and ninety years must reckon. As his reign began b. c. 464-3, his seventh year must have been b. c. 458-7; and his twentieth, b. c. 445-4. If the seventy weeks date from the former, they cannot terminate later than a. d. 34; and if from the latter, they cannot have terminated earlier than a. d. 46-7.

In addition to the above, sixty-nine of the seventy were to extend to the Messiah the Prince. It does not read that they are to terminate when he is called the Prince, or that he is to begin to be the Prince when they terminate. They were to extend to the MESSIAH—the words, the Prince, being added to show *who* was signified by the Messiah. Sixty-nine weeks of years are four hundred and eighty-three years. Beginning these with the seventh of Artaxerxes, they extend to a. d. 26-7: dating from the twentieth, they terminate in a. d. 39-40. Was there anything in either of those years which would make the words, 'unto the Messiah the Prince,' appropriate? When Jesus was baptized of John in Jordan, a voice was heard from heaven, acknowledging the Saviour as the Son of God, in whom the Father was well pleased. Consequently he was 'the Messiah the Prince,' whose coming had been predicted. With that baptism, the Saviour commenced the work of his public ministry—the Messiah the Prince had then come, as it was predicted he should at the end of the sixty-nine weeks. When he was acknowledged as the Son of God—the Messiah—he went into Galilee preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled.' The time then fulfilled, must have been some predicted period. There was no predicted period which could then terminate but the sixty-nine, or seventy weeks. Did either of these then terminate? We have seen that the former, reckoned from the seventh of Artaxerxes, as it is fixed by astronomical calculations, would end in a. d. 26-7; and a. d. 27 we find is the precise point

of time when the Saviour must have been about thirty years of age, when he was baptized of John, and declared the time fulfilled. At the first passover the Saviour attended, which could not have been later than the Spring of his second year, the Jews told him that the temple had then been forty-six years in building: reckoning back forty-six years from a. d. 28, they began b. c. 19, which is the precise year when Herod began the work of rebuilding the temple. From the eclipse which marked the death of Herod, before which the Saviour had been born, his birth could not have been later than b. c. 4, which would make him about thirty at the very time of his baptism of John.—Such a concurrence of chronological, astronomical, and historical testimony, can only be set aside by testimony still more conclusive.

Your argument that he was not called a prince till after his crucifixion is of no weight; for the Jews could not have crucified 'the Prince of life,' as Peter accused them, if he was not the Prince of life till after his crucifixion. Nor is your argument respecting the midst of the week any more to the point. Your criticism has respect only to the English word midst. If you wish to show that it does not mean middle in the present case, you must first show that the Hebrew word chatzi, which is here translated midst, from the verb chatzah, has no such meaning; and that its verb has not 'a special signification of dividing into two parts, or to halve;' and that it has not 'a general sense of dividing into any number of equal parts,' as Hebraists tell us it has. Till you show this, you make no progress whatever towards proving that it does not mean 'middle.'—But what was to occur in the midst of the week? The 'sacrifice and oblation' were then to cease.—Those Jewish ordinances could only cease actually or virtually. They did not actually cease till a. d. 70. They ceased virtually only at the crucifixion: they then ceased to foreshadow the sacrifice then offered. Was that in the midst of the week? 3½ years from a. d. 27 bring us to the Spring of a. d. 31, where Dr. Hales has demonstrated the crucifixion took place. The week during which the covenant was confirmed, was that in the 'midst' of which the sacrifice and oblation virtually ceased. Consequently it could not extend beyond a. d. 34—the latest time to which seventy weeks from the seventh of Artaxerxes Longimanus could reach."—*Advent Herald*, Feb. 15, 1851.

"Eusebius dates the first half of the Passion Week of years as beginning with our Lord's baptism, and ending with his crucifixion. The same period precisely is recorded by Peter, as including our Lord's *personal* ministry: 'All the time that the Lord Jesus went in and out among us, beginning from the baptism of [or by] John, until the day that he was taken up from us,' at his ascension, which was only forty-three days after the crucifixion. Acts i, 21, 22. And the remaining half of the Passion Week ended with the martyrdom of Stephen, in the seventh, or last year of the week. For it is remarkable, that the year after, a. d. 35, began a new era in the church, namely, the conversion of Saul, or Paul, the Apostle, by the personal appearance of Christ to him on the road to Damascus, when he received his mission to the Gentiles, after the Jewish Sanhedrim had formerly rejected Christ by persecuting his disciples. Acts ix, 1-18. And the remainder of the Acts principally records the circumstances of his mission to the Gentiles, and the churches he founded among them."—Dr. Hales, as quoted in the *Advent Herald*, March 2, 1850.

The foregoing testimony from the *Herald* establishes the following important points:

1. The decree referred to in Dan. ix, from which the 70 weeks are dated, is the decree of the seventh of Artaxerxes, and not that of his twentieth year Ezra vii. And to this point we deem it duty to append an extract from Prof. Whiting:

"We are informed in Ezra vii, 11, 'Now this is the copy of the letter that king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel.' The letter then follows,

written not in Hebrew, but in Chaldaic (or the Eastern Aramic) the language then used at Babylon. At the 27th verse, the narrative proceeds in Hebrew. We are thus furnished with the *original* document, by virtue of which Ezra was authorized to 'restore and build Jerusalem;' or, in other words, by which he was clothed with power, not merely to erect walls or houses, but regulate the affairs of his countrymen in general, to 'set magistrates and judges which may judge all the people beyond the river.' He was commissioned to enforce the observance of the laws of his God, and to punish those who transgressed, with death, banishment, confiscation or imprisonment. See verses 23—27. No grant of powers thus ample, can be found in the case of Nehemiah, or in any other instance after the captivity. That the commission given to Ezra authorized him to proceed in rebuilding the walls of Jerusalem, is evident from the fact that in the twentieth year of Artaxerxes, Nehemiah, who was then in the Persian court, received information that 'the remnant who were left of the captivity, then in the province, were in great affliction and reproach; the wall of Jerusalem was broken down, and the gates thereof burned with fire.' See Nehemiah i, 1—3. The fact is, that Ezra and his associates met with continued opposition from the Samaritans, so that during the whole of the seven weeks, or forty-nine years from the time that Ezra went up, to the last act of Nehemiah in obliging the Jews to put away their strange wives, the prediction of the prophet was verified—'the street shall be built again, and the wall even in troublous times.' After Nehemiah reached Jerusalem, he examined the city by night. The result of his examination is thus stated, Nehemiah ii, 13, 'And I went out by night, by the gate of the valley, even before the dragon-well, and to the dung-port, and viewed the walls of Jerusalem, which were broken down, and the gates thereof were consumed with fire.' It is evident that 'the walls and gates' which had been destroyed, were the works of Ezra. The impropriety of referring the language of Nehemiah to the destruction of the city by Nebuchadnezzar will be seen at once, if we recollect that he reduced it to ruins on the capture of Zedekiah, B. C. 588, one hundred and forty-four years previous to the time when Nehemiah went up to Jerusalem."—*Advent Shield*, No. I. Article, Prophetic Chronology, pages 105—6.

