The Advent Review, and Sabbath Herald.

THE ANTI-TYPICAL TABERNACLE.

Every ordinance under the law had a significance, by which the Holy Ghost communicated important lessons, if we may comprehend the truth of what the Talmudical teachers of the Jewish dispensation comprehended their meaning, as Paul who wrote the Epistle to the Hebrews.

The Jewish "Tabernacle" and "vessels of the ministry," are called by Paul, a "figure of things in the heavens." Because the Jewish Tabernacle had been removed from the earth, and the earthly Tabernacle with its two apartments and sacred vessels of the Tabernacle were patterns of things in the heavens, the statement must be metaphorical, and cannot be literally true; for there are no such things there. Finally, from all this it follows the doctrine that Christ began to minister at his ascension in the first apartment of the heavenly Sanctuary, and in the second apartment at the end of 2300 days, must be erroneous.

When the Jewish high priest had gone in with a sin-offering and finished his work in the inner Tabernacle, his final act was to come out and bless the people. This only is future in the Antitype.

This man, after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till he should put his footstool. For by one offering he hath perfected forever them that are sanctified. — Heb. 10: 14.

As it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto him that looketh for him shall appearance the second time without sin unto salvation. — 1 Pet. 3: 22.

Nothing can be more clear and positive than the teachings of the apostle respecting the work which Christ came to accomplish. It was nothing less than the entire fulfillment of the things signified by the inner Tabernacle—the outer, being the way in which before that time man might approach his Maker.

AFOUNDATIONS OF THE SANCTUARY.

The following is a recent article from the Herald, and Bro. Andrews reply. Let both be considered, and may the Lord lead his people into all truth.—Eo.

We are much interested in the investigation of this subject which has been going on recently, and anticipate that it will result in the high priest's being able to have the keys to the sanctuary. As we are in the small Semi-monthly Review during the period. Whether they did, or not, is however foreign to the question under consideration. We believe that the conductors of the Herald for attempting in a kind manner, to point out what they consider our error, and we beg them to listen with patience while we reply. The position and reasoning of the Herald may, we believe, be correctly stated in short, as follows: 1. There is no literal Tabernacle of God in heaven; but heaven itself is the anti-Typical Tabernacle. 2. Therefore there is no temple "cathedral" there, wide heaven being the Tabernacle of God. 3. Hence there cannot be two "holy places" in which our High Priest should minister for us. 4. Consequently our High Priest entered the only place of his ministry when he ascended; and, therefore, when it is said that the earthly Tabernacle with its two apartments and the sacred vessels of the Tabernacle were patterns of things in the heavens, the statement must be metaphorical, and cannot be literally true; for there are no such things there. 5. Finally, from all this it follows the doctrine that Christ began to minister at his ascension in the first apartment of the heavenly Sanctuary, and in the second apartment at the end of 2300 days, must be erroneous. We believe that we have not misrepresented the position of the Herald—the reader can judge—and we will take up the arguments separately as the notes are appended.

The root of the error into which our friends of the Herald have fallen, is found in the closing sentences of the paragraph to which this note is appended. The sentiment to which we refer is this: namely, that there is no literal Tabernacle of God in heaven. By the tabernacle," says the Herald, "was typified heaven." Here is the point, then, where we separate, namely: whether the temple of God where our High Priest ministers, is a real temple in heaven, or heaven itself. Let the error be on either side, here is the point where it continues. If we establish the fact of the existence of a real temple in heaven, where we shall be in the presence of God, we must deny the existence of judgment. If we deny it, has taken the first step in error, itself. We invite attention to the following testimony:
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Rev. xi, 19. “And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament.”

Rev. xiv, 15. “And another angel came out of the temple which is in heaven.”

Rev. xvi, 15. “And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done.”

Ps. xii, 6. “The Lord is in his holy temple, the Lord’s throne is in heaven.”

Heb. x, 11, 12. “But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the sons of men; but by one, by himself; and he entered once into the holy place, having obtained eternal redemption for us.”

John vii, 42. “The Jews therefore say, ‘What sign shewest thou unto us, seeing thou doest these things?’”

