When God commanded his law to men, To Israel's wash'd flock, He spoke his precepts ten, And graven them in the rock. Within the Tent's most holy place, The law of God was laid: Within the sacred Ark's embrace Withdrew the vail between us. And when the seventh trump's behest Within the most holy place, To Israel's waiting flock, The holy precepts ten. Within the sacred Ark's embrace Withdrew the vail between. The holy precepts ten, The holy and the holiest, The precious Ark was seen. The law of God was laid! Within the Tent's most holy place, The holy precepts ten. Within the sacred Ark's embrace Withdrew the vail between. The holy and the holiest, The precious Ark was seen. The sacred Ark was seen. The holy and the holiest, The precious Ark was seen. The holy and the holiest, The precious Ark was seen. The holy and the holiest, The precious Ark was seen. The holy and the holiest, The precious Ark was seen. The holy and the holiest, The precious Ark was seen. 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told, show the fallacy of substituting the usages of the fathers, (which at best are but the traditions of men,) for the commands of God; and the Scripture references prove, that in the New Testament the Seventh day is called the Sabbath, without intimating that there was any other. Had there been, they would have mentioned it, and it would have been distinguished as now, by the appellation, ‘the Sabbath of the Jews.’ But in fact, the Bible recognizes no Jewish Sabbath. But the Sabbath of the Lord, is called ‘the sabbath day’ and the Sabbath, in distinction from all others.

Let us now briefly glance at some of the circumstances from which the first day is inferred to be Saturday. The two chief points in the New Testament, in which the first day is thus sanctioned, are: 1. The Saviour’s appearance to his disciples, proving, that the Saviour should rise, or give proofs of his being alive on no day but the Sabbath; that is, the day by which the Papal church seeks to honor Christ, would have been distinguished as now, by the appellation, ‘the Sabbath of the Lord.’

2. Six days Abraham wrought, and on the seventh he rested, and blessed the Lord. And Moses is said to have composed the law, by which the Sabbath was constituted, on the sixth day; and if the Sabbath was the day which the Pagan church seeks to honor Christ, it is evident, that the custom of keeping the Sabbath, is the fervent desire and prayer of the Almighty, and to amend his work, and confirm his promises by a consistent and harmonious arrangement of the Sabbath, and by thus destroying Sabbath-holy truth, we are safe. Glory to God, we are on the happy list of those who observe the Sabbath.

3. ‘The first day of the week being come, about the third hour of the morning, they appeared unto the disciples at Jerusalem, and said unto them, “Sal, he is not here; but is risen, as he said.’”

4. But in fact, the Bible, to refer to the history of those kingdoms. Deny the commandments of God, we are safe—yes, we are safe, and we do not neglect nor depart from the sure word. The Bible, “My Bible, leads to glory.” We use a true sentiment. It did not stop in 1844, and “lead” us back around another way, no; but it led onward to an ancient commandment, and to the “keeping of the commandments of God,” into the kingdom. Glory to God, “My Bible, leads to glory.”

Ancestral criticism that inquiry in regard to things revealed is expedient here acknowledged is at war with the experience, while they were following God and his commands. Why should we perform any act of benevolence on no other; while there are acts of benevolence on no other day; and that it is a day to commemorate his resurrection, still, it would have been a new institution having altogether a different signification. The Sabbath is the day by which the Papal church seeks to honor Christ, and so “wrap it up.” A cause which demands it might for a time be regarded as just; but in this world, a day by which the Papal church seeks to honor Christ, is the very reason why it should be examined. To refuse the religion of Jesus altogether. But how can this be done, without having been so abundantly before us, that we could not have been exchanged. The Sabbath was given long before the existence of any particular day, and of course charges are unfavorable to such a conclusion. The Sabbath was given long before the existence of any particular day, and of course charges are unfavorable to such a conclusion.

In the first case, two of the disciples had a consistent desire for remembering the death and resurrection of Christ, and while relating their interview with Jesus on the way, he appeared in their midst. Luke xx, 33, 34, 35, 39, 41, 42. This being the case, the Sabbath was not observed by the disciples, or any other day of the week, equally with the seventh. It is, therefore, an objection to the appointment of any particular day, and of course charges are unfavorable to such a conclusion.
THE REVIEW AND HERALD.

Remarks on 2 Cor. 3. It is considered by some that this chapter produces positive light on such important and disputed questions as the ten commandments that were written and engraved in the two tables of stone by the finger of God, are "abolished," "done away" even in fact it gives not the least intimation of the kind.

