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CONSOLATIONS FOR THE LONELY.

There is a land where beauty cannot fade, Nor sorrow point the morn of men's brief day; Where true love shall not drop, nor be dismayed, And none shall ever die! Where is that land, oh where? For I would haste there. Tell me—I faint would go; For I am weared with a heavy woe: The beautiful have left me all alone; The tree, the tender, from my path have gone! O guide me with thy hand, Dear friend, do thou not despair; For I am burdened with oppressive care, And I am weak and fearful with despair, Where is it? Tell me where.

Friend, thou must trust in Him who tord before The delectable paths of life, Must bear in meekness, as he mockely bore, Sorrow, and pain and strife.

Yet how he prayed unaided and alone, With which his brow was wet— Must bear in meekness, as he meekly bore, In that gree i agowy. Thy will be done!

Christ, from his knees of havenent, will hear thy prayer! Mary Howitt.

THE COVENANTS.

BY JOSEPH BAKER.

Having produced some arguments relative to the everlasting and Sinai covenants, we pass to notice some arguments which show that the Sinai covenant has been abolished, and the new, instituted.

Gal. iv. 30. “Nevertheless, whatsoever saith the scripture? Cast out the bond-woman and her son: for the son of the bond-woman shall not be heir with the son of the free-woman.” (It should be remembered that those two women with their sons, are said to represent the two covenants.) “So then, brethren, we are not children of the bond-woman, but of the free.” (The argument of the Apostle in this place, does prove the Sinai covenant abolished, and the new, instituted; or there is, in this connection, such an abuse of language, as no inspired writer could guilty of. Again: see Heb. x, 8, 9. “Above, when he said, Sacrifice and offering and burnt-offerings and offering for sin thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will.” “He taketh away the first, that he may establish the second.” Chap. ix. 1.

“Then verily the first covenant had also ordinances of divine service, &c. Here the Sinai covenant is called the first; and from the foregoing quotation, we learn that Christ took away the first, that he might establish the second. Again: Chap. x. 28, 29. “He that despised Moses’ law, died without mercy under two or three witnesses: for much more shall he that despised this speak, who is to be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, whereby he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace!”

The next passage to be examined may be found in 2 Cor. iii. 6, of this it is contended, that the ministration of death never was written on stone; but in a book. If so, I fail to see it. It is admitted that the penalty, together with the regulations of the administrator’s office, were written in the book of the covenant. The administrator formed his office on the strength of the penalty, or on the strength of the law? We are told by the Apostle, that, “the strength of sin is the law.” Therefore, it must be on the strength of the law, that he administers his office; and that was written on tables of stone; therefore, the ministration of death was written and engraven on tables of stone. We find quite as intricate a passage in Romans; there the Apostle says that the which was ordained to life, I found to be unto death. How did he find it out? By transgression, of course. But what produced death? I did the penalty not? No; for he found that the penalty was written somewhere else. Again: Chap. x, 28, 29. “He that despised Moses’ law, died without a penalty. But if the penalty was written somewhere else, it cannot be applied to moral agents without a penalty—it would be a nullity, for which we could not find a name. But the law is one thing, and the penalty is another. The question naturally suggests itself here, Why was not the penalty written with the law, on tables of stone? Ans. The law was endless—the commandment without a penalty could not have done it. But if the penalty was written somewhere else, it is immaterial: the administration being on the strength of the law, it did not matter how the commandment was written. This the verses following, prove. Christ abolished temporal death, when he arose from the tomb; and that now, no temporal death, and, that now, that form only, is abolished; and the commandment, was written in a book, the means for the preservation of temporal life, also. And as the ten commandments were liable to be violated again, an administrator was furnished, to meet such an emergency. But, I believe, all are agreed that Christ abolished temporal death, when he arose from the tomb; and that now, no temporal death, authorized by the Divine Being, is inflicted for any new violation of the ten commandments.