1 Kings iv; 2 Chron. iii. This is clear proof that the heavenly tabernacle contains the same. The typical dispensation had an earthly tabernacle made with hands. We are fully authorized to say that the one showed to him in the Mount, and under the strict charge to “make it according to the fashion that he had seen,” [Acts vii, 44] consisted of two holy places, [Ex. xxvi, 38] and is declared to be a correct pattern or model of that building. [Ex. xxv, 8, 9, 40, compared with chapter xxxix.] That the pattern to Moses was a representation of the heavenly only Sanctuary, see Heb. vi, 1–6. But if the earthly Sanctuary consisted of two holy places, and the great original from which it was copied consisted of only one, instead of likeness there would be perfect dissimilarity. 2. The temple was built in every respect according to the pattern which God gave to David by the Spirit. 1 Chron. xxviii, 10–19. As the language of the Apocalypse, in repeating this sentiment, is quite remarkable, we quote it. “Thou hast commanded me [Solomon] to build a temple upon thy holy mount, and an altar in the city wherein thou didst dwell, a resemblance of the holy tabernacle, which thou hast prepared from the beginning.” Wisdom of Solomon ix, 8. The temple was built on a larger, and a scale more grand than the tabernacle; but its distinguishing feature, like the tabernacle, consisted in the fact that it was composed of two holy places. 1 Kings iii, 9. God is clear proof that the heavenly tabernacle contains the same.

Rom. viii, 26. “And not of this building; neither by the sons of men; but by one, by himself; and he entered once into the holy place, having obtained eternal redemption for us.”

Heb. viii, 2. In each of these three texts, [Heb. viii, 2; ix, 8; x, 19] Macknight renders the word “holy places.” The Douay Bible renders it “the holies.” The heavenly Sanctuary consists of two “holy places.” Consequently, the Herald is in error in his second point. It reasons ingeniously, but not well. No real temple in heaven, no real holy places in a temple there. These are its premises, and no wonder that it should conclude that the word pattern was a metaphor; or that the two holy places of the earthly tabernacle were the figures of the two dispensations. But we have shown that its premises are false; and however carefully it may reason, its conclusions must be erroneous also.

NOTE 3. The paragraph to which this note is attached, further lays open the argument of the Herald, which is on this wise: Our Lord at his ascension began his ministration in the holiest; whereas, it follows that the ministration in the first apartment must have met its antitype before the death of our Lord; and hence, the ministration in the two apartments of the earthly tabernacle signifies the Mosaic and Gospel dispensations. This is the Herald’s chain of reasoning. Let us see if its first point is not erroneous; for it all grows out of that. Macknight proves the first point:— “The Holy Ghost saying this, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing.” But this text, we believe, does not furnish the proof that it is supposed to furnish. We have already remarked—and we think the Herald will not dispute the point—that the expression here is not “holliest of all,” as in verse 3, but is simply holy places, plural. It is certain that Paul wrote the word in the plural, and if it be expressed in the English language, as written by the Apostle, the argument from this text goes. We believe that Macknight’s translation of this text is correct:— “The Holy Ghost saying this, that the way of the holy places was not yet laid open, while the first tabernacle still stood.” Now say, Brother, does not this literal translation of the phrase completely remove the difficulty which you find in the text, with regard to us? We think that this truth might be seen from the text itself. The two holy places of the heavenly tabernacle were named: that while the first tabernacle with its two holy places was standing—that is, while the typical dispensation lasted—the way into the greater and more perfect tabernacle was not laid open.—But when the typical dispensation ended, and the pattern was superseded by the true tabernacle, the way of the heavenly holy places was laid open, and we have boldness to enter where our High Priest is ministering for us.

We now examine the conclusion which the Herald draws from this part of its reasoning, namely: the idea that the antitype of the ministration in the first apartment occurred at the same time with that ministration itself. It will not be denied that the ministration in both apartments was the shadow of good things to come, and that that shadow did continue until the death of our Lord. In other words, it reached to the body, which is Christ, and expired with the actual commencement of the good things to come—the offering of the great Sacrifice. The shadowing of blood that could take away sin, laid the foundation for a better ministration, and the shadow ceased in the presence of the substance. Col. ii, 14–17. The death of our Lord is the dividing point between the shadow and the substance. It was the end of one, and the beginning of the other.

The typical dispensation had an earthly tabernacle with two holy places, and a ministration in both those holy places. That tabernacle was the pattern of one in heaven, consisting of real and yet that true tabernacle be far greater, more perfect and glorious than the tabernacle, of Moses! The answer to this is obvious.