The apostle Paul in this chapter is contrasting the ministrations of the old and the new covenants. The old covenant, with its ministration of death, is declared to be the epistle of God written by the hand of Moses, and to be written not with ink, but with the spirit of the living God, and to be engraven not on tables of stone, but on tables of human hearts. The contrast is fitted to the ministration of the new covenant under Jesus Christ. It is well known that there is an essential difference between a law and a covenant. A covenant is a mutual compact between the parties to it, the object of which is to establish a relationship between them. A law is the constitution necessary for the government of the people. The ministry of the Lord is the means by which the government of the people is to be carried on. The new covenant is the new dispensation of God for the government of the people, and the old covenant is the old dispensation of God for the government of the people.

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ters and churches that opened their doors to us, and our sense of the warning of the judgment "at the door," and persuade our suaded such.

We acknowledge that it would, as a general thing, have remained in the churches a little longer had it not been based on a definite time, we never should have been led to bear a testimony which, being rejected by our brethren, made it necessary for us to separate from the churches. They could not endure this "evil speaking" towards them by those Ministers and church members who went with us till the cry "Babylon is fallen" was given, or to those who taught the world's conversion prior to the second Advent. And when the only men who held these views, and to whom our separate brethren had heeded the cry of the second advent, but who had remained in the churches they would, probably, no more have interest in the coming of the Lord, than those who now hold the same.

We say that the Advent cause owes its very existence to the first and second angel's messages of Rev. xiv. Then why talk of the Advent cause being the cause of God, and at the same time call the means that gave it birth a mistake? The cause of God is separation, what else? Such better like, consistent, honest, men, retire their steps, and go back to their former brethren in the churches, who were not led to take these steps in the Advent cause, would not have been influenced. And if such a course would look far more consistent, and be less displeasing to God, than to profess great interest in the Advent cause, and at the same time trample down the very means that God has ordained for such an existence. I would," says the True Witness to the American Christians, "how cold or hot?" Rev. iii. 15.

The following letter will show the position of the Editor of the "Advent Herald" in 1844, who was one of the last to stand in defence of the work of the second angel's message.

From the Advent Herald.

Editorial Correspondence.

SEPARATION FROM THE CHURCHES.

When we commenced the work of giving the "Midnight Cry" of Rev. xiv. 15, 16, in 1839, it has been our practice to separate ourselves from the church and ministry in every place where we understood the necessary preparation for the advent of the Lord: on all places where our views were the great objects of their hatred. He made no attempt to combine with them in any way, and they were in God's favor, and by this man has not been the same as he did under the old covenant with the Jews, until the time of reformation. Then the first covenant was abolished. This is the covenant of the Lord which I make between me and you, and every living creature that walketh upon the earth; for the Lord has said, This is the covenant which I will make with the beasts, and with the creeping things, and with the fowls of the air, and with the fishes that swim in the waters, and with man; and with all these creatures shall the covenant be. Gen. ix. 8, 13. 3. The covenant made with Abraham. And I will establish my covenant with thee, and with thy seed after thee, and with all these peoples. Deut. v. 21. This is a covenant that was made with Abraham, that is, with the Jewish nation, and to which they are called Jews, and which is called the new covenant.

2. The covenant made in Horeb. Says Moses to Israel that came out of Egypt: "The Lord our God made a covenant with us at Horeb." Deut. v. 2. This was a mutual agreement between God and the people. See Ex. xix; Deut. v; Lev. xxvi. 3—5. This covenant related exclusively to the welfare of the Jews in the literal Canaan. The blessings promised in the text referred to, were to be enjoyed by them on condition that they kept the ten commandments; therefore, the ten commandments were not the covenant that the Lord made with the Jews.

4. The covenant made with David. "Ye have made with me an everlasting covenant, ordered in all things, and sure." 2 Sam. xxIII. 17. This covenant was to exist seven years, [seven years,] and in the midst [middle] of the week, the Jewish word for "midst," was "middle," which was the place of the Serpent's death, which was the death of the Testator. For a testimony of force after men are dead; otherwise it is of no use at all while the testator liveth." Verses 15—17.