By the universality of this admission, (if what every one says is true,) one of two things is admissible. 1. That the ten commandments being written on stone, was the call for the administration of death; and, that now, that form only, is abolished; and not the ten commandments themselves; or, 2. That the promissory, the everlasting, covenant is an end. (For if the ten commandments were the basis of the promissory covenant, and are abolished, then the everlasting covenant is at an end! But if their being written, was the call for the administration of death, then that form is abolished; and not the commandments themselves.) Which horn of this dilemma will you take? The Scripture plainly declare that the ten commandments were the basis of the promissory, everlasting covenant; and that their being written on stone, was the call for the administration of death.

With these remarks before us, we turn to Jer. iii. 16. “And it shall come to pass, when ye be multiplied and increased in the land, in those days, saith the Lord, they shall say no more the ark of the covenant of the Lord; [Jer. xxxi, 32, 33; 2 Cor. iii, 3, 6; Heb. viii, 6-8; xx, 14-15; x, 19] neither shall it be seen any more among the children of Israel: neither shall it come to mind any more among them; neither shall they see it; neither shall be done any more.” See Heb. x, 18-22. If this language does not express its abolition, I do not understand the meaning of terms. What was the ark made for? Certainly not to contain a verbal contract; but one written. This is provable by the tables of stone being its chief contents. It is not to be visited, but to be known by the laying of the individual state, and the object for which it was accomplished. This the verses following, prove. Christ is given: the object for which the multiplication of Abraham’s natural seed, and Canaan were promised.

Now, then, look up, and call Jerusalem, or the free-queen, the throne of the Lord. Again, I say, Look up; for under this dispensation, the ten commandments are to be impressed on thy heart, by the Spirit of him who dwell in the bush, and in the sanctuary of Israel, and had his throne in old Jerusalem; but now in the Jerusalem above, which is free, and the mother of all that believe.

The new covenant referred to in our text, and mentioned in Hebrews, is expressed by way of promise in Jer. xxxi, 31-34. “Behold the days come, saith the Lord, that I will make a new covenant with the children of Israel, with the house of Judah: not according to the covenant that I made with their fathers, in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord; but this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts: and will be their God, and they shall be my people. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord; for I will forgive their iniquity, and I will remember their sin no more.” Paul, in reference to this covenant, says, “In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old, is ready to vanish away.” Heb. viii. 13. From the preceding chapter, it is evident that the Apostle considered that the first covenant was abolished; and from the tenth, it is equally certain that the new is instituted; and that all that was expressed in the promise in Jeremiah, was literally fulfilled. For though the promise was given in view of the new earth, yet the event was to be in the times of this dispensation; the promise; neither has it any reference to what it would ultimately do; but only has reference to its formation. What this covenant will do, may be understood by referring to the promise of it, given to Abraham. The promise shall be fulfilled to the letter; it shall be granted, therefore, that every part of the promise made to Israel through Jeremiah, has had its literal fulfillment. And therefore, we would refer all those who contend that Israel is the new covenant church, to the 61st verse of the same chapter, which plainly proves, that the Lord, to Heb. x; where this point is clearly illustrated, and testified to, by the holy Ghost. John vi, 45; 1 John v, 20.

Permit me here to quote a few passages as a specimen of many, to show the law on the heart, according to the promise. Rom. vii, 22. “For I
salvation from its transgression. With this expect-
ing for the light of the knowledge of the glory of
not as large as the wound. Can good news do this,
Now, therefore, Christ cannot be preached, with-
out showing the fulfillment of a gracious promise.

And yet, a promise, resting on the ten command-
ments, (its basis,) yet remains to be given through
the new testament; (i. e., covenant,) not of the

And as this gospel precedes, to prepare for the ful-
fillment of the promise of the renewed earth; and
to the guilt accumulated by rejecting Christ, but
God! and where should the penalty for this
be recorded (under the new covenant 

and condescension to be executed on the gospel
rejectors, and at the same time be a law. Page
32. "Hence the gospel proclaims both pardon
promises, for these promises were founded on law,
and rewards the obedient." This must be a
gross mistake and is self-contradictory; for the
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accord with the last promise, which is immortality. Hence their application must be to the heart, to strength of the promise of a new earth. To abolish through faith in his blood are made heirs with him. Therefore he found ten, and built upon ten.