That Ezra understood that power was conferred upon himself, and upon the people of Israel, to rebuild the street of Jerusalem and the wall, is certain from his own testimony recorded in chapter ix, 9.

2. The second point in the evidence which the *Herald* has adduced, is this: the seventh year of Artaxerxes from which the decree is dated, is fixed beyond dispute in B. C. 457.

3. The commencement of Christ's ministry in A. D. 27 is clearly established, being just 69 weeks, or 483 prophetic days from the decree in B. C. 457.

4. The crucifixion in the midst of the week is proved to have occurred in the Spring of A. D. 31, just three and a half years from the commencement of Christ's ministry.

5. And it further demonstrates that the remaining three and a half years of the seventieth week, ended in the Autumn of A. D. 34. Here the seventy weeks, which had been cut off upon the Jews, in which they were "to finish the transgression," close with the Jewish Sanhedrim's act of formally rejecting Christ by persecuting his disciples, and God gives the great Apostle to the Gentiles his commission to them. Acts ix.

These important dates are clearly and unequivocally established by historical, chronological and astronomical testimony. Sixty-nine of the 70 weeks from the decree in B. C. 457, ended in A. D. 27, when our Lord was baptized, and began to preach, saying, "The time is fulfilled." Mark i. Three and a half years from this, brings us to the midst of the

week in A. D. 31, where it is demonstrated that our Lord was crucified. Three and a half years from A. D. 31, the period of 70 weeks terminates in the Autumn of A. D. 34. Or to be more definite, the first three and a half years of the seventieth week ended in the first Jewish month [April] in the Spring of A. D. 31. The remaining three and a half years would therefore end in the seventh month, Autumn of A. D. 34.

Here then we stand at the end of the great period which Gabriel, in explaining the 2300 days to Daniel, tells him was cut off upon Jerusalem and the Jews. Its commencement, intermediate dates, and final termination are unequivocally established. It remains then to notice this one grand fact: the first 490 years of the 2300 ended in the seventh month, Autumn of A. D. 34. This period of 490 years being cut off from the 2300, a period 1810 years remains. This period of 1810 years being added to the seventh month, Autumn of A. D. 34, brings us to the seventh month, Autumn of 1844. And here, after every effort which has been made to remove the dates, all are compelled to let them stand. For a moment let us recur to the events of 1843 and 1844. Previous to the year 1843, the light on the going forth of the decree in B. C. 457 had been clearly and faithfully set forth. And as the period of 457 years before Christ, subtracted from the 2300, would leave but 1843 years after Christ, the end of the 2300 years was confidently expected in 1843.—But if the 2300 years began with the commencement of B. C. 457, they would not end till the last day of A. D. 1843, as it would require all of 457, and all of 1843, to make 2300 full years.

But at the close of 1843, it was clearly seen that as the crucifixion occurred in the midst of the week, in the Spring of A. D. 31, the remainder of the seventieth week, viz: three and a half years, would end in the Autumn of A. D. 34. And as the seventy weeks, or 490 years, end in the seventh month, Autumn of A. D. 34, it is a settled point that the days began, not in the Spring, with Ezra's starting from Babylon, but in the Autumn, with the commencement of the work at Jerusalem. Ezra vii. And this view, that the days begin with the actual commencement of the work, is much strengthened by the fact that the first seven weeks, or 49 years, are manifestly allotted to the work of restoration in "troublous times." And that period could only begin with the actual commencement of the work.—Dan. ix, 25.

When it was seen that only 456 years and a fraction had expired before Christ, it was at once understood that 1843 years and a portion of 1844, sufficient to make up a full year when joined to that fraction, was required in order to make 2300 full years. In other words, the 2300 days in full time would expire in the seventh month 1844. And if we take into the account the fact that the *midst* of the seventieth week was the fourteenth day of the first month, and consequently the *end* of the seventy weeks must have been at a corresponding point in the seventh month A. D. 34, we are at once shown that the remainder of the 2300 days would end about that point in the seventh month 1844.

It was with this great fact before us, that the 2300 days of Daniel, which reached to the cleansing of the sanctuary, would terminate at that time, and also with the light of the types, that the high priest in "the example and shadow of heavenly things," on the tenth day of the seventh month, entered within the second vail to cleanse the sanctuary, that we confidently expected the Advent of our Redeemer in the seventh month 1844. The prophecy said, "Then shall the sanctuary be cleansed."—The type said that at that season in the year the

high priest should pass from the holy place of the earthly tabernacle to the most holy, to cleanse the sanctuary. Lev. xvi.

With these facts before us we reasoned as follows: (1.) The sanctuary is the earth, or the land of Palestine. (2.) The cleansing of the sanctuary is the burning of the earth, or the purification of Palestine, at the coming of Christ. (3.) And hence, we concluded that our great High Priest would leave the tabernacle of God in heaven and descend in flaming fire, on the tenth day of the seventh month, in the Autumn of 1844.

It is needless to say that we were painfully disappointed. And, though the man does not live who can overthrow the chronological argument, which terminates the 2300 days at that time, or meet the mighty array of evidence by which it is fortified and sustained, yet multitudes, without stopping to inquire whether our conceptions of the sanctuary and of its cleansing were correct or not, have openly denied the agency of Jehovah in the Advent movement, and have pronounced it the work of man.

AN INEXPLICABLE POSITION.

The position of those Adventists who have attempted to re-adjust the 2300 days, in order to extend them to some future period in which Palestine should be purified, or the earth be burned, has been, to say the least, extremely embarrassing. In the *Herald* for Dec. 28, 1850, Josiah Litch remarks as follows:

"Chronologically, the period is at an end, according to the best light to be obtained on the subject; and where the discrepancy is, I am unable to decide. But of this we shall know more in due time.

'God is his own interpreter
And he will make it plain.'

But not being able to longer maintain a position in denying the termination of the 2300 years in the past, while at the same time they were setting forth an unanswerable vindication of the original dates for the commencement of the period, the *Herald* has at last *denied* the connection between the 70 weeks and the 2300 days. We write this with deep regret. A correspondent asks the following questions, and the Editor of the *Herald* gives the answers which are enclosed in brackets:

"In your 'Chronology' the cross is placed A. D. 31. What are the principle objections which bear against its being placed in A. D. 39? [Ans. 1. The absence of any evidence placing it there. 2. The contradiction of the wonderful astronomical, chronological, and historical coincidences which show beyond the shadow of controversy, that the seventh of Artaxerxes was in B. C. 457—8, that the birth of Christ was B. C. 4—5, that the thirtieth year of Christ was 483 years from the seventh of Artaxerxes, that the crucifixion was in A. D. 31, and that that was the point of time in the last week, when the sacrifice and oblation should cease.]

If the seventy weeks of Dan. ix do not commence in the twentieth of Artaxerxes, how can the 2300 days begin at the same time with them, and yet terminate in the future? [Ans. They cannot.]

Must we not henceforth consider that they have different starting points? [Ans.—Yes.]—*Advent Herald*, May 22, 1852.

That this is a serious departure from the "original Advent faith," let the following, which once formed a part of a standing notice in the Advent papers under the head of "points of difference between us and our opponent," answer:

"We claim that the ninth of Daniel is an appendix to the eighth, and that the seventy weeks and the 2300 days or years commence together. Our opponents deny this."—*See Signs of the Times*, 1843.

