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No. 28.

ONE fact that impresses itself upon our minds as we read in, that the subject of law as a distinct question, either its claim upon us, its pernicious, or its fallibility, is rarely stated in the New Testament. Most of the allusions are to be regarded as incidental: it is not so much taught itself, as used for teaching something else. It is generally used for enforcing something that is taught, or for settling some disputed question. There are, however, exceptions to this general rule, which will receive attention.

As there are different kinds of law referred to in the New Testament, and most of the references are merely incidental, in order to understand the kind or class of law referred to, we must understand the subject upon which the writer or speaker is treating. And if we would understand the estimate the writer or speaker had of the law to which he referred, we must learn the use he makes of the same.

As an example, a comparison both sides of the above-mentioned points, both the kind of law referred to, and the estimate the speaker had of said law, we may read the language of John the Baptist to Herod, Mark vi, 19: "It is not lawful for thee to have thy brother's wife." This is a legal question, that law that forbade just such conduct as Herod's. And that John believed in the authority of said law is evident, because he used the same to enforce the reproof which he would not have done had he believed the law to be dead. Neither can we suppose that Jesus or any of the apostles would make use of a dead law, to give authority to what they taught. In this case the thing preached would be as worthless as the authority by which it was enforced.

As an instance in which different classes of law are understood and implied, we may refer to the case of the woman brought to the Saviour. John vii. As sin, in every case, is the transgression of precept law, and as the crime of which the woman was guilty was plainly stated, the kind of law and even the specific commandment transgressed, is easily understood. It was moral precept law. And as it is the work of penal law to inflict punishment, and we have the express, verse 5, "Now Moses in the law commanded us, that such should be stoned," we easily understand that he used the same to enforce the reproof which he gave, because he had used the authority by which it was enforced.

The above case may be used to illustrate New Testament teaching, that death by stoning was never the full and final punishment of sin. It was only a temporary civil administration of the law of God, whereby he sought to preserve a pure people on the earth unto the coming of Christ. And undoubtedly it embraced the principal idea in the language of Paul. Gal. iii, 19. "Wherefore, then, serveth the law? It is added, because of the transgression of woman, that the promise might be concluded upon Christ who should come to sin whom the promise was made." And it corresponds with the "ministration of death written and engraven in stones," the glory of which ministration was to be done away by the superabundant glory of the ministration of righteousness by faith. It is

LAW.

ITS OBJECT—HOW FULFILLED.

By H. K. Goodrich.

The term law signifies a rule of action. Generally it is used to signify some rule of action given by some one having authority to enforce obedience. And although the term may with propriety be applied to almost all the varied avocations of life, yet the use of the Scriptures make of it, is to signify those religious, those Heaven-ordained rules, that God has given for the training and government of men.

And as the term, even in the Scriptures, does not and cannot always signify the same thing, no more and no less, we may observe that law, whether used in the divine or in human governments, may be divided into three classes.

In the first, we have commandment or precept law; in the second, we have ceremonial law; and in the third, we have penal law.

Before noticing the above-named divisions, it may be remarked that it is the nature of all law to be absolute and inflexible. A law that can, or could be turned one way or the other at the pleasure of the party expounding the same, is an absurdity. The object of all just law is to express, guard, and secure, the rights of all parties concerned. And what expression or security would there be in an indefinite, changeable law?

The office of precept law, is to define those rights and duties that grow out of the relations sustained in the case. It is to command what may, and forbid what may not, be done. As a marked instance of precept law, we may read Gen. ii, 16-17: "And the Lord God commanded the man, saying, Of every tree of the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat of it." The design of ceremonial law, is to define and witness to certain existing or designed relations. By this law kings are crowned, priests are ordained, the marriage relation is formed, and a thousand other different offices and relations are made known.

The object of penal law, is to restrain the wicked, and to vindicate the majesty of an insulted and offended lawgiver.