In general good; therefore the gospel can hold out the promise of God to Abraham. "That promise of the new covenant or gospel dispensation? The threatenings admitted by the gospel, mean the most awful sanctions, and thereby deter men good." But this idea burlesques the Scriptures. The gospel must be based on law. In reviewing the subject, we would saw that it has been proved that the fulfillment of the promises to Abraham, were conditions on the part of God; and, that living in obedience to the ten commandments, were conditions on the part of Abraham and his seed. That both, or either of these, with the strictest precision, be called a covenant; that the promises were made to Abraham, not for his benefit alone, but for his seed also; that his seed was defined as the new covenant; and that the law, which was given to build upon the foundation which God had laid, and this was the ten commandments. Therefore he found ten, and built upon ten.

In the new covenant, or gospel dispensation? The Sinai depended on outward evidences; but the new covenant, or gospel dispensation, applies them to the heart, giving the commandments of God, in accordance with the faith of Jesus, who has lived, our example, and has died, our sacrifice; who has ascended to the first apartment of the heavenly Sanctuary, and received from God the promise of a new earth. "So then, brethren, we are not children of the bondwoman, but of the free." }

P. S. The preceding Discourse was not written to express any man's sentiments; but to speak out the sentiment of the Book of books on this subject, in accordance with the rules laid down by the book, or law, which influence us; which is, to "trace facts up to first principles, and not to assume first principles, and from these infer facts."

"If I will that he tarry till I come." So, when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? Peter was grievous because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, When thou wast young thou girded thyself, and didst walk where thou wouldst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldst not. This spake he, meaning that the disciple should die. And when he had spoken this, he saith unto him, Follow me. Then Peter, turning about, seeth the disciple whom Jesus loved leaning on his breast, and said to Simon Peter, "Who is it that testifieth I love thee?" But Peter cried with a loud voice, "Lord, thou knowest that I love thee." Jesus saith to him, "Tender the love to which thou hast given me, and to all the world."

SOME precious references to the Lord's coming have been lost by the habit into which many believers have fallen of understanding some plain passages in a figurative sense. Passages where Christ's coming is referred to have been considered as referring to the destruction of Jerusalem. Perhaps the verse that has been most frequently thus interpreted is 1 John xxi 22, 23. But not any other is that in John xxii. 21. The Lord had foretold what should be Peter's lot on earth, and by what death he should glorify God. Peter thereupon was emboldened to ask similar information regarding himself; and John, thinking (it appears) that Jesus, who loved him most tenderly, now given the idea to Peter, that the traitor was at the last supper, (v, 20) would surely be willing to say something about the future career of one so favored. But Jesus refused to gratify needless curiosity. "Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me."
to mean the destruction of Jerusalem? No; the thought never seems to have crossed their minds. They said, "He shall tarry until Jerusalem is destroyed," and they attached no such meaning from the Lord's words but that John would abide on earth till his Lord returned. It did not lie in their attaching a wrong sense to "Till I come," and then return in glory, how natural was it, tacitly suggested not "the night, wherein no man can work," but the kingdom of God come with power," (see Matt. xvi, 28; Mark ix, 1; Luke ix, 27;) and all the hand-bills up for lectures on the Sabbath and First-day. The brethren came in from the region round about, and on Sabbath morning we assembled in a small, unfinished building. Our number on the Sabbath was about 150, with very few exceptions, professed believers in the present truth. Bro. S. W. Rhodes was present. The day was spent in close remarks relative to what constitutes a Christian, and our present duty. It was plain to be seen that the church was on the back-ground, and we trust that all felt it.