"The grand principle involved in the interpretation of the 2300 days of Dan. viii, 14, is, that the 70 weeks of Dan. ix, 24 are the first 490 days of the 2300, of the eighth chapter."—*Advent Shield*, page 49. Article, The rise and progress of Adventism.

If it is not a serious defection from the original Advent faith to deny "the grand principle involved in the interpretation of the 2300 days of Dan. viii," and in its

place to take the position of "our opponents" then we greatly err. Hear the opinion of Apollon Hale in 1846:

"The second point to be settled, in explaining the text, [Dan. ix. 24.] is to show what vision it is which the seventy weeks are said to seal. And it should be understood that this involves one of the great questions which constitute the main pillars in our system of interpretation, so far as prophetic times are concerned. If the connection between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation; if it does exist, as we suppose, the system must stand."—*Harmony of Prophetic Chronology*, page 33.

Then the act of those who deny the connection of the seventy weeks and the 2300 days, is of a fearful character. It is a denial of "one of the main pillars in our system of interpretation so far as prophetic times are concerned. If the connection between the 70 weeks of Dan. ix, and the 2300 days of Dan. viii, does not exist, the whole system is shaken to its foundation." And now reader will you listen to their reasons for denying the connection between those two periods, which as we have seen is fortified by a mass of direct testimony. They are as follows:

"We have no new light respecting the connection between the 70 weeks and 2300 days. The only argument against their connection is, the passing of the time. Why that has passed is a mystery to us, which we wait to have revealed."—*Advent Herald*, Sept. 7, 1850.

"Before 1843 we became satisfied of the validity of the arguments sustaining their connection and simultaneous commencement. There has nothing transpired to weaken the force of those arguments, but the passing of the time we expected for their termination. We now have no other fact to advance against their connection; and therefore can only wait for the mystery of the passing of time to be explained. But of the commencement and termination of the 70 weeks, we are satisfied that they cannot be removed from the position which Protestants have always assigned them."—*Advent Herald*, Feb. 22, 1851.

In its appropriate place, we offered conclusive testimony to prove the connexion of the 70 weeks and 2300 days. And it is submitted to the reader's judgment whether the reasons offered to disprove that connection are entitled to any weight or not. It will be seen that they grow out of the assumed correctness of the view that the earth, or land of Canaan is the sanctuary, and that the cleansing of the sanctuary is the burning of the earth, or the purification of Palestine at the coming of Christ. Before the reader adopts the conclusion that the 70 weeks, which Gabriel says were "cut off," are no part of the great period contained in the vision which he was explaining to Daniel, we request him to follow us in the inquiry: What is the sanctuary, and how is it to be cleansed? This we shall presently follow out, and in doing it we may discover the cause of our disappointment.

[TO BE CONTINUED.]

From Finney's Purpose of God.

"THE ancient seers, looking through the prophetic telescope, rested their eye of faith here. The fathers, since the reformation down to the present time, rest their faith here, for the consummation of their hope in glory. Hence, Luther said just before his death in 1546—'The day of judgment is not far off: yea, will not be absent above 300 years longer.' And, speaking of the state of things near the end, while writing on the prophetic periods of Daniel, in his German Bible, he says: 'About the consummation of these periods, this gospel will be shut out of all the Churches and confined to private houses.' He comes to this conclusion by closely searching the Scriptures. Well, that time has every where come; but few Churches will be opened for preaching the coming of Christ in glory.

The learned Dr. Cotten Mather, who died about 100 years since, near Boston, a little before his death, wrote on the second coming of Christ. And he confidently affirmed from the word of God, that the end of all things was near at hand, and gave it as his settled opinion, that there were persons then living who would live to witness the coming of Christ in the clouds of heaven; and that a little before the burning

day, the nominal Church would be in a fallen and corrupt or lukewarm state; and, to use his own words, 'It will be like a dead, putrid carcass, having no faith in the Lord's coming.' Yes, Jesus declared, 1800 years ago, that there would be but little of this faith when he comes. How fearfully it is now fulfilled! How few believe in His coming! Wesley is said to have expected Christ's coming in about 1836.

Fletcher, speaking of the coming of Christ, and events connected with it, remarked, 'If these things happen not to us, but to our children, as they most certainly will before the third generation passes away, we ought to warn as many as possible,' &c. He died in 1785."

Many of the learned divines of the present day are looking for the ushering in of the millennial glory now; as the following extract from a paper published, I think, in 1842, will show: "Not long since, Dr. Brownlee, preaching in Newark, N. J., collected together his proofs, and labored to show from the signs of the present times, together with the prophetic periods, that in the year 1843, a great moral change, the greatest the world ever experienced, would take place."

"Professor Bush has also, for some time, been telling the people substantially the same thing. Both have acknowledged the Millerites to be right as regarded time; at the same time contending that they were wrong as regarded the nature of the expected event." Prof. Bush further said, in 1842: "Whoever attacks Mr. Miller on time, attacks him on his strongest point. He is right on time, according to the best received chronology; but wrong in the event." So many others acknowledged. They looked for the commencement of the great work of the world's conversion—revival to succeed revival. Well, 1843 has passed, the great moral change has not come, (unless it is from bad to worse,) but who thinks of treating Dr. Brownlee and Prof. Bush with mocking and ridicule? But those who, at the same point of time, looked for the personal coming of Christ, to introduce the millennium and give the saints the kingdom, because the vision (apparently) carries beyond the time, are compelled to hear from the scoffers of these last days, from the chair of the theological professor down to the lowest dregs of the dram-shop, the taunting remark, "Well, you have not gone up yet," and "where is the promise of his coming?" Dr. Lyman Beecher, in his sermon preached in London, (while attending the Christian Alliance,) from the text—Isa. lxx. 17—23, (in which is brought to view the glorious restitution as above shown,) in his introduction, remarks: "The object of this discourse will be to show this day is near, 'at the door'—Christ is coming in his glory." (For the events connected with his coming in his glory, see Matt. xxv, 31—34.) He then gives signs of his speedy coming. His 3d sign is, "The great prophetic powers have passed away, with but one exception, and that is not an exception (!)—Paganism is gone, Popery (this is the exception) is resuscitated, and is gathering the kings of the earth to battle, &c.

His 7th sign is, "Signs; God has always given signs as a prelude to any great development of his providence; we now have them. The Mahomedan power is broken—(which took place Aug. 11, 1840, when the 2d woe or 6th trumpet ceased)—the Papal head wounded, (Feb. 17th, 1798.) and all are in expectation of the coming of the Son of man."

He closes with the following practical remarks:—"1st. We ought to believe this evidence that the Lord is speedily to come! Have faith, God can do it—God has said it. Each one of the above mentioned signs indicates a purpose of God. But all these combined make it certain. We might as well doubt the being of a God. The night is far spent, the day is at hand, &c. These signals were set to hold up your faith in these trying times. They show that Christ is at the door! It cannot be that God has carried this work so far to fail."

Those sending money, will please see that it is receipted. If it is not, they should inform us without delay.—Unless business matters are put on a sheet, or a part of the sheet, by themselves, they may be overlooked. Ed.