NOTE 2. The Herald thinks that in understanding the two holy places it is proper to have corresponding holy places in the true tabernacle, we are entirely mistaken. The true view according to that paper is this: The two apartments signify the two dispensations; the first apartment representing the Mosaic dispensation; the second, signifying the Christian. There is quite a difference here, certainly, and Macknight or ourselves are here "not a little mystified." The position of the Herald is, however, in this respect quite consistent with itself: for if there is no temple of God in heaven, then it is very evident that there can be no literal holy places there, the counterpart of those in the earthly tabernacle. But the existence of a real temple in heaven being established by plain statements of the Scriptures, it follows that the starting point of the Herald is wrong, and its reason for calling the word pattern, a metaphor, entirely disproved. We will now present some of our reasons for believing that real that temple in heaven has two holy places. If we make this fact plain, we have proved the first point:— “The Holy Ghost saying this, that the way into the holiest of all was not yet made manifest while as the first tabernacle was yet standing.” But this text, we believe, does not furnish the proof that it is supposed to furnish. We have already remarked—and we think the Herald will not dispute the point—that the expression here is not "holliest of all," as in verse 3, but is simply holy places, plural. It is certain that Paul wrote the word in the plural, and if it be expressed in the English language, as written by the Apostle, the argument from this text goes. We believe that Macknight’s translation of this text is correct:— “The Holy Ghost saying this, that the way of the holy places was not yet laid open, while the first tabernacle still stood.” Now say, Brother, does not this literal translation of the phrase completely remove the difficulty which you find in the text, with regard to us? We think that this truth might be seen from the text itself. The two holy places of the heavenly tabernacle were named: that while the first tabernacle with its two holy places was standing—that is, while the typical dispensation lasted—the way into the greater and more perfect tabernacle was not laid open.—But when the typical dispensation ended, and the pattern was superseded by the true tabernacle, the way of the heavenly holy places was laid open, and we have boldness to enter where our High Priest is ministering for us.

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Now there is not the smallest ground for supposing that the new, and the ministration of the holy places; and that ministration in those holy places, is the anti type of the service in the first apartment, the cloud, symbolizing the divine presence, met with Moses, Aaron, Joshua and the elders of the congregation, in the door of the tabernacle. 3. Nor does the citation of Heb. x, 14, establish the position that Christ entered in the holy place in the typical tabernacle with that in the true tabernacle. The work in the earthly tabernacle was repeated once a year. But the service in the Heavenly Sanctuary is to be carried on eternally. This would make the type and antitype parallel with each other. The third view we believe is consistent with itself, and in harmony with the whole Bible.

NOTE 5. The "Herald" next describes the work of our Lord since his ascension. The two holy places [verse 24] have corresponding holy places in the true tabernacle. The work in the typical places [verse 25] has its corresponding work in the true tabernacle. The work in the earthly tabernacle was repeated once a year. But the service in the Heavenly Sanctuary is to be carried on eternally. This would make the type and antitype parallel with each other. The third view we believe is consistent with itself, and in harmony with the whole Bible.

NOTE 6. But the "Herald" next states that the work of our Lord as Priest, in fulfillment of the types, lacks no antitype in heaven. To this we answer that instead of the ministration in the first apartment typifying itself, and also the ministration in the second apartment, for the ministration in the two apartments was the "way of approach to God" before the death of Christ. Certainly this must be a mistaken view. We think that the "Herald" means with reference to the work within the second apartment. For it is the entrance of sins was provided in the ministration in the first apartment; and though it is promised in connection with the service in the second apartment, yet this was but a part of the object of that ministration. The closing up of the yearly round of service, and the cleansing of the tabernacle, being its great design.

NOTE 7. The "Herald" says: "There can be nothing more holy than the holiest of all; and Christ's going into the holiest of all in heaven, can be typified only by the priests going into the holiest of all in the inner Sanctuary. To typify it by the first apartment, is to set aside all consistency in the use of types." These remarks are truthful; but the inconsistence pointed out, does not belong to us, for we do not understand that Christ began to minster in the second apartment when he ascended. Having, as we think, the unsoundness of the principle that would locate the antitype of the ministration in the first apartment, in the very period of that ministration itself, we remark that if our brethren of the "Herald" still contend that Christ began to minster in the second apartment at his ascension, they must adopt one of two positions. 1. That when Christ, the Lord in heaven, is the antitype of the service in the first apartment, which is the very position that they have here shown up. Or 2. They must take the position that the service in the first apartment meant nothing, and can have no antitype; a position which we think no one is disposed to adopt.

NOTE 8. But the "Herald" offers further testimony in proof that Christ began to minster in the holiest at his ascension. As an express affirmation, it cites Heb. x, 11, 12. But Christ being an High Priest of good things to come, by the blood of goats and calves, but by his own blood, he entered in once into the holy place, having obtained eternal redemption for us. We beg leave to comment on this passage, and to illustrate the text in our opinion it does not even seem to prove the position of the "Herald." 1. It does prove the existence of a greater and more perfect tabernacle, that is, greater and more perfect than the first tabernacle, with which it is here contrasted. 2. But it does not prove that Christ entered the most holy place of that tabernacle at his ascension. 3. Nor does the statement that he had obtained eternal redemption for us prove that he had fulfilled the type of the priests' entrance into the holiest. The act of obtaining redemption for man, was the death of our Lord upon the cross; though men must become partakers of this by coming to God severally through our Lord. Heb. x, 5, 10, 11; Rom. VIII, 15; Heb. viii, 10, 11, 12; ix, 12, 13; Gal. iv, 4, 5; Col. i, 14; Eph. i, 7; Gal. iii, 13.