The principal causes of the low state of the church we consider to be these: first, leading brethren have erred which has lessened confidence, and has had a scattering, saddening influence; and second, brethren have not always taken a scriptural course relative to what is that to thee?" The sovereignty of our Master's word, and that mentioned in the context, is lived out by them, they will be saved many of the great Teacher, in his sermon on the Mount. In all cases of private differences and trials among brethren, who neglected their duty out of meet- ing, have come together professedly to serve God, in the presence of the ungodly, to abstain from all evil, and live holy in the sight of Heaven, but not to say that he was an eye-witness of the Lord's Transfiguration, about "an eight days after"—when he died in his body, and we may hope that these unpleasant things will forever cease from among them.

But it is a shame, and a disgrace to many who profess to be Bible Christians, and the followers of Christ, that they will disregard this rule of Him whom they style their Lord, and if they feel that their brother or sister is in the fault, and have wronged them, instead of going directly to them, as the Lord directs, they will go to all the church first and mag- nify the supposed fault of a brother or sister. Such a course is calculated to produce hard feelings with the one sup- posed to be in the fault, and the people in general, who may be whispered to, to trouble, discourage the weak, and drive away those who come to inquire for the truth.

The church in Oswego and vicinity have solemnly covenanted to take a scriptural course in these things in the future. If this covenant is kept, and if the faith of Jesus (all the principles of the New Testament) is lived out by them, they will be saved many unhappy trials, they will grow in grace, the power of the Holy Spirit of God will have freedom when they visit them, (and not have to labor with burdensome souls most of their time for the church,) many souls will be anxious to hear the truth, and there will be strength in the church to bring them out into the freedom of the truth.

We will here notice another passage from the lips of the great Teacher, in his sermon on the Mount. "If your brother hath sinned against thee, leave that thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. v, 25, 24.

From this we learn, that if a brother comes into the assembly of the saints, and there remembers that he is not to take a part in the exercises of the meeting. His prayer or exhortation would not be acceptable to God in such a case. Or, rather, we learn from these words of our Lord, that the saints should have such tender watch-care over each other, as to lose no time and spare no pains in removing all trials from each other, so that when they assemble to serve God, they may present themselves unblemished, and ascended with acceptance, a sweet-smelling savour before the Almighty. But there have been too many cases in the vicinity of Oswego, as well as some other places, where brethren, who neglected their duty out of meeting, have come together professedly to serve God, have talked out each others' faults, which has grieved the Lord, who has thus trampled on the mercy of God, and the plain teachings of Christ, and have repeatedly grieved and driven from them the Holy Spirit, are very weak, and seem to be void of judgment in the things of the Spirit of God. Although they may have professed the truth for years, many who have just been converted and able to instruct them in the first principles of religion.

The brethren in the vicinity of Oswego have now taken a good stand in favor of gospel order and discipline, and we may hope that these unpleasant things will forever cease from among them. Heaven grant that it may be so. Notwithstanding this sad state of things, there have been growing in us a spirit of love, which has enabled us to meet brotherly problems, however distressing, with patience, and because our number in the church has not been large, we have been able to meet with favorable results, and to build up the church in the sight of friends, and to have a hope of a brighter and more glorious future.

The great object of our Lord in presenting this covenant evidently was to save the church, especially the young and the weak, the burden of hearing all the little trials that might arise among brethren. In most every case, this course will prove effectual in settling all differences; it will restore confidence with those concerned, in each other, and the church will be saved a burden.

And a Saviour coming to us widely different from our going to him at death. And a Saviour coming to be glorified in his saints, and to give the trouble, and on Sabbath morning we assembled in a small, unfinished building. Our number on the Sabbath was about 150, with very few exceptions, professed believers in the present truth.

The sovereignty of our Master's word, and that mentioned in the context, is lived out by them, they will be saved many
I. Why can we not Believe in the New Time?

There are many and definite reasons why those who hold the views we hold, cannot believe in time: so many and so definite that we shall consider our- selves safe in the following positive declaration:

In the first place, those who believe in "present truth," to believe in the new time.

A few reasons for this assertion, we shall now at- tempt to present; and in order to come at the ques- tion at once, we will notice briefly our position on those points which have any direct bearing on time.