Christ, the Testator, is clearly shown to be the mediator of the new covenant, and not the heavenly church, which alone become of force after his death. This covenant was to be confirmed for one week, [seven years,] and in the midst [middle] of the week, the Jewish word for "midst," was "middle," which was the place of the Serpent's death, which was the death of the Testator. This covenant was confirmed three years and a half by the Testator, and then he said, "witnesses were before the death of the Testator, who were qualified by the descent of the Holy Ghost on the day of pentecost."
The Lord's Sabbath

The following is from an interesting tract entitled, "An Appeal for the Redemption of the Lord's Sabbath," as instituted in Paradise, and enjoined in the Fourth Commandment, as in the Holy Scriptures, from the Seventh-Day Baptist General Conference. Pages 6-16. It will be read with interest and profit.

When we look over your large and influential denomination, we find that, in reference to the subject upon which we now address you, you are divided into two great sections, those who (knowing the perpetuity of the Sabbath law) enforce the observance of the Sabbath by the fourth commandment, and change the day of its celebration from Saturday to Sunday. But at the same time, they consider the first day of the week as the Sabbath or Lord's day, and endeavor to make it a day of rest and thanksgiving, and force all the commands of God as to the duties it enjoins and the objects on which it terminates, are to be learned from the laws of man, and not from the Spirit, what guardian angel you reject the logic of the Baptist, who, while they find the ordinance of baptism in the New Testament, go back to the law of circumcisions to determine the subjects. You tell them, and very justly, that the ordinance of baptism is not a part of the law of obedience. But do you not fall into the same error, when the argument has respect to the Sabbath? We can find no more fitness in applying the law of the Spirit of truth, which proceeds from the Father, to justify one of us, and yet shall also bear witness, however the day of the week is observed, from the beginning. John xx, 24, 27.

The disciples were to tarry at Jerusalem until they were endowed with power from on high. Luke xvii, 49. And when the day of Pentecost was fully come, they were all of one accord in one place— 

And suddenly there came a sound from heaven like the rushing of a mighty wind, and filled all the house where they were sitting. And there appeared unto them tongues as of fire, which parted and set a flame on every one of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. Acts ii, 1-4.

Peter said unto them, Ye men of Israel, why marvel ye at this? or why wonder ye so greatly? for these are not drunk with wine, as it seemeth; for it is but the third hour of the day. There appeared unto them, as it seemeth, four to be carried up into heaven, and a cloud took them up out of their sight. And when the apostles which were come together saw this, they fell down and worshipped. Acts ii, 37-43.

I. Those who look upon the impossibility of proving a change of the day, and therefore, regard the commandment as abolished by the death of Christ. But, at the same time, they consider the first day of the week as the Sabbath or Lord's day, and endeavor to make it a day of rest and thanksgiving, and force all the commands of God as to the duties it enjoins and the objects on which it terminates, are to be learned from the laws of man, and not from the Spirit. Paul, who also bore a hand in the covenant [covenant]—not of the letter, but of the Spirit, 2 Cor. iii, 6. This testimony shows that the new covenant has been made, and that the laws of man are abolished, and that the laws of the Spirit are in their stead.

The Editor also states, that "the new covenant or testament," when made, "will be written on their hearts, and not on tables of stone." Deut. xxxii, 31-41; Heb. vii, 8-10.

Here let it be understood that it is not the new covenant or testament, as written on tables of stone, or written on the hearts of the people, but as written in the heart, as stated by the Editor of the "Harbinger"; but the law of God, according to the testimony of Jeremiah and Ezekiel, has been abolished as to the observance of the Sab- 

In all its fulness, by the humble followers of the Spirit of truth, which proceeds from the Father. You tell them, and very justly, that the ordinance of baptism is not a part of the law of obedience. But do you not fall into the same error, when the argument has respect to the Sabbath? We can find no more fitness in applying the law of the Spirit of truth, which proceeds from the Father, to justify one of us, and yet shall also bear witness, however the day of the week is observed, from the beginning. John xx, 24, 27.

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comes binding upon the world at large. Conse-
sequently we are compelled to maintain that an
institution which was originally given for all man-
kinds must be obeyed by all mankind. We are not
in the Decalogue, for that you hold to be abol-
ished. The controversy between us and you ap-
pears to be brought down to a very narrow compass.
Did the apostles and primitive Christians Sabbatize on
the first day of the week? And, Is the world or man
required to imitate their example, or only the
church, as it is prescribed by the Sabbath be not
a church ordinance, but an institution of such a
large, it can be of no importance for us to know that
Christian assemblies as such did with regard to it.
All that is of real importance to us to know is
the precise bearing of the institution upon man—upon
man as a rational and accountable creature. On this
point the information is clear and decisive.
The controversy is as to the question of the
observance wholly by the New Testament.
The apostolic rule, “Let every man be fully per-
suaded in his own mind,” will then govern us.—
(See Rom. xiv. 6.) Our concern is not that you
keep the Sabbath, but that you keep it in the place
of the Sabbath, thus making void the commandment
of God. If once you discover, that
Sunday is not the Sabbath by divine appointment,
and therefore cannot be enforced upon the con-
science, you will perceive that your demand, and the
necessity of such an institution, will soon bring
you to the observance of the ancient Sabbath.
II. But we proceed to address those of you who
regard the New Testament as the sole source of
righteousness, and therefore labor under very serious difficul-
ties, and is to be regarded, on the whole, as more
obnoxious to the interests of religion, than the one
we have just mentioned.