THE REVIEW AND HERALD.

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

ROCHESTER, THURSDAY, DEC. 23, 1852.

The Sanctuary.

WITH the greatest pleasure we give in this number, a portion of Bro. Andrews' article on the Sanctuary. The remainder of it will be published as soon as possible. For want of the truth of this subject, thousands have made ship-wreck of their faith. It will be seen that this view of the subject, explains the disappointment of the Advent people, and harmonizes the position of those among them who are still waiting for the Lord, with their past experience in the Advent faith. And we confidently expect that the harmony of this position will yet be seen by many who have, through discouragement and want of light, given up the "blessed hope" of soon seeing Jesus, and they again rejoice in a coming Saviour.

And as this subject shall be presented, we ask our readers, not only to read it, but to study it carefully, and compare it with the word of the Lord. Is it not your privilege and your duty also, to seek to be able to give a scriptural reason of your hope and faith?—Most certainly it is.

The two Tills of Matt. v, 18.

THE perpetuity of every jot and tittle of God's law, is supported by the use of two *tills*. 1. Till heaven and earth pass. This is quite strong, and carries the mind to a period of time which is still in the future. On this, I think there can be no disagreement. 2. Till all be fulfilled. Here is the disputed ground. We are told that this reaches only to the crucifixion.—That Christ fulfilled all the law, and nailed it to his cross. But I should think it most natural to reserve the stronger expression for the final one. Let us read the text to suit the views of our opponents. According to their interpretation, the Lord wished to assure his hearers that no part of the law would pass, till the crucifixion, which was nearly three years and a half in the future. Then it would stand like this. After cautioning the people not to think he had come to destroy the law or the prophets, he would say, For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till three years and a half.

It has often been shown, that to fulfill a law is to obey it, not to abolish it. But leaving this point, I remark that, the subject of discourse includes something besides the law, namely, the prophets. He says, "Think not that I am come to destroy the law or the prophets: I am not come to destroy, but to fulfill." He came in fulfillment of the prophecies. But have all the prophecies been fulfilled? Nay verily. Heaven and earth must not only pass, but new heavens and earth must be created before all is fulfilled. The prophet Isaiah says, "For as the new heavens and the new earth, which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." This must be fulfilled before even the fourth commandment of the law can pass.

I conclude, then, that the second *till* is the stronger of the two. The first reaches to the passing of the present heavens and earth; the second, not only to the making of the new heavens and earth, but to the unlimited extent of their duration.

R. F. COTRELL.

As a large portion of our readers have but recently been led to examine the reasons of the Advent faith and hope, we have concluded to give in the REVIEW AND HERALD, some of the choicest and ablest expositions of the prophecies of Daniel and John, found in the Advent writings. It will do us all much good to look over the old ground, yet we give them more especially for the benefit of those who are just beginning to dwell with pleasure upon the glorious theme of the second coming of Christ. We wish to call attention to the exposition of Daniel ii, in this number.

Exposition of Nebuchadnezzar's Dream.

DANIEL II.—BY GEO. STORRS.

THERE are those who, when they come to hear anything on the appearing of Christ and the end of the world, expect to hear us *predict* and *prophecy* on those matters. With predicting and prophesying, in the sense of foretelling future events, I have nothing to do. I take the prophecies that God has given us, and tell you *how* I understand them, and *why* I understand them as I do. When this is done, you will judge for yourselves, as each of you must give account for himself, whether the interpretation given, accords with the general tenor of the Scriptures. I force not my exposition upon any man. Hear, then judge.

I cannot agree with some who tell us that the prophecies *cannot* be understood. I consider such language the language of *infidelity*. What is it but saying—"Revelation is no revelation?" Revelation is something made known; and, of course, to be understood. To say that any part of it cannot be understood, is, just so far, to be infidels. There are some men who denounce infidelity with an unsparing hand, who, at the same time, tell us, we cannot understand the prophecies! What is this but infidelity?

A man may say, with truth, that he does not understand the prophecies; but, to say, "they cannot be understood," is a very different matter; and he that does it, whatever his standing, or reputation, is infidel in his principles. Not that he rejects the *whole* of Revelation; but he denies that a part of the Bible is a revelation.

I most solemnly believe that God designed every part of the Bible should be understood; but, not without searching the Scriptures, comparing one part with another, and earnest prayer to him for that same Spirit, to guide us into truth, which at first inspired holy men to write the sacred pages. Hence, to come to a knowledge of the truth, we must first seek a childlike spirit, and pray much for divine aid. The blessed Jesus said—"I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the *wise* and *prudent*, and hast revealed them unto *babes*. Even so, Father; for so it seemed good in thy sight." First, an humble spirit is necessary. Then, for our encouragement, the Saviour has said, "If you, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him."

Let us then *humbly* yet *confidently* seek the aid of the Holy Spirit to give us understanding; and in that light search the Scriptures to know what was the mind of the Spirit that inspired them, and we shall not search in vain.

Let us now examine the *second* chapter of Daniel. I shall, for the sake of brevity, begin at the 31st verse.

Verses 31—36.—"Thou, O king, sawest, and behold, a great image. This great image, whose brightness was excellent, stood before thee, and the form thereof was terrible. This image's *head* was of fine gold—his *breast and arms* of silver—his belly and his thighs of brass—his legs of iron, his feet part of iron and part of clay. Thou sawest till that a stone was cut out, without hands, which smote the image upon his feet that were of iron, and clay, and brake them in pieces: then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing-floors, and the wind carried them away, that no place was found for them: and the stone that smote the image, became a great mountain, and filled the whole earth. This is the dream; and we will tell the interpretation thereof before the king."

I wish to call the attention of my readers to an inquiry. Where did the stone strike the image? "*upon his feet.*" Let that be remembered, for I shall have occasion to speak of that fact again.

Verses 37, 38.—"Thou, O king, art a king of kings: for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of the heaven, hath he given into thine hand, and hath made thee ruler over them all," [i. e., has given thee *universal* dominion on earth.]—"Thou art [i. e., thy kingdom is] *this head of gold.*"

Babylon was the *first* kingdom of *universal* empire. It was founded by Nimrod, the great grandson of Noah. See Genesis x, 8—10. It lasted near seventeen hundred years, though under different names; sometimes called Babylon, sometimes Assyria, and sometimes Chaldea. It extended from Nimrod to Belshazzar, who was its last king.

Verse 39, *first part*. "And after thee shall rise another kingdom, inferior to thee." What kingdom succeeded Babylon? See Chap. v, 28, "Thy kingdom [Babylon] is divided, and given to the Medes and Persians."

The Medo-Persian kingdom, then, was the second *universal* kingdom, and was represented by the "breast and arms of silver."

Verse 39, *last part*. "And another *third* kingdom of brass shall arise, which shall bear rule over all the earth." What kingdom was this? See Chap. viii, verses 5—7, 21. Here we learn that *Grecia* conquered the Medo-Persian kingdom and became a kingdom of *universal* empire. This took place under Alexander. Here, then, we have the *third* kingdom, which was represented by the *brass* of the image.