If the 2300 days given to Daniel, did commence at the going forth of the commandment to restore and build Jerusalem, in the 7th of Artaxerxes, [see Ez. vii,] we only mistook the event to transpire, in misap- plying the term, Sanctuary. It is utterly impossible for those who hold these views to believe in the new time; for the first angel's message was only the agitation of the subject

Such is the outline of our position on these points. If any require proof, they can be furnished with pub- lications giving abundant and explicit testimony for these views. We shall not therefore present the rea- sons of our faith here, but proceed to inquire, Why cannot those who hold these views believe in the new time?

We consider our first proposition sufficiently dem- onstrated: that it is utterly impossible for those who believe in "present truth," to believe in the new time. We cannot hold one position and at the same time believe another, which directly contradicts and de- stroys it. We cannot serve God and mammon.

It had been prophesied time and time again that the world in 1843-4; and, "What would have been accomplished without the preaching of time?" We admit that it was the preaching of time that accomplish- ed the work then; and why? Because it was ordained of God and came in its appointed time and place; and as sure as it is that the preaching of time did the work then, so sure it is that it will never againrouse the world. Its mission is accomplished; and one ful- fillment, only, to prophecy, is the order of an un- changeable God.

It has also been suggested that "the third angel's message when rightly understood stands intimately connected with the first angel's message: but not: first angel, only, proclaims time: The hour of his judgment is come. The third brings to view the saints in the patient waiting time, keeping the com- mandments of God and the faith of Jesus."

The mighty ones that roused the world in 1843-4 is not over yet. The Advent doctrine is not a doc- trine to be discarded and nothing else to be expected and be forgotten. People may think the past a fail- ure, and that whatever theories are advocated now must be something distinct and separate from that; but not so. The position we occupy is no new posi- tion connected with the past. It is only a further develop- ment of that true Advent faith which has its similitudes found on the Word of God. It is further developed as we have been led along the track of prophecy. And while we can trace our joyful satis- faction every step through which we have been guided thus far, and see by the light of truth where we stand in the great work of restoration and propagation. This work is to remain steadfast a little longer till the sacred work of our great High Priest shall be accomplished; till we see the end of the race, the close of the warfare, and receive our palms of victory and our crowns of life.
Communication from Bro. Waggoner.

Dear Bro. White.—On my return West, I stopped at Cold Spring Prairie, Illinois, and gave night lectures. Some were much interested, and I hope good to the cause will be the result. Some of those calling themselves Adventists, refused to hear; they said, they were to be cleansed with better sacrifices. Verse 17—The time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? Verse 19. Commit the keeping of your souls to God; do your acts with reverence, as to the Lord, knowing that your work is to be desired than much fine gold. As it was in the day of atonement the trumpet was sounded, and the whole building he has performed his 364 days service in, and performs the work called cleansing. But our Advent brethren all admit that our great High Priest has been performing his ministerial office since he entered heaven: but when the time comes to cleanse the earth, to cleanse the dark, sublunary globe, to cleanse the earth. Nay, very likely, he will cleanse the Sanctuary he ministers in, if he carries out the type. O well, says the brother, it is rendered almost the first thing he did was to gird upon him the priestly garments, and prepare himself to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.

Communication from Bro. Waggoner.

The foundation stone which gave definiteness to that day of atonement was a witness to that nation that their great High Priest ministered in. In the type the priest did not work 364 days in the first apart- ment of the Sanctuary, and then go off 1000 miles and clean the rubbish off of some patch of ground, (which would have been a type, we should think of cleansing the earth), but he did the same building he has performed his 364 days service in, and performs the work called cleansing. But our Advent brethren all admit that our great High Priest has been performing his ministerial office since he entered heaven: but when the time comes to cleanse the earth, to cleanse the dark, sublunary globe, to cleanse the earth, is rendered almost the first thing he did was to gird upon him the priestly garments, and prepare himself to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.