NOTE 10. As further proof that Paul was at one with the "Herald" in this statement, he states that the sacrifice of himself. From this text, the "Herald" argues that Christ at his ascension became the antitype of the priest in entering the holiest. To this we answer that instead of the ministration in the second apartment, it is the yearly round of ministration in both apartments that Paul contrasts the work in the typical tabernacle with that in the true. In verse 24 the holy places, [plural] are set in contrast with the true holy places. In verse 25, where Paul contrasts the work in the typical tabernacle with that in the true, the same word, holy places, plural, is used, though the work in both the apartments was performed by one person. Then the night and the Day of God all give it in the plural. It follows, therefore, that it is the yearly round in the two holy places, as in Chap. x, 1, and not the work in the holiest, merely, that Paul thus places in contrast with the work of our Lord in the true tabernacle. This shows that the antitype of the work in both the holy places, is to be found in the work of our Lord since his ascension. The two holy places [verse 24] have corresponding holy places in the true tabernacle. The work in the typical places [verse 25] has its corresponding work in the true tabernacle. The work in the earthly tabernacle was repeated once a year. But the service in the Heavenly Sanctuary is to be carried on eternally. This would make the type and antitype parallel with each other. The third view we believe is consistent with itself, and in harmony with the whole Bible.

NOTE 9. Heb. x, 19 which the "Herald" next quotes is also plural, holy places, and not holy of holies. As Macknight is correctly in translating the word in the plural, we give his rendering: "Well then, brethren, having boldness in the presence of God by the blood of Jesus." This text, instead of proving that Christ began to minster in the holiest at his ascension, actually proves the existence of holy places in the true tabernacle. Indeed, Brotherhood, a text now stands in our version, does not prove the existence of another apartment in the heavenly Sanctuary — How can there be a holiest of all there if there is but one apartment?
of the holy places, plural, the very point under dis-
cussion. And this great truth is further estab-
ish the statement, in verse 5, that the priests who
ministered in the tabernacle which Moses made
in all things according to the pattern of the
true one, served unto the example and shadow of
Christ's more excellent ministry.

The statement of Hebrews ix, 27, 28, we receive
in its literal import with all joyfulness.

The commencement of the final work of our
Lord in the heavenly Sanctuary, namely: the min-
istration within the second apartment to cleanse
that Sanctuary [ Heb. ix, 25, 26] being plainly
marked by the termination of the 2300 days, we
are now, with solemn and prayerful interest, look-
ing forward to the end of this dispensation, and the
opening of the inner taber-
nacle of the Sanctuary in heaven is located in the
days of the voice of the seventh angel. Rev. xi,
10. The ministration of our Lord in that apart-
ment will finish the great work of man's salvation,
including the termination of the 2300 days, we
shall receive in the heavenly Sanctuary, and
and the prospect was fair that quite a
number of the brethren in Vergennes, North Plains, Ionia and
other places. A miserable influenee had been exerted
and Ionia. The congregation was large. The word
was spoken with freedom, and some decided to keep
the Lord's Sabbath.

But there was as much good accomplished at this
meeting as we hoped to see, or as we saw in other
places. A miserable influence had been exerted in
the community by the disgraceful proceedings of
one Mrs. Alcott and an Elder Nathaniel Pease. We
are informed that Mr. Pease came from Massachusetts
about one year since. This Mrs. Alcott has been a
noted fanatic for some years. A brother from Grand
Rapids, stated that Mr. Pease was not the first man
that she had deceived. The poor man was really an
object of pity. He seemed perfectly under the con-	rol of this wicked woman, who evidently was as
full of spiritual magnetism—or the spirit of the
Devil—as ever good old Stephen was of faith, and
the Holy Ghost. We came out in plain terms against
her, and the spirit of the congregation was large.
They agreed, as we had journeyed in the
world and church, were spoken of by one of our com-
pany, we kept up her. She said that she had been to
witness the spiritual manifestations, but could not believe in
them, or that she should ask him such a question, when she
had not the least intimation that we were Sabbath-
keepers. Before we left, our views of the Sabbath,
Second Advent, &c., were made known in a brief man-
or. We prepared a season of prayer, which seemed very
 desirable on the part of the people.
While we were bowing, we were greatly gratified to see her children
bow down also. By this time it seemed hard to part;
but duty urged us on our journey. Here we left a
few tracts, and our kind friend wooped. May God
bless that dear family.