Verse 40. And the *fourth* kingdom shall be strong as iron: forasmuch as iron breaketh in pieces and subdueth all things; and as iron that breaketh all these, shall it break in pieces and bruise."

What kingdom is this? It is generally admitted to be the Roman kingdom. It is a *universal* kingdom, that is to break in pieces all that went before it. Rome alone answers the description. That did have *universal* empire. See Luke ii, 1. "And it came to pass in those days, that there went out a decree from Cesar Augustus, that *all the world* should be taxed." Who was Cesar Augustus? A Roman Emperor.—Here, then, we have the *fourth* kingdom, represented by the "legs of iron."

Verse 41. "And whereas thou sawest the feet and toes, part of potters' clay and part of iron, the kingdom shall be divided." What kingdom shall be divided? "The *fourth* kingdom." Was it divided? It was. The Western empire of Rome, between the years A. D. 356 and 483, was divided into *ten* divisions, or kingdoms, viz.: 1. The Huns in Hungary, A. D. 356. 2. The Ostrogoths, in Mysia, 377. 3. The Visigoths, in Pannonia, 378. 4. The Franks, in France, 407. 5. The Vandals, in Africa, 407. 6. The Sueves and Alans, in Gascoigne and Spain, 407. 7. The Burgundians, in Burgundy, 407. 8. The Heruli and Rugii, in Italy, 476. 9. The Saxons and Angles, in Britain, 476. 10. The Lombards, in Germany, 483.*—Thus the "kingdom was divided" as designated by the *ten toes*." "But," after its division, "there shall be in it the *strength of iron*, forasmuch as thou sawest the *iron mixed* with the miry clay."

The Roman, or "iron" power, through the influence and authority of Papacy, or Papal Rome, stretched itself among the "clay" so as to be "mixed with" it, and thereby kept up "the strength of iron."

Verses 42, 43. "And as the toes of the feet were part of iron and part of clay; so the kingdom" [Roman kingdom] "shall be partly strong and partly broken. And whereas thou sawest iron mixed with miry clay, they" [Romanism] "shall mingle themselves [i. e., Rome Papal] with the seed of men; but they shall not cleave one to another, even as iron is not mixed with clay."

How exactly has all this been fulfilled. Romanism, or the Romish Church, while it has mingled with all nations, has not mixed with them, but has kept up its authority over its subjects, under whatever government they may have been located; so that the authority of Rome has been felt by all the nations where her subjects have been "mingled with the seed of men." The fourth, or Roman kingdom is thus perpetuated, though "divided." That power will continue, not civilly but by its ecclesiastical authority, till "broken without hands."

Verse 44. "And in the days of these kings [What kings, or kingdoms? Clearly, the kings of the divided fourth kingdom: for that is now the subject of discourse] shall the God of heaven set up a kingdom, [the fifth universal kingdom] that shall never be destroyed: [and, therefore, must be in the immortal

state, or "new earth:"] and the kingdom [when set up] shall not be left to other people, [i. e., the subjects shall not pass from one set of rulers to another, as the four previous kingdoms have done,] but it shall break in pieces and consume all these kingdoms. See Rev. xi, 15. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord and of his Christ; and he shall reign forever and ever." "And [18th verse] the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldst give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great; and shouldst destroy ['break in pieces'] them that destroy ['break in pieces'] the earth, and it [the fifth kingdom] shall stand forever."

The question now arises, What are we to understand by this last kingdom? And when is it "set up?" Some tell us it must be the "kingdom of grace," because the stone that smote the image was a "little stone" at first. But where, I ask, do they learn that the stone was a little one? Not in the Bible surely. It is not there. They must find it, then among the inventions of men. "But," say they, "it grows, mark that." Well, my dear sir, will you be good enough to show me where the stone is said to grow? You do not find it in the Bible; it must be in your imagination, if anywhere. The "stone smote the image, and" it "became like the chaff of the summer threshing-floors, and the wind carried" it "away, that no place was found for" either of the fourth kingdoms: then, and not till then, "the stone became a great mountain, and filled the whole earth."

Still, the objector insists upon it, that "it must be the kingdom of grace, set up by our Lord Jesus Christ 1800 years ago, in the days of the Cesars." You speak of the "kingdom of grace;" but, I ask, then, if God had no "kingdom of grace" in the world till "the days of the Cesars?" If he had not, then Abel, Enoch, Noah, Abraham, Isaac, Jacob, Moses, Joshua, Samuel, David, Job, and all the prophets must have gone to perdition, for surely no man can be saved without grace; and that grace must reign to bring salvation. Thus if Jesus Christ set up "the kingdom of grace" only 1800 years ago, all that lived the 4000 years previous have "perished."

But let us look at this subject a little further. Where did the stone strike the image when it smote it? Not on the "head"—Babylon; nor on the "breast and arms"—Media and Persia; nor on the "belly and thighs"—Grecia; nor yet on the "legs"—Rome Pagan, as it should have done, if the kingdom was "set up in the days of the Cesars."—Where, then, did it smite the image? Verse 34 tells us, it "smote the image upon the FEET." Now it could not smite the feet before they were in being; and they were not in being till several hundred years after Christ's crucifixion, i. e., till the fourth, or Roman kingdom was divided; which we have seen, did not take place till between the years A. D. 356 and 483. Since that time, the "Man of Sin" has reigned on earth, instead of the Lord of Glory, and has trodden "under foot the holy City." But the kingdom of God is to be set up. That it was not set up at certain periods spoken of in the New Testament, will appear from the examination of a few passages. It was not set up when our Lord taught his followers to pray, "Thy kingdom come;" it must have been future then. Again. The mother of Zebedee's children understood it to be future when she desired our Lord to grant that her two sons might sit, "the one on the right hand, and the other on the left, in thy kingdom." It was still future when our Lord ate the last passover. See Luke xxii, 18: "I say unto you, I will not drink of the fruit of the vine, until the kingdom of God shall come." So, it had not then come. Let us see if it had come when Christ hung on the cross. See Luke xxiii, 42. "Lord, remember me when thou comest into thy kingdom." Thus, to his death, it seems, his kingdom had not been set up.—But did he not set it up before his ascension to heaven? See Acts i, 6. "Lord, wilt thou at this time restore again the kingdom to Israel?" Not done yet. Now

See 1 Cor. xv, 50. "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God." This settles the question that the kingdom of God is not set up till the saints put on immortality, or not till they enter the immortal state, which Paul tells us, [verse 52,] is "at the last trump," and the apostle tells us, [2 Timothy iv, 1,] that "the Lord Jesus Christ shall judge the quick and the dead at his appearing and kingdom." And again he tells us, [Acts xiv, 22,] that "we must through much tribulation enter into the kingdom of God;" and this address was made to those who were already Christians, and shows that the kingdom of God was still future, in the apostle's estimation.