Thinking that a more extended notice of my visit to Salem, Ind., might be of interest, I will mention some particulars. I arrived there on Fifth-day, Nov. 3d, and was informed that the next First-day was the commencement of the day of atonement. Believing that at his last meeting he had preached against the Sabbath, and had given notice that at his next ap- pointment he intended to overthrow the whole theo- ry by presenting positive testimony that the Sabbath was abolished. Being anxious to know what would be considered "positive testimony" on that point, I endeavored to obtain from him this, but finding he was not disposed to attempt to present such, he refused to give testimony to that effect, but rested it on the sweeping declaration that "The whole code of laws from Sinai, moral, civil and ceremonial, went by the board." He made quite an effort to narrow down our contracts that which the Word says, is "exceeding broad," Ps. cxix. 96. In order to show that the command- ments of God do not include all moral duties he said that restoring four-fold was a moral duty not found in the Decalogue. But does the duty of restoring four-fold grow out of any proper or natural relation which we sustain to one another? We read in Ex. xxvii. 17, "Ye shall make an altar of brass, and kill it or sell it, he shall restore five oxen for an ox, and four sheep for a sheep." The obligation to restore four-fold arises from the transgression of the commandment. It is truly singular that men will not see a difference between obedience to a law, and the restitution for disobedience. To avoid the necessary conclusion from a comparison of Gen. xxvi. 3-5; 1 Chron. xvi. 14-18, and Deut. iv. 12, 13, to wit: that the ten commandments established as a law before given from Mount Sinai, he affirmed and re- affirmed that the covenant, (law) spoken of in 1 Tim. v, 24. "Commit the keeping of your souls to God, do your acts with reverence, as to the Lord, knowing that your work is to be desired than much fine gold." As it was in the day of atonement the trumpet was sounded, and the whole building he has performed his 364 days service in, and performs the work called cleansing. But our Advent brethren all admit that our great High Priest has been performing his ministerial office since he entered heaven: but when the time comes to cleanse the earth, to cleanse the dark, sublunary globe, to cleanse the earth. Nay, very likely, he will cleanse the Sanctuary he ministers in, if he carries out the type. O well, says the brother, it is rendered almost the first thing he did was to gird upon him the priestly garments, and prepare himself to take vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ.

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the hour. We have placed ourselves upon the word of God and we are willing to abide the issue. Though there may be some who shall be found guilty of sin, yet as we proceed in the work, we shall witness a scene of wonderful providence, and the scoffing enemy behind us, we fear not. He that is with us is mighty, Jehovah is his name, and at the appointed time he will surely deliver.

How to avoid fretfulness.

[As esteemed brother has sent us this following for publication, from the Golden Rule. We shall do well to make an application of it, at home and abroad.]

9. Accustom yourself to look chiefly on the bright end of things; and if you can, cultivate a spirit of prayer, that you may continually be in the direct way to the city of God where the pure in heart are admitted.

8. Let the example of Christ be vividly and constantly before your eyes. The publication on the Sanctuary and 2300 days is righteous will be righteous still. If we are of the unrighteous, with what joy shall we hail his appearing? The harvest is ripening. God speed the messengers from God, praying for your preservation, and for the conversion of others.也算是神的恩典，赐给我们传道的恩赐，使我们能够传扬福音，拯救灵魂。神的恩典是无价之宝，我们应当珍惜并感恩。
Thoughts for Consideration.

[The following was received from H. Barringer with the accompanying note:—]

Boo. White:—With your permission I will suggest through the Review the following thoughts for consideration, and see what conclusions they will lead to.

1. If the seventh day is still in force, is not the first also? and are not two days in the week therefore set apart for religious exercises by divine command and apostolic example?

2. If the seventh day was still in force after Pentecost, why was the first day only mentioned in the epistle to the Romans, Acts x, 11, 12.

3. If the Lord's supper, and other congregational duties, were attended to on the seventh day, would Paul have chosen that day to reason with the Jews in the synagogue?

4. In the transition period between the full end of the Mosaic, and complete beginning of the Christian dispensation, were not both days observed or chosen for religious exercises by divine command, or apostolic example?