June 18th and 19th, we held meetings with the
brethren in the vicinity of Orangeville, who met at
C. S. Glover's barn, in Sylvan. This was the largest
and most the best meeting we held in the State. By
way of the evening, the Sabbath had seemed to come from
the Lord's right hand, and the Sabbath.
The congregation was large. The subject in the
afternoon, was the commandments and law of God; in
the afternoon it was the Sabbath.

A prayer-meeting was appointed for First-day
morning at nine o'clock, and at the hour more
than three hundred people were assembled. Two or
three prayers were offered, then the time was occupied
by different brethren, who spoke to the point, with
freedom and power, till half past ten, when we took
the stand and spoke nearly two hours on the first
and second angel's messages of Rev. xiv, 6-8. It was
thought that there were four hundred people present.
We never had a better hearing. In the afternoon we
spoke about two hours on the third message of verses
9, 10. We endeavored to speak to the point, to the
soul as well as the body, to show the difference
between the holy places that were unclean, and the
solemn subject, and the condition of the congregation,
as we hardly ever felt before. This message lays
open the close of probation. Christ no longer a priest,
but on the great white cloud, while the vials of God's
wrath are being poured out, on the sinners who
reject the commandments of God. O, solemn thought!
This, the last merciful message ever to be heard by a
lost world; yet the multitude refuse to listen to,
and obey the sweet voice of mercy now calling for
the last time on the unprepared to get ready for the
coming of the day of wrath.

But, thank God, a few have ears to hear, and hearts
that can feel the power of divine truth. And from
the strict attention paid to the word spoken, and the
falling tear, we judge that many at the meeting at
Sylvan, and convictions that they were hearing the
truth. And we expect that those convictions will never wear away, but that they will take their stand with the band of commandment-keepers.

At the close of our discourse in the afternoon, Bro. Nottingham, who preaches to the Advent people in that vicinity, came out distinctly on the Sabbath. Bro. Francis Bezzo, another Advent preacher, who heard the four lectures we gave at the meeting, stated the pleasure of baptizing six dear brethren and sisters and opposition to the Sabbath and Sabbath-question more before deciding upon it. We also had the pleasure of baptizing six dear brethren and sisters, in the small lake near by.

Bro. J. B. Frisbie seemed to have the armor on at this meeting. He spoke freely of his former prejudices. We know that in Sabbath-keepers, the change that had taken place in his feelings and views, and that he was now with us in sentiment and in sympathy. We first saw this dear brother at the Jackson Conference, and when introduced to him, and there shook the friendly hand of him who had so strongly opposed us through the Harbinger, but now was greatly humbled under a sense of his past wrongs, that he had opposed the truth and people of God, our feelings could not be easily described. We wept aloud. We both wept, and the tears were tears of gratitude to God. The acquaintance formed with Bro. Frisbie, was indeed happy. We trust that by the help of God he will prove a blessing to the cause in the West.

The good cause in Michigan is indeed carrying on its work. The Lord is raising up ministers to preach the word to the people, men of good judgment and ability, who know also where the humble path to heaven lies. May God bless their labors. Bro. S. T. Cramer is giving himself wholly to the work. And we hope that other preachers brethren, seeing that the time has come for the last merciful message to be given, will be ready to move out as the Lord may direct, and open the way before them. There is enough to do in the West. The people almost everywhere are ready to hear. In many places they are calling and calling for help, for some one to preach to them. May God help his servants to throw themselves on his hand of God, and have a view of myself—my blindness, my nakedness, my poverty, my luke-warmness, my lack of zeal. I had thought myself very good before; for I had not seen anything in particular that I had done amiss; but then I saw that God could not look upon sin, with the least degree of allowance, and that none but the pure in heart shall see; and if the righteousness so necessary be saved, where shall the unrighteousness of sinners be saved? There is no man shall see the Lord. That we must be holy in our conversation; for in the great day of wrath, who shall be able to stand? None but the pure in heart. I saw that I had no way to get into the light and liberty, and that was, keep the Sabbath, that I had so much despised. Thought I, is this the only way? Yes, the only way! About it I went, and such a trial of my faith, for weeks, none can know but he who has fought the truth, and then triumphed and can say, I have been saved. And sometimes almost gave up in despair; for the tempta-

Much prejudice has been created in Michigan, that might have been prevented, if some of those who first preached the truth there had used more wisdom. The enemies of truth have held the full power of the great light possible. But the labors of Bro. Joseph Bates, in that State, about one year since, and the consistent, persevering course of Bro. M. E. Cornwell since that time, has done much to remove cruel prejudices against us. In many places it is completely broken down.