It is said, "Our Lord taught the Jews that the kingdom of God was within them." This is inferred from Luke xvii, 20, 21. "And when he was demanded of the Pharisees when the kingdom of God should come, he answered them and said, 'The kingdom of God cometh not with observation.' [marginal reading 'outward show.'] "Neither shall they say to here! or, lo there! for, behold, the kingdom of God is within you." Did our Saviour mean to say that the kingdom of God was within the Pharisees? He says of them, [Matt. xxiii, 13,] "Ye shut up the kingdom of heaven against men: for ye neither go in, neither suffer ye them that are entering to go in." Surely our Lord could not mean, in Luke xvii, to say, the kingdom of God was, at that time, within the Pharisees. "True," says the objector, "but the margin has it, among you." But, I ask, did our Lord intend to teach that it was then among them? If so, why did he speak a parable in Chap. xix, 11th verse and onward, to disabuse the minds of the people, "because they thought that the kingdom of God should immediately appear?" He clearly teaches in that parable, that they were not to expect the kingdom of God till he should "return" from heaven, at which time he would reward his faithful servants, but would say, at the same time, "Those mine enemies, which would not that I should reign over them, bring hither and slay them before me." See, in connection with this, Rev. xi, 15, 18. What then does our Lord mean in Luke 17th? I understand him to say, that when the kingdom of God does come, it will not be with outward show, or signs; but, the first the wicked will know, it is upon them; and thus the twenty-fourth verse seems to explain it. "For as the lightning &c., so also shall the Son of man be in his day." That kingdom will come sudden and unexpected to all the wicked.

The parables of the "mustard seed" and "leaven," are brought forward as an argument in defense of the doctrine that the kingdom of heaven was set up in the days our Saviour was on earth. I admit that those parables refer to a work of grace wrought in this world; but they cannot be so interpreted as to contradict the overwhelming testimony of our Lord, the prophet Daniel, Paul, and St. John, as already presented.—The language of these parables must, to harmonize with the other scriptures, be understood as spoken in a borrowed sense; that is, as the grace of God in men, works that preparation which is necessary to constitute us, finally, subjects of the kingdom of heaven, so it is called the "kingdom of heaven," in relation to the result. In the same way I understand the text, Rom. xiv, 17.

"But," says the objector, "Christ and the apostles preached the kingdom of heaven at hand; surely, therefore, it must have been set up about that time." I reply,—A thing at hand is the next to come. Let me ask, what kingdom was at hand when Babylon was in power? Answer. The Medo-Persian. Why? Because it was next to come. What kingdom was at hand when the Medo-Persian was in power? Answer. The Grecian. Why? Because it was next to succeed it. What kingdom was at hand when Grecia was in power? Rome. Why? Because next to come, as a kingdom of universal empire.—What kingdom is at hand when Rome is in power? God's everlasting kingdom. Why? Because that

is the next kingdom of universal empire. Thus we see how it could be said, in truth, the kingdom of heaven is at hand in the very commencement of the Roman kingdom.

James ii, 5, tells us that the kingdom is a matter of promise to them that love God; of course, if "promised," it was future. Our Saviour saith, [Luke xii, 32,] "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom;" not yet given. It is something still to come. To represent it as already set up, is to take away one of the strongest motives the Bible furnishes to endure trials, and to suffer patiently while in an enemy's country. What a soul-cheering thought, the kingdom of God is to come. Christ's subjects will be gathered out of all their tribulations—his territory, the earth, will be cleansed and the wicked rooted out of it; and Christ himself personally reign over his people for ever; not in a dying state, but in a state of immortality, peace, and glory in the new earth. Such a thought gives new life to the soul, now struggling in this "tabernacle," groaning, "being burdened." The kingdom will come: yea, it is now *at the door*. "Ye feeble saints, fresh courage take." "Behold, your God will come with vengeance, [to your enemies,] even God with a recompense; he will come and save you." Isa. xxxv, 4.

But when will the kingdom of God be set up? See Matt. xxv, 31—34. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world." Then, and not till then, will the kingdom of God be set up on earth; "for flesh and blood cannot inherit the kingdom of God," as we have already seen.

Some men will not enter the kingdom of God. See 1 Cor. vi, 9, 16. "Know you not that the unrighteous shall not inherit the kingdom of God? Be not deceived; neither fornicators, nor idolators, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God." See also Rev. xxi, 27. "And there shall in no wise enter into it [the new Jerusalem] anything that defileth, neither whatsoever worketh abomination, or maketh a lie."

Who will be subjects of this kingdom? See Rev. xx, 6. "Blessed and holy is he that hath part in the first resurrection; on such, the second death hath no power, but they shall be priests of God and Christ, and shall reign with him." &c. Here it is seen that holiness is the indispensable qualification for an inheritance in the kingdom of God. See 2 Peter iii, 14: "Wherefore, seeing that ye look for such things, be diligent that ye be found of him in peace, without spot and blameless." * * * "We know that when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him, purifieth himself, even as he is pure."

Are we thus purifying ourselves? Are we striving to be Christ-like? Have we the same love to God? The same love to men? The same hatred to sin? The same deadness to the applause of men? In short, do we set Christ before our eyes, as our pattern and example? And are we from beholding, changed into the same image from glory to glory, as by the Spirit of God? "He that saith, he abideth in him, ought himself also to walk even as he walked." See 1 John ii, 6. See also Matt. xxv, 34—36. Here we learn who will enter into the kingdom of God.

Now comes the inquiry, "Watchman, what of the night?" In what period of prophecy are we now? What are our "soundings," in relation to the setting up of this kingdom? Are we in the kingdom of Babylon, under the "head of gold?" No. That has passed long ago. Are we in the Medo-Persian empire? No. Long since that kingdom was numbered with things passed. Are we in Grecia? Certainly not.—That, too, was numbered and finished more than two

thousand years since. Are we in Rome in its undivided state, or in the "legs of iron?" No. Long since that empire fell. Where are we, then? Down among the feet and toes. How long since those divisions came up, which constitute the feet and toes? Nearly fourteen hundred years? Almost fourteen hundred years we have traveled down in the divided state of the Roman empire. Where does the stone strike the image? Is it on the head? No. Is it on the breast and arms? No. Is it on the belly and thighs? No. Is it on the legs? No. Where then? On the feet. Where are we now? In the feet. What takes place when the stone smites the image? It is all broken to pieces, and becomes like the chaff of the summer threshing-floors, and the wind carries it away that no place shall be found for it. Then will this world be cleansed and the everlasting kingdom of God set up which shall never be destroyed. How far off, reader, do you think that event can be? What is to come next as the subject of prophecy? The stone. Are you ready? The Lord help thee to be awake.—Suffer not thyself to be lulled to sleep by the cry of, "my Lord delayeth his coming."

LETTERS.

From Bro. Gurney.

DEAR BRO. WHITE:—Time progresses, and how do we keep pace in carrying our part of the work which is revealed on the principle of benevolence and obedience? Where this principle is not carried with us, it will be hard mending it by and by. The cause of truth lays near my heart. And if I had the means to advance it, it should not suffer. But there is power in the prayer of faith, and God has been pleased to bless in a wonderful manner, the little means that has been in use, and he will still do so even with the widow's mite, which was all her living.