5. If the original seventh day is still binding, we must keep them both. But we find no such command or the example, and then will their deductions lead to.

The objection under consideration, assumes that there is no divine command, and no apostolic example for Sunday-keeping, it is not for our opponents to assume these points and then build their inferences thereon. Let them first produce the command, and then we will see if they can have it for the purpose, and then their deductions will be entitled to our consideration.

2. One would infer from reading the book of Acts that the Sabbath or seventh day was still in force; after the day of Pentecost, and not that the "first day only," was observed for congregational duties. Why was the only time in the New Testament for the seventh day, Acts xxi.-xxv., 21. We find Paul entering into the synagogue and preaching on the Sabbath-day, and the Gentiles beseeching him that the same words might be preached to them the next Sabbath. Acts xxi.-xxv., 21.

3. Paul did reason with the Jews in the synagogue on the seventh day; and it is a significant fact that this day and this only is called the Sabbath throughout the Scriptures. Now why did Luke, the writer of the fourth gospel, so long after the seventh-day Sabbath ceased, if it ceased at all, call this day the Sabbath, and thus we throw us who live under the gospel in suspense and doubt in regard to what day we should observe in honor of Him who made heaven and earth, and thus render obedience to one of his express commandments? Why, I say, did he thus speak of it, if the seventh day was not the Sabbath for Christians then?

Provided the Lord's supper and other congregational duties were not attended to on the seventh day, what difference would that make? It matters not if Paul was engaged in such duties day and night from one week's beginning to another, that would not make the Sabbath. That institution must come from higher authority. There never has been but one Sabbath; that was made in the beginning by the King eternal, and man cannot annul it.

4. In the transition period, as it is termed, we are satisfied of one thing, that the seventh day remained in all its original force, and was observed by Christ and his disciples; hence this cannot be true of the first day. We will nevertheless admit that at a later period that became the day generally observed for congregational religious exercises; but it was not until that man of sin had been revealed, the son of perdition, who opposed and exalted himself above all that is called God, or that is worshiped; not until he, in his presumptuous exaltation, seized the law of God, robbed the fourth commandment of its glory and sanctity, and palmed off upon the world what has counterfeit substitute.

5. In all cases give the name of the Post-Office, County and State. When a Town or Village is called by one name, and the Post-Office by another, be sure to give the name of the Post-Office.

6. The direction of a paper is to be changed, do not forget to name the Office to which it has been sent.

7. Let everything be stated explicitly, and in as few words as will express the writing clearly.

8. In writing texts of scripture, be sure to copy from the Bible correctly. It is no small sin to carelessly mangle the words of God, as some do.

9. If the above directions are complied with, we shall be saved from answering to the worthy of thousands. Take heed that no man deceive you. For many of our readers to pay for one or more others. How will you answer to your inquiries we would refer you to the article in this No. entitled, The Hour of His Judgment Come.

10. Letters are not had time yet to notice your questions. They shall be examined at our earliest convenience.

Letters.


S. E. Lane, Geo. Mayhew, U. Bucklin, A. Willey, W. Nichols, J. Finke, A. G. Cruver, J. P. Kellogg, C. R. Cliver, J. P. Kellogg, R. Sock, J. Kellogg, Jr., N. Chapin, G. Kellogg, M. Kellogg, P. E. Chapin, A. Call, M. Oros, C. Robie, B. Kellogg, J. Noyes, $4.50; D. C. Demarest, $3.50; H. S. Stillman, $1.25, D.&B. Thomas, A. S. Orchard, J. F. Robinson, E. T. Crane, R. Ellis, H. Hunt, each $1.50; C. S. Gunn, H. S. Wells, each $1.00; S. Swezey, $1.00; P. W. Green, W. Burdick each $0.75; S. B. Poole, O. D. Eastman, S. Ross, each $0.75; B. L. Bland, $0.25.

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Every communication of difficulty and remonstrances should be addressed to JAMES WHITE, Ed. of Review, Rochester, N. Y. (post-paid.)