And there is another thing that has served greatly to advance the cause of truth in Michigan. The bitter opposition of the Harbinger, by course pursued towards Bro's Bates, Cornwell and others, has opened the eyes of kindred Seymor has been, as we were informed, that every man that kept the seventh day would go to hell, and that he would fight the Sabbath as long as God would give him breath. This could not be otherwise than very unfavorable to the no-Sabbath cause. And let it here be remembered that he has entered many complaints against Sabbath-keepers, because they had so little charity, and possessed such a war spirit. His doctrine was, they were all wicked, and he, the light of the world. The Lord blessed me abundantly by the work of Bro. S. T. Cramer, who has written through the Harbinger, fairly stated, and clearly removed his prejudice toward us. He left me in the faith of the third angel's message. Praise the Lord! So you see here are three brethren, viz., J. B. Frisbie, Bro. Nottingham, and Bezzo, whom the Lord has called from the no-Sabbath ranks, who are capable through his grace, of proclaiming the present truth; may God bless them, and send them forth to labor in his harvest; for truly the harvest is great, but the laborers are few; J. B. Bezzo.

Francisville, Mich., June 26th, 1853.

A Weekly Paper.

Many of the readers of the Review are desirous of having it issued weekly. The brethren should bear in mind that money is not the only thing necessary to attain this object. Those who can write should form a band, as a weekly paper, for a term of years. For my part I would rather receive the paper once in two weeks, and have it come royally bound with present truth, than to have it weekly, but filled up with selections of every sort, as to form a subscription book. What I do not wish to spend half my time in selecting something that treats of the subject of religion.
probation after the personal coming of the Saviour, appears to conflict very much with the plain teachings of Christ, and the apostles. It is evidently another gospel beside that which they preached, and the discipline never received a commission to preach baptism, repentance, or glad tidings in a future age. Neither has any one, unless the words of Jesus, which are recorded in the last chapter of Malachi, have been heeded. This no one will dare to assert. The language of this commission is plain and pointed, and affords abundant proof for every honest inquirer after truth, of its object, and length of duration. Then come to the foundation stone of all the teachings of Christ. He will no more be with those that preach this gospel, in the sense referred to. And it is nowhere said, I am with you one thousand years after this world shall end, as it should to sustain the Future-Age Theory. This commission, as given by our Lord, is not to be thus wrested from its true meaning, given as it was under such solemn circumstances, just prior to the ascension. It should be considered equally binding upon all God's ministers. The time of its close is specified in Matt. xxiv. 14. After it has been preached as a witness to all nations, the next event in the conflict with the teachings of the New Testament as light and darkness. God in his providence has allowed the holy apostle Paul, to state the condition of all the living wicked at the Second Advent; that none need be blinded but those who will not see. The light of a burning lamp dispels the surrounding darkness; so the light of truth and inspiration, dispels all darkness and cunningly devised fables. Then let us look at 2 Thess. Here we shall learn something with regard to the destiny of a portion of the then living wicked. Verse 8. Then comes the following scripture in the New Testament which is pure, and the mother of us all. A passport for another one of the same family to commence the construction from the Almighty shall it come. O, God, how strange that Advent people, above all others, should be continually inventing something new to excite men's minds and draw them away from the truth whereby the Lord can cleanse them from all sin, that they may be found in a saved state at the second coming of the Lord Jesus.

In Nashua we met with a hearty welcome from the brethren, and all the brethren of the Sabbath faith were present. The Lord answered prayer in blessing the sick, after the personal coming of our Lord and Saviour Jesus Christ, is my prayer. 

E. R. SEAMAN.

Rochester, N. Y., June 6th, 1883.

And he carried me away in the spirit to a great and high mountain, and showed me that great city, the holy Jerusalem, descending out of heaven from God.—Rev. xiv, 10.
Bro. and Sr. Colburn, who are striving to keep all the commandments of God, and all the teachings of Jesus Christ. Amid all the opposition that exists in Nauvoo against the third angel’s message, one young man had been induced to take the Review and examine it and read some of the publications on the Sabbath, and he called himself infidel. About this time he was much afflicted with his left hand. A few days before I saw him he had to have his hand amputated. He called on the Lord in his deep trial, and said I am now determined to keep all the commandments of God, and wishes to be remembered, also, by the saints at the reception gates.

Dear brethren and sisters, will you not pray especially for this afflicted daughter of Abraham, separated from the world, far away from the influence of like minded persons who are going on faith, and wasting away under the withering hand of disease. May God have compassion upon them, increase their faith, and display their matchless power to preserve soul, body and spirit blameless to his glorious kingdom. Let me say, in conclusion, delay not to put on the whole armor of God, that ye may stand against the wiles of the devil. Trust in the Lord alone, and soon, very soon, our sufferings will forever cease. You, my dear brethren, are apostles, with exceeding joy when his glory is revealed.

Bro. and Sr. Colburn, who aro striving to keep all the commandments of God, and who are established in the present truth, while breaking the Sabbath of the Lord; and others are still investigating. We have the promise of the heavenly inheritance, and that without keeping the commandments of God, and the faith of Jesus, they cannot be saved.

The Conference at Eaton was held last Sabbath and First-day. Here we met with as many of the dear brethren and sisters from Canada as could be expected, considering the short notice, (the notice not being given till the close of the meeting at Wheelock.) Bro. Love and Morse were present. The meeting at Sabbath, especially in the afternoon, was one of deep and thrilling interest, and really comforting and encouraging to all of God’s children. On First-day the meeting was held in a barn, well prepared for the occasion.—At this Conference we were favored with the labors of Br. Love and Spiers, A. S. Hutchins. Wheelock, Vt., June 22d, 1853.

BRO. WHITE:—It is through the goodness of God that I ever heard the present truth; and sweet is the consolation which it affords. This evening, all defiled by sin, and groaning under the curse, has no charms for me. I long to behold the inheritance of the saints, the earth made new,—decked with all its original beauty and glory, with the “Holy City, the New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.” (Rev. xxii, 1.) The conference there with the 144000 on the Mount Zion with Jesus.—A little more watching and prayer, a little while and will soon be called to take his place with the 144000 on the Mount Zion with Jesus.

May the Lord speed the work of gathering the elect under the true standard, "The commandments of God, and the faith of Jesus," and hasten the deliverance of his people, is my prayer.

Your sister waiting for redemption.

R. Whitcomb.

J. Tompson, who has been confined to a sick bed for many years, and is keeping the commandments of God, and wishes to be remembered, also, by the saints at the reception gates.

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THE REVIEW AND HERALD.

ROCHESTER, FIFTH-DAY, JULY 7, 1855.

The Watchman and Z. Campbell.

The Second Advent Watchman for June 1st, announces the publication of "A New Truth," written by Z. Campbell, of which we shall have more to say in the next number. His terms are treatable. His position is thus: "That our Saturday is the true sixth;" and, "Those who keep Saturday, do not keep one minute of the Sabbath law." For it is clearly stated in the Watchman, that ursoully in unanswerable in its places, and should be in the hands of every Adventist, yes, of every reader of the Bible.

One page of the Watchman, when reading some such a notice, that a volume of great importance to the Christian world has appeared, and which would put Sabbath-keepers to a dead silent. But one can little realize the quantity, from the Watchman of Springfield, Mass, we found this "Truth." It contains two leaves only! One page is wholly occupied by a table of contents of several pages, and the second page for some reason printed in small type--in this space he has made assertions respecting different nations beginning their day at different hours, and that the beast changed the number of the days of the week, or, changed the number back again? Or, did he change it the other way, before the Jewish time.

"Babylonians" began their day twelve hours before the Jews, which is twenty-four hours, or a whole day before the Babylonians—which is eighteen hours before the Jews. And because they differed with him on this point, he accused them of Judaism, and represented them as fallen from grace, as though they had deserted Christ and gone back to the servitude of the Jewish law. The Watchman holds out two positions in opposition to us, one completely destructive of the other.

"It cannot be that the Watchman is so blind," [Ian. iv. 18] "that it does not rise up able to devise honest souls must be an awful sin in the sight of Heaven. And we present these things to show the better informed after truth, some of the errors in the Watchman, as practiced by some who handle the word of God. What is Mr. Campbell's position in 1847? We will quote his words. "The Wadsworth apes to Sabbath-keepers, will apply with equal force to all those who take the position of the Blitter of that paper, that the first day of the week should be observed on the seventh day, and sought to be observed. The Watchman holds out two positions in opposition to us, one completely destructive of the other. It cannot be that the Watchman is so blind, that it does not rise up able to devise honest souls must be an awful sin in the sight of Heaven. And we present these things to show the better informed after truth, some of the errors in the Watchman, as practiced by some who handle the word of God."

Mr. Campbell says, "The brethren and sisters, pray in faith for the friends of the cause to make up their free-will offerings, or at 109 Monroe Street."

We hope they will have a good effect on those who have a talent to write. It is our design that the Paper shall be sent to every important place in the United States."

We have just quoted, in the Watchman, a statement of Mr. Campbell's, that "It cannot be that the Watchman is so blind," that it does not rise up able to devise honest souls must be an awful sin in the sight of Heaven. And we present these things to show the better informed after truth, some of the errors in the Watchman, as practiced by some who handle the word of God."

Mr. Campbell adds; "The Scripture does not say he was shot in the bell's head, as heavily as on ours. But if this is not his position, we would state that the "New Truth," was "now binding on the Church? No. And T. knew better when he asserted that this was their object. But what did he mean? Answer, just what T. taught eight months before, viz: "That the seventh day is the Sabbath of the Lord our God." The difference was, they believed that the seventh-day Sabbath should be observed on the seventh day, while T. taught that it should be observed on the first day of the week. And because they differed with him on this point, he accused them of Judaism, and represented them as fallen from grace as though they had deserted Christ and gone back to the servitude of the Jewish law.

Now, any person of common sense, who will look at this point a moment, will see that the Watchman's answer, that the Wadsworth apes to Sabbath-keepers, will apply with equal force to all those who take the position of the Blitter of that paper, that the first day of the week should be observed on the seventh day, and sought to be observed. The Watchman holds out two positions in opposition to us, one completely destructive of the other. It cannot be that the Watchman is so blind, that it does not rise up able to devise honest souls must be an awful sin in the sight of Heaven. And we present these things to show the better informed after truth, some of the errors in the Watchman, as practiced by some who handle the word of God."

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There will also be meetings, to transact business of the Church, to commence the 16th at 2 o'clock, E. R. and hold over the 15th. Bro. Ingraham, Drew, Bates, Andrews, Bloedel, Holz, Poole and Edson, are particularly requested to be present, and to help us, if possible. We hope to see some of our brethren from Canadian West, and one or more from each Church in Western and Central New York, at this meeting. Those coming from abroad, may call on Bro. Otson, steel, and Paton, or at 109 Monroe Street.

GROVE MEETING AT CATLIN.—Provisional permitting, there will be a Grove Meeting in Catlin's, Martin's Hill, N. Y., to commence Sabbath, July 25th, and continue over Sabbath. We will give notice in the next Review, if we can meet with our brethren at his house on Sabbath.

PROVIDENCE PERMITTING, we will hold meetings with the brethren as follows.— Union, Wis, Sabbath and First-day, 2d, 3d and 4th, July, at the home of Dr. W. Morse, at Oak Hill, Union, Wis., by Bro. J. H. Alden, E. P. Butler, 2. M. Patten, and J. N. Loughborough, J. D. Street, A. D. Pennoyer, J. N. Luther, J. N. Loughborough, J. B. Frost, R. O. Lockwood, N. A. Pennoyer, A. A. Dodge, S. W. Elson, J. N. Loughborough, March, M. Elson, H. A. Church.

Three dear brethren who have gone west, that God may great bless their labor, and answer our prayers for this western mission.

Withdrawal of Fellowship.

Among so long a time, the undesigned council, which were called to sit, on the trial on the part of the Church, occasioned so much noise, that the Brethren W. Morse and Editors of the Watchman travel together to teach this third angel's message, deem it necessary to give you the decision for publication.

A Church meeting was called some months previous; but the Church remained unabouted, and these brother's having ample time, and the privilege of choosing the council, they made choice of the first three undesigned names, and these requested the call. This was an event of great importance, on the subject of the trial, comes to the conclusion that Sister Elshemper has disregarded the voices of the Church and of God. We therefore advised the church to withdraw from her under condemnation. We further advised to withdraw from Israel and France, for justifying the causes of Bro. Morse and Mr. Campbell, for, issuing discrediting the voice of God, and the word of God.

E. P. BUTLER.

A. R. MEAD.

A. B. MOORE.

S. B. CAMPBELL.

R. LOCKWOOD.

R. O. LOCKWOOD.

EX Being acquainted with the trials caused the Bro. in Vt., by the injudicious (then anything) cause of Bro. W. Morse and Mr. F. M. Shimer, we fully agree with their decision. We have not the least idea that anything can be done by the Church to effect their moral change. We are of the opinion, with a large number of loyal Hebrews, who come, with a lack of kindness, and right judgment, and an unwillingness to receive the counsel of the church, caused so many such grief.

APPOINTMENTS.

CONFERENCE AT ROCHESTER.—The brethren in this city appointed a Conference to be held July 14th and 17th, at 109, Monroe Street. The Advent people in this city and vicinity are invited to attend.

We will give notice in the next Review, if we can meet with our brethren at his house on Sabbath.

E. P. BUTLER.

J. B. MURPHY.

A. B. MOORE.

S. B. CAMPBELL.

R. LOCKWOOD.

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