I am satisfied (I say it with reluctance) that there are comparatively but few who know the *truth* of the passage, "It is more blessed to give than to receive." Those who cannot see sufficient inducement held out in the word of God through Jesus Christ, to sacrifice the selfish interest, the vain and deceitful pleasures, that this world affords, are hardly worthy of the name of Christian. Christ has said "he that forsaketh not all that he hath cannot be my disciple." It is almost impossible for any one to hold much of this world in possession and not trust in it. How blessed are the promises to the poor. "Blessed are the poor in spirit," &c. There reward is in the future inheritance. The poor have the gospel preached to them. What a privilege to hear the good news concerning the redemption and everlasting inheritance. "The seed of the woman, shall bruise the serpent's head." Christ shall bruise Satan under our feet shortly. You see your calling, brethren, not many wise after the flesh, not many mighty, not many noble, &c. God has chosen the weak, to confound the mighty.

I have been very much interested in the Sabbath controversy. I see not how the cause of truth could be more effectually advanced, than it has by the course that the *Harbinger* has taken. "What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice." Phil. i, 18. It is very true that truth can lose nothing; no array of argument, and false theories, can turn its course, or stop its progress. Those who have an eye single to the glory of God, and the best good of their fellow men, have nothing to lose. If I have errors, it is doing me a favor to blot them out. O the goodness and love of God to his creature, rebellious man.

A few words in relation to the cause here. And here I will say that I generally feel a reluctance in speaking on this point, for fear I shall describe a better state than really exists, I have seen so much of this spirit manifested in the different periods, that I have been disgusted. Flattery can never promote the cause of God. Truth stands upon one common base, and all extremes are as empty air, or sliding sand. I can say with confidence the cause of present truth never was in so healthy a state in this place as it now is. God seems to be preparing the church for a work. There is a general settling into the work of

God, a readiness to labor. There are signs around us that some have an interest to hear. Much prejudice has been removed, and more especially in Dartmouth.

If you know of any of God's faithful servants who may be this way, you can make an appointment in the Paper for Dartmouth, and it shall be attended to.—There is an ear to hear. Bro. Collins tells me that some of his neighbors are calling for meetings. We wish to move carefully. It is not so easy mending a wrong step. I feel more clear in reference to the field of labor in Dartmouth, than in this place, yet I think there are those that will listen in this place.

Yours in hope,
H. S. GURNEY.
Fairhaven, Mass., Dec. 12th, 1852.

From Sister Spencer.

DEAR BRO. WHITE:—With feelings of deep regret that I have not been more self-denying, and thereby had more to advance the cause of truth, I sit down to write. We received the *Review and Herald* yesterday. I have watched with anxiety for the Paper, (which it seems to me we ought to have weekly,) and wondered why it did not come. I welcome its appearance with joy, and when I read its pages, I am stirred up to more engagedness. When I read the labors of love of those that have left all, and gone out to win souls to Christ, to sound the solemn notes of the third angel, I am led to inquire, what have I done in this work? For, surely, I must have something to do. Have I done all that was in my power to do? No, I can see that I have not, and am sorry I have not been more faithful.

My heart rejoices to see the cause of truth prosper, to read the thrilling testimonies of those who have just broken loose from the Sabbath of the Pope, and become willing to be, or to do anything for Christ's sake. Yes, willing to become identified with the poor and despised people of God that are keeping all the commandments, and have all manner of evil spoken against them falsely for Christ's sake. But we are told to "rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."

I feel a deep sense of gratitude to God for his goodness to me in calling after me this once more, and I feel as though it was the last time. In 1843 and 1844, I was looking for the Lord to come to take his children home, although I was young I realized something what I must be to be ready to meet him in peace. But after the passing of the time, I knew not what to believe, for I certainly thought the Lord would then come. But I thought I would serve God, thinking that time would soon end, every day might be the last; but as time continued, I began to grow careless, and still more careless, until love of the world, pride and fashion crept into my heart, and I lost all the life of religion, gave up my profession, and joined with the gay pursuers of happiness in the perishing things of this world. I was in this condition when I heard of the message of the third angel. But we lived thirty miles from any one that kept the Sabbath.

My uncle Chandler Preston and Bro. Hyatt would occasionally visit us, and talk the truth, and I believed it to be the truth; but had not strength to come out and take a decided stand, surrounded, as I was, by my young associates, and no one near to encourage me.—At length I came to Bro. Hyatt's on a visit, and when there, I heard the truth more fully presented by Bro. Bates, which arrested me, and I determined from that to live no more to myself, but devote myself to Him who gave his life for me. And many rich blessings I have thus far received. O, I want to be wholly prepared to work in the vineyard of the Lord.

H. E. SPENCER.

Williamstown, N. Y., Dec. 1st, 1852.

From Bro. Myers.

DEAR BRO. WHITE:—I received your letter a few days since, and was glad of the Chart you sent me; also, of the *Youth's Instructor*. I think it a very interesting little sheet. I have not yet got any subscribers for it; but hope I shall. Dear brother, how glad I am to hear from the dear tried children of God, through the *Review and Herald*. I truly feel that

we are living in a trying time, and I often think of the words of the angel to Daniel, "Many shall be purified, and made white, and tried." The trial comes last. Dan. xii, 10. And "who shall abide the day of his coming?" See Mal. iii, 2, 3. Often, how thankful I am that we have a promise, if we keep our Lord's words, he will keep us from the hour of temptation that is to try all the world. See Rev. iii, 10. I feel that we have need of patience, for yet a little while and he that shall come, will come, and will not tarry. Heb. x, 36, 37. I should be glad to again see some of my dear brethren. Bro. H. S. Case wrote me a line a few days since, stating that there was to be a Conference in Wisconsin, but did not state the time. I have been in hopes that I should find it noticed in the *Review and Herald*; but I have not received one in almost a month.

Yours in love,
DARIUS MYERS.

THE REVIEW AND HERALD.

ROCHESTER, THURSDAY, DEC. 23, 1852.

'A PALPABLE FALSEHOOD.'

Bro. Huntington has called our attention to the two following texts of Scripture, as they stand quoted on the first page of the *Advent Review* for Nov. 25, which, as he very justly remarked, are made to tell 'a palpable falsehood.'

'And the tables were the work of God, and the writing was the writing of God graven upon the tables.' Ex. xxxii, 15, 16. 'And he wrote upon the tables the words of the covenant, the ten commandments.' Ex. xxxiv, 28, 29.

By giving a portion of this last verse in this connection, the pronoun 'he' in it is made to relate to God in the previous quotation. And this is evidently the design, as appears from remarks made in that article. But this pronoun 'he' relates to Moses, as will be seen, by the text which is as follows:

'And the Lord said unto Moses, Write thou these words: for after the tenor of these words I have made a covenant with thee and with Israel.'

'And he was there with the Lord forty days and forty nights: he did neither eat bread, nor drink water. And he wrote upon the tables the words of the covenant, the ten commandments.' Ex. xxxii, 15, 16.

This is an example of the way in which those writers use the Scriptures to prove 'two laws,' the Christian Sabbath, &c.

REMARKS.—Some weeks since we noticed that a writer in the *Advent Watchman*, stated that Moses wrote the commandments on the second tables of stone. It then occurred to us, that as "a drowning man will catch at a straw," we should now see the no-Sabbath men repeating this error presented in the *Watchman*. We, therefore, wrote a short article, headed, "Who wrote on the second tables of stone," published in the *Review and Herald* of Dec. 9th, in which we proved that God wrote on the second tables of stone. No one who read the testimony we there presented, will dare say that Moses wrote on the second tables.