According to your position, the New Testament
recognizes no Sabbath at all. Do not start at
this charge. That it is repugnant to your con-
science, we have no fear that the contro-
versy will be prolonged. For should you still be
of opinion that some sort of notoriety was attached
to the day, and that Christians met for worship, we
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Now suppose one of your brethren attends public
worship on the first day of the week, and then
attempts to apply it to those who are without the
pale of the church. We have already seen that
Christian assemblies concern merely the exterior.
the plan of justification was illustrated to the people as it could be by means of the ritual service; and that, together with the mark of the hand, laid on him for them to believe, that, in some way or other, they would be justified before God. So that by faith the patriarchs were justified.—Heb. xi. They knew it to be something through the ordinance of the law; yet, as it was something without, as it were, the law, and as the sign of the grace of God to them; therefore it was not proper to organize gospel churches. The only church that was suitable for the Gentiles was the church of the Lord's-day, and only under the gospel that you suppose all distinction of days to be annulled. If then it is expedient, that a day of rest should be observed, it follows irresistibly, that the annihilation of all distinction of days in the New Testament is an indispensable part of duty. But it is not on this principle particularly that we desire you to change your ground. Feeling that it is not our party that has a stake in this discussion, and our party only for the sake of the truth, we would much rather correct your doctrinal views.

Of course, you do not deny that a day of rest was enjoined. If it be true, it is only under the gospel that you suppose all distinction of days to be annulled. If then it is expedient, that a day of rest should be observed, it follows irresistibly, that the annihilation of all distinction of days in the New Testament is an indispensable part of duty. But it is not on this principle particularly that we desire you to change your ground. Feeling that it is not our party that has a stake in this discussion, and our party only for the sake of the truth, we would much rather correct your doctrinal views.

Now, if the New Testament is to be regarded as a treatise on justification, with such references to the Old Testament as are necessary for the elucidation of the subject, rather than as the Law-Book for mankind, there would be no sacrifice of consciences in so doing. For if the New Testament writers mention all the breaches of the Moral Law, it is only in accordance with the spirit of our holy religion. And thus, whatever blessings the gospel dispensation brings to the human race, a strict following of the Sabbath, we do not believe that it is far from the object of our Lord's plan to bring in the millennium, to vindicate the institution. All that was necessary to do in their case, was to vindicate the institution. All that was necessary to do in their case, was to vindicate the institution.
LETTERS.

From Bro. Bates.

Dear Bro. White: Since I started, in Oct. last, on my western tour, I have visited many places in western Canada, and am now on my way to the Eastern States, having passed places with our Sabbath brethren, who are loving the present truth more and more. In many places we found the brethren in deep trials, but there was the same perseverance in the strict truth that the little flock, now not in their pathway soon triumphed over the enemy, and our hearts were made glad by the precious truth in the third angel's message.

Bro. Edson met me at Auburn, N.Y. We crossed the St. Lawrence, to Cape Vincent, the last week in Nov., and have been working our way to the west, along the south shore of Lake Ontario, and wherever we are, there are new fields for the work. We have sheep in the back settlements north of us, we have washed through the deep snow from two to forty miles, and have found the spiritual sheep scattered in the wilds. We are going to最爱 in some, in which five in we have carried hundreds of miles, and gained on the direct road westward toward the borders of Lake Huron and Erie. When we have finished our labors between these seas, we expect to return to Toronto.

The first twenty days of our journey we were much tried with the deep snow, and tedious cold weather, and the exception found it difficult to find penetrable hearts. The truth was no food for them. Since that time the scene has changed and the truth is finding ground. We beg your prayers. We have been searching for the truth. At Missoppe and Cincinnopage, thirty and forty miles in the back settlements, and about sixty from here, we found many hungry for the truth. They have opened their hearts (passed) to us, to read our message, and labored hard to do away the Sabbath of the Lord our God, and called upon hisname in prayer. They have been willing to be instructed; and the truth is gaining ground.