The main and central, the all-absorbing object of law in all its different parts, whether considered separately or as a body, is order and harmony. The aggregate misery of this world is but the garnered fruits of disorder, or law-breaking; while Heaven itself is but the harmonious state of the kingdom.

All that we need to labor or pray for is, "Thy kingdom come. Thy will be done in earth, as it is in Heaven." And in turning to the Scriptures to learn what they teach concerning the time and object of any other subject, we should remember that much, if not every thing, depends on a right application of testimony.

Concerning the teachings of the Old Testament Scriptures on this subject, there is little or no dispute. The burden of controversy is as to what is taught in the New. And here some teach one thing and some another. All cannot be right. And either the Scriptures do not agree in what they teach, (a thought we should not indulge) or else some who read the same are mistaken in their understanding of it.

A Good Illustration.—Impartial on our part is not superseded by the generous and freedom of our graces. As, when a schoolmaster teaches a boy, there is a time for study, and another, the boy cannot attain to learning, without some application of his own; and yet it do not therefore cease to be free, on the teacher's part, because attention is required from the learner; so it is here.

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SABBATH HERALD.
well to have laws to provide for our present good, yet that the law of God has higher contemplations than mere temporal consequences, is a matter too obvious to every Bible reader to need comment. But how can one who never 

was to be among you that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it, and carry it on his shoulder, even as he doth when it is alive? But if ye have respect to persons, ye commit sin, and are convicted of the law as transgressors. For whosoever shall keep the whole law and yet offend in one point, he is guilty of all. For he that said, This do, and do not that, commanded a living law that has neither power nor disposition to punish offenders. To suppose that either could be a Bible doctrine would be a great error. Better that there is a living law, and a contained and fearful punishment awaiting the guilty impenitent. But whether there is a living or dead law, or no law at all, for this age, we will not now decide. One very important suggestion that ought to have been offered before, but may be made at this point, is that in searching the Scriptures to learn what they teach concerning anything, the first and perhaps the most important thing is to ascertain the question presented before the mind for consideration. For generally we misconceive the question which is most commonly used. The necessity of the above caution is evident from several considerations: one is, that even the obvious interpretation is commonly too superficial to suit the object for which it was originally used diff ering from the application that we seek to make of it. Another is, that it is frequently taught that the prophets believed this and that, and the apostles preached so and so, and that the question in the minds of those who seek to have solved by their testimony, was never even stated, much less discussed, by them. The subject of law, as above noticed, is rarely discussed in the New Testament. It is used as authority for teaching something else. But as we never use a doubtful rule to determine a disputed question, the fact that it is thus used in the strongest of arguments is a rule in itself. This is the manner in which we treat all scripture testimony when we say, “The prophet hath said,” or “The apostle teaches;” at the same time quoting the language without the name of the prophet or apostle. Our duties to our fellow men, and as he uses this law to enforce what he taught, there can be no doubt that he believed it binding on all Christians. But if we wish to investigate the claims of law fully, as presented in the New Testament, the proper place at which to begin is the language of the Saviour. “Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfi ll. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfi led. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.”

MAT. 

v, 17, 18, 19.

Here the question is plainly stated and discussed, both negatively and positively. And therefore our seeking, either in time, place, occasion or form of expression, to infer a subject it is the strongest possible light, and to make it all that argument or interest could. And whether the Saviour wished to teach the supremacy and perpetuity of the law or not, the fact is, that he could not have used language better calculated to serve such a purpose. But if it be true, as some modern reformers (1) teach, that the law of God, of which the ten commandments formed the most considerable part, was deceased with John, the language of Christ was sadly wrong. He might have said, “Think not that I am come to destroy the law, or the commandments, for by them I came not to destroy, but to fulfi ll. For verily I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfi led. Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called least in the kingdom of Heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of Heaven.”

Mr. Sylvester Graham, some who have commenced its use for health’s sake, do not make these puddings thick, however, and boil it about half an hour, or longer. When light, bake about an hour. This kind of bread we use as common as some do fine flour bread. It is made somewhat as the man did the first time he tasted of a Rye and Indian loaf, that it was mixed with gravel stones; but when made good and light, a healthy appetite will relish it. And here comes to mind the continual so common to all.

“If at fi rst you do not succeed, try again.”

Do not give up and condemn your flour if you do not succeed so well at fi rst. It is certainly more healthy, and often much lighter in weight to the common. To make unleavened bread you offer a reci pe in the “Large Life,” which is my mode exactly. To make these requires more skill than any other part of cookery I know of. A woman who can make nice, light, brown cakes, with some one who has never used Graham flour, we will have to give our bread, rich cakes, and pastry, that will be as good as a baker is formed a little stiffer than pancakes; I add a little salt, though this is not in the original receipt. This batter is put into baking-irons, holding as much as a large pastry spoon. These irons may be had at the Review Office; or patty tins will do, though not so good. Heat the irons hot upon the top of the stove, and fi ll them full of batter. Have your oven heated very hot, though not so hot as to immediately burn your cakes. They will bear a strong heat, and their lightness depends upon the heat of the oven when they are fi rst placed in it. In baking cakes on two sets of the irons at a time, I place one upon the top slide and one upon the bottom slide, unless the top slide will hold both. Let them remain till they are brown, or from five to ten minutes, then change them and let the others brown, then place both on the bottom slide and bake about twenty minutes longer, and the cakes ready for the table. They should rise as high again as the baking-iron itself. In making pancakes for breakfast, make them cakes made of cream, and considered by far the healthiest. Many people, it is true, have been so accustomed to fi ne flour bread, rich cakes, and pastry, that they will call such bread insipid. See Num. xxii. 5. We believe, that in this country, this change will take place, which with a little discipline might in time be brought to relish unleavened bread. Our appetites have, no doubt, to an interminable source of diet, become unnatural, and crave unhealthy food, but in this time, when sickness and death are so common, do we not do well to take care of our health, even at the sacrifice of what may taste nice?

To make Graham pudding, you have only to make the puddings. You will have to use the same for Indian pudding, and you have it. I do not make it as thick, however, and boil it about half an hour, or more. This is nice with fruit stirred in after cooking, such as dried cherries, prunes, raisins, or dates, then added into one cup and eaten with cream. It excels corn starch pudding.

Those who look with doubt upon the virtues of Graham flour, need only to try it thoroughly to be persuaded of the merits of this healthful food. Graham flour will give some who have commenced its use for health’s sake, although they had no reli gion for it at first. I can here speak from experience. But soon the appetite changes, and the fi ne flour bread is fi lled with the form of the body, when not ulcers, blisters, eczema and leavened and unleavened bread, or may be boiled in every way as fi ne flour bread. Pancakes are also raised with yeast like buckwheat. The most common mode of use with us is leavened and unleavened bread, and puddings; and I will say here, that to be without some one of these articles on our table is an uncommon occurrence; in fact, nothing could fill their place as articles of diet. With us, the Graham bread is the rule, and fine flour the exception. Leavened Graham bread is also very nice, though not considered so healthy as unleavened. It is made the same with as fi ne flour yeast bread, excepting to be boiled in a different manner, and it will rise more, which improves it. It should rise the third time, and not be stirred too stiff, or it will be dry. When light, bake about an hour. This kind of bread we use as common as some do fi ne flour bread. It is made somewhat as the man did the fi rst time he tasted of a Rye and Indian loaf, that it was mixed with gravel stones; but when made good and light, a healthy appetite will relish it. And here comes to mind the continual so common to all.

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Jottings.

The pleasant days spent in conference, with the friends at Adams' Centre, N. Y., soon passed away, and Tuesday morning, Oct. 4th, found us waiting at the depot for the "chariots" which were to bear us from their sight. Our hearts were heavy, but as we parted from relatives and friends, we felt that we should meet again. Arrived in Rochester, about 4 o'clock p. m., we were kindly welcomed at the house of Bro. and Sr. Lamson. Visited some of the places of interest, while in the city. Wednesday spent several hours rambling through the beautiful grounds of Mount Hope Cemetery. Oh city of the dead, how sweet the graves seem in the presence of the trump of God, calling forth the righteous sleepers to immortality and eternal life. Lying near my writing is a little flower, plucked from the grave of Anna White, which has been nicely pressed, a little memento of the dear friend who is "lying down beneath which "Nathanial" and "Anna" so sweetly sleep, and thought how safe they were, I could but exclaim, "Blessed are the dead that die in the Lord!" They can never die, for "there is a river, whose name is life, and the water thereof is most pleasant in our eyes during the fall and winter. The theaters have brightened away the dull boom of cannon, the shrill, sharp report of musketry, the shrieks and groans of the dying. Here fashion and pleasure, not war, reign supreme. In short, in this gay and crowded metropolis, there the brave soldiers of the North are battling to preserve our glorious Union. We hear none of those direful sounds here—take no heed in this gay and crowded metropolis. Here fashion and pleasure, not war, reign supreme. In short, in this gay and crowded metropolis.

No. 283.

The Review and Herald.

Evidence in his glory. We were enabled to see the spiritual writers who now have a clear view of the world, and try to live a life of purity and holiness, should rise. With what fear and trembling did we comply, and take upon us the solemn vow.

Dear brethren, the Lord has permitted the whole earth to see ourselves realize from whence must come our strength to perform what we have vowed unto the Lord? Let us not fail our good resolutions, but look to God for grace to overcome.

And thus our meeting closed. The Lord was with us. We believe the angel of the Lord stood by his servant who prevailed to us the word of truth, and we knew, while we received instruction from him, that we were not of the world, but were of God, and our hearts were lifted above this dark world. We seemed to get a glimpse of the joys awaiting us at the depot for the "chariots" which were to bear us from their sight. Our hearts were heavy, but as we parted from relatives and friends, we felt that we should meet again. Arrived in Rochester, about 4 o'clock p. m., we were kindly welcomed at the house of Bro. and Sr. Lamson. Visited some of the places of interest, while in the city. Wednesday spent several hours rambling through the beautiful grounds of Mount Hope Cemetery. Oh city of the dead, how sweet the graves seem in the presence of the trump of God, calling forth the righteous sleepers to immortality and eternal life. Lying near my writing is a little flower, plucked from the grave of Anna White, which has been nicely pressed, a little memento of the dear friend who is "lying down beneath which "Nathanial" and "Anna" so sweetly sleep, and thought how safe they were, I could but exclaim, "Blessed are the dead that die in the Lord!" They can never die, for "there is a river, whose name is life, and the water thereof is most pleasant in our eyes during the fall and winter. The theaters have brightened away the dull boom of cannon, the shrill, sharp report of musketry, the shrieks and groans of the dying. Here fashion and pleasure, not war, reign supreme. In short, in this gay and crowded metropolis, there the brave soldiers of the North are battling to preserve our glorious Union. We hear none of those direful sounds here—take no heed in this gay and crowded metropolis. Here fashion and pleasure, not war, reign supreme. In short, in this gay and crowded metropolis.
The Sanctity—An Objection Considered.

To THE BROTHERS CONNECTED WITH THE REVIEW:

I write you for the purpose of gaining, if possible, instruction concerning a certain matter wherein a difference exists between your views and those of others on the same point. It is relative to the "Sanctuary." Wherever the subject is charged, the question is asked, How long shall the sanctuary be cleansed? It is not implied in the word "daily," that is used when God speaks of his holy name, his glory, and the land of Palestine. It is used alone, as in Dan. viii, 14, never signifies an offering or sacrifice, according to the concordance; and it is more frequently applied to other things than to sacrifices and offerings.

The word rendered sanctuary, referring to the typical sanctuary, is not "sanctuary," but holy; designating what is holy connected with Judah, such as the Holy City, called emphatically "The Holy;" and the Holy Land, called "the holy." The word kodesh is not "sanctuary," but holy; designating what is holy connected with Judah, such as the Holy City, called emphatically "The Holy;" and the Holy Land, called "the holy." The word for to cleanse is yahmin, and is used several times in the sense of to cleanse Jerusalem, the city, and the putrifying bodies of the slain in the prophecy of the Antecost of Russia's overthrow in the breaking of the Latino-Greek Babylonian power. Ezek. xxxix, 12, 14; "Then shall the sanctuary be cleansed," to the terminations of those days; and if the daily, "the daily sacrifice," was something, against which a host must be given in order to supplant it. But this, again, could not properly be applied to the daily sacrifice of the Jews; for any power that was to overthrow that people, would be altogether improper to apply the pronoun "his" to the daily sacrifice of the Jews, and represent it as in possession of a sanctuary where it worshipped. Again, verse 12, "And an host was given him against the daily sacrifice, and against the place of his sanctuary." This would be singular if not absurd. It is evident, therefore, that there are two great and opposing powers represented in these symbols. When it first assumed the reins of empire, it stood forth as the embodiment and representative of papacy; and in the two great phases of the Roman power, namely, its pagan and papal forms. When it first assumed the reins of empire, it stood forth as the embodiment and representative of papacy; and in the two great phases of the Roman power, namely, its pagan and papal forms. When it first assumed the reins of empire, it stood forth as the embodiment and representative of papacy; and in the two great phases of the Roman power, namely, its pagan and papal forms.

What powers are referred to by these expressions? None at all, except the papal and the imperial. They are the only ones that are suitable to the context. When God declares expressly that he regards them as his people, and that he will avenge them, there is no occasion to apply to them anything else. If the word is used alone, as it is in Dan. viii, 14, it is used to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the place where God was to reign. Then what? Answer, Desolation. We claim that the word used alone, as it is in Dan. viii, 14, is used to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the place where God was to reign. Then what? Answer, Desolation. We claim that the word used alone, as it is in Dan. viii, 14, is used to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the place where God was to reign. Then what? Answer, Desolation. We claim that the word used alone, as it is in Dan. viii, 14, is used to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the place where God was to reign. Then what? Answer, Desolation. We claim that the word used alone, as it is in Dan. viii, 14, is used to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the place where God was to reign. Then what? Answer, Desolation. We claim that the word used alone, as it is in Dan. viii, 14, is used to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the place where God was to reign. Then what? Answer, Desolation. We claim that the word used alone, as it is in Dan. viii, 14, is used to signify holy city, holy mountain, or holy land. An instance cannot be found. But it is used alone as in Dan. viii, 14, one hundred and five times to signify the sanctuary, or holy places of the sanctuary, the place where the Jews offered their sacrifices, and the place where God was to reign. Then what? Answer, Desolation.

Again, admitting that the word should be rendered simply "the holy," and that it was once used to signify Jerusalem and Judah, could it signify that now? It could not; for God has cast off that people, rejected that land, and discarded that city; and they are no longer his people. There is now no allusion in this to the evening and morning sacrifice, the daily, "the daily sacrifice," and the army a tending down. He replies, "Then shall the sanctuary be cleansed," etc. In the query, appealing to, and relying on, the original, "Until when the vision is broken, the evening-morning sacrifice, the daily, the transgression of desolation, is broken; that which is holy is profaned; and the sanctuary is cleansed at the termination of those days; and if the daily, to which he has referred, is not 'sanctuary,' but holy; designating what is holy connected with Judah, such as the Holy City, called emphatically "The Holy;" and the Holy Land, called "the holy," we may set down as settled, that the vision does not relate to the daily sacrifice of the Jews. But we are not yet done. First, then, it is not implied in the word "daily," that is used when God speaks of his holy name, his glory, and the land of Palestine. It is used alone, as in Dan. viii, 14, never signifies an offering or sacrifice, according to the concordance; and it is more frequently applied to other things than to sacrifices and offerings.

First