As we expected that others, whose vain reasonings and unfairness in opposing the Sabbath of the fourth commandment have been exposed, would catch at this straw, we deemed it duty to correct the error in season. And we were not disappointed; for the *Harbinger* of Dec. 11th, came out with the above article. As we have once pointed out the error referred to, we shall not do it again; but will state a few facts:

1. Our object in the article upon *The Two Laws*, in quoting the two texts mentioned by C., with others, on "the first page of the *Advent Review* for Nov. 25th" was, as stated in the article, to show that "the law of God, or ten commandments, was written with the finger of God, on two tables of stone, which were called the tables of the covenant." And for giving the two texts referred to, in connection, with no other motive than to bring out God's truth, we are charged with handling the word of God deceitfully. It is stated by C. that by placing the two texts in connection, as we did, they are made to tell "a palpable falsehood;" for it makes the word "he," in Ex. xxxiv, 28, refer to God instead of Moses. Now, any one who will read Ex. xxxiv, 1, 10—27, 28; Deut. x, 1—4, will see that the word "he" refers to God, and, that instead of our making the word of God tell "a palpable falsehood," C., and "Bro. Huntington" have, in their haste, made an egregious blunder.

2. But, admitting that we designed all that we are charged with by C., why did he not correct the error in a Christian spirit, instead of coming out with this bitter article, headed "A Palpable Falsehood"? Is this speaking the truth in love? See the motto of the *Harbinger*.

3. Admitting that we were in error on this point, and that the word "he" refers to Moses, and that we had honestly erred in placing the two texts together, how manly, how Christian like it would have been in C. to correct the error in words of Christian kindness, instead of charging us with making God's word lie. Should not those who talk much of the unchristian spirit of Sabbath-keepers set a better example?

4. But it is a fact that we have been correct in this matter.

And for taking a position which all, after investigating it, will say is correct, we have been treated in an abusive manner by C. The honest, conscientious reader of the *Harbinger* will not long sustain that paper in pursuing such a wicked course.

Once we highly esteemed O. R. L. Crozier, and loved him as a brother in Christ. When he observed and taught the Sabbath, the spirit he manifested was kind, and his teachings were in tenderness and love. Alas! What a change. His effort against the Sabbath having been met and exposed, he now resorts to the meanest work of Satan, to abuse and raise prejudice against us, and harden those who are bound by the no-Sabbath heresy. Will he now confess his abuse, or shall we see more of the same from his pen in the *Harbinger*?—Having shown that C's charge is false, until he confesses his wrong, the charge of "Palpable Falsehood" rests on himself.

Tracts.

THE REVIEW OF O. R. L. CROZIER.—This Tract of 48 pages, is completed. It contains the review of Crozier, which we published in the *REVIEW AND HERALD* Vol. II, Nos. 11 and 12, also, a short extract from Bro. Andrews' Letter No. 2, published in Vol. III, No. 2.

Four thousand copies of this work, most of it well covered, cost about \$120, or \$3 per hundred. It is designed for gratuitous distribution. We have to pre-pay one cent a copy postage on those sent by Mail. Those sending for Tracts will send the postage. Brethren, let this work be faithfully circulated.

CONVERSATION ON THE SABBATH QUESTION.—This is a small Tract of 16 pages which we have recently published. It cost us near \$1 per hundred. It is designed to meet the common objections to the Sabbath, in a brief and plain manner.

We state the cost of these Tracts that those who wish to pay for them may know how much to pay. We shall credit the money for all we sell, to be used in publishing other works for distribution.

Obituary.

It devolves upon me to communicate an unwelcome message. Our beloved Sr. Betsey, wife of Bro. A. R. Morse, fell asleep in Jesus, on the morning of Dec. 8th, at half past seven, in the fifty-fourth year of her age. She had nearly prepared breakfast, when probably an artery burst, and, in a moment, life was extinct. The bereavement is a severe affliction to Bro. Morse, yet he mourns not as one without hope; for she sleeps in Jesus.

Brethren from Sutton, Hardwick, Wolcott, Stowe and Waterbury, attended her burial. Bro. Butler improved from these words: "Blessed are the dead that die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. xiv, 13.

"This aching head is at rest,
Its thinking and aching are o'er;
This quiet immovable breast
Is heav'd by affliction no more."

Morristown, Vt.

HIRAM BINGHAM.

DIED in Dartmouth, Nov. 24th, Deborah L., daughter of Philip and Nancy Collins, aged 13 years and 13 days, of cancer-rash, after an illness of two and a half days.

Our dear Bro. and Sr. Collins have been called upon to submit to the afflicting dispensation, of parting by death from their only daughter. The sweet consolation of a hope that she sleeps in Jesus, is theirs. They seem to be perfectly resigned to the will of God, and feel that his purposes are ordered in wisdom. May they be remembered by the church in their affliction.

O. DAVIS.

Fairhaven, Mass.

Appointments.

THERE will be a Conference at Ashfield, Mass., at the house of Bro. M. Edson, to commence Friday, Jan. 7th, at 2 o'clock P. M., and continue several days. A general invitation is extended. If any of the traveling brethren can see it their duty, I should like to have them attend this meeting with me.

FREDERICK WHEELER.

We design meeting with the Brethren at Clarkson Jan. 1st and 2d.

JAMES WHITE.

Letters received since Dec. 9th.

E. O. Davis, L. Wheeler, E. C. Stults, W. W. Simpkins, S. W. Rhodes, B. Loveland, R. R. Chapin, F. Wheeler, A. A. Dodge, B. C. Banoraff, M. A. Sweet, S. R. C. Denison, E. L. Barr, B. Marks, J. Kellogg, T. Stevens, M. L. Bauder, A. R. Morse, H. Bingham, W. S. Lane, M. G. Kellogg, M. Dennis, A. Hall, R. F. Cottrell, G. W. Holt, J. C. Preston, E. Everts, I. Wyman.

Receipts.

M. Thompson, Z. Brooks, J. Tuttle, W. Bryant, E. Hardy, A. Coon, G. W. Baker, A. Sanders, G. W. Holt, W. Peck, W. McClenathan, O. Baily, C. M., P. G. Pitts, O. Frizzle, R. G. Weaver, W. Shelp, A. Johnson, J. Andrews, L. Paine, S. Dunten, H. Cushman Jr., N. A. Gale, a friend, H. Willcox, R. Miles, G. Taylor, A. Lee, A. Hilliard, C. F. Holt, Sr. Hunt, J. Jones, P. C. Aber, M. Wites, M. Everts, D. Demorest, each \$1. R. Loveland, H. C. Crumb, J. Claxton, H. P. Waitfield, each \$2; N. Mead, B. G. Jones each \$3; A. P. H. Kelsey \$4.75; J. H. Grandy \$1.75; P. Rodgers, A. H. Robinson, I. Williams, each \$1.50; P. Collins, W. Carpenter, G. Sanders, W. C. Brigham, W. H. Brigham, T. Baily, each 50 cents.

For Tracts.

A. Johnson, A. Lee each \$1; A. B. Pearsall \$2; E. P. Butler \$29.50.