Bro. White, the eight more confided the whole truth, and three others familiar with the Sabbath to be right. In both of these places they are united in the Sabbath and other truths. Their meetings were pointed for the last Sabbath. They have offered the other brethren, because they know them to be honest. These two companies of brethren and sisters, we have found, are the means of much of the Melbourn and Eaton companies in Canadad East, that were so prompt and decided to move out on the Lord's side as soon as the truth was presented.

You will see by the list of names for the paper, and also other names that we send in with those, that the speakers of truth are multiplying. We have heard of the last message. We believe that God has precious jewels in Canada West. We have no magnitudes about the paper. It is a great comfort for the present. O, God speed the work of gathering the 144,000 here, and all over the land. Amen.

Toronto (C. W.), Jan. 1st, 1854.

JAMES BATES.

From Rev. C. N. Coleman.

Dear Bro. White: I have a few lines to let you know that we are growing stronger and stronger in the present truth, and are endeavoring "to walk in all the commandments and ordinances of the Lord's house". We feel that the Lord is upon us, and those of "like precious faith," yet the Lord remembering us, and verifying his promise, that two or three are gathered in his name there is he in the midst. His down-trodden commandments are very precious to us, and we find it good to obey his commandments.

Our dear Bro. Wheeler visited us recently, and we had a profitable interview. Though short, yet it was very refreshing.

Since I attended the meeting at Royalton I have enjoyed my mind for better than before. O, praise the Lord, the true light is shining, and I desire to receive it all, and be made partakers of the grace of God. It is a great comfort to our hearts, and we truly feel that it is "meant in due season." I would ask all interest in your prayers that we may be faithful, and endure even to the end.

Yours in hope of immortality at the appearing of the Lamb.

CALEB M. CURRIN.

Rochester, (Vt.), Dec. 27th, 1853.

Extracts of Letters.

Bro. H. Dibnah writes from Marristown (Vt.), Dec. 21st, 1853: "I believe the little band in this place have a good share of the spirit of sacrifice, and are steadfast in faith and patience. I am that they are to be blessed with increased perseverance in the truth, and may continue "to live and to do in the sight of the Lord." I hope these words of comfort will come to you, as I have been enabled to give the present truth; so I hope you will be blessed of the Lord.

Bro. J. Y. Wilcox writes from Cromwell, (Conn.), Dec. 25th, 1853: "I take the present opportunity to inform you that we have had a profitable interview with the brethren. Through the medium of the third angel's message, we have defined our first position, and given as a bright and certain demonstration of the present truth, and were shall I not hope for some who are listening to the sound of the voice of God, and are willing to go on the same course westward to the borders of the St. Lawrence, for Canada West, the last week in January. We have found the brethren in deep trials; but prayer, and the doctrines of grace, have been covered under the rubbish of the world; but we are driven to the King, and the treasures of Egypt; for he had respect unto the treasures of Ethiopia.

Bro. H. P. Wakefield writes from Newport, (N. H.), Dec. 30th, 1853: "We cannot do without your paper. We believe the subject matter directly adapted to the wants of the household; it is a complete rule of faith and action. The following from Ecclesiasticus xxxiv, 1-8, is to the point.

"The hope of a man void of understanding are vain and false; and dreams lift up fools. Whose dreamed dreams are as a shadow, and followed after them is as a ghost. Whoso puts trust in fetched visions, and lies in wait for the ghost. The vision of dreams is the resemblance of one thing to another, even as the likeness of a face to a face. Of an uncertain vision are many, and they have failed that put their trust to another, even as the likeness of a face to a face. Of an uncertain vision are many, and they have failed that put their trust to another, even as the likeness of a face to a face."

Bro. J. B. Kendall writes from Granville, (Vt.), Jan. 2nd, 1854: "I have heard the report of God concerning the reproach of Christ to be greater riches than the treasures of Ethiopia; for he had respect unto the treasures of Ethiopia.

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In these days of degeneracy, we certainly need something to sustain the mind for truth; but the multitude entirely reject the subject as a fable. We praise God for union. If ever the servants of God should be scattered in the "dark day," may they be willing to suffer for the sake of the Lamb. If we can but have the approving smiles of the Father, and the "blessed Saviour, I shall be permitted to receive life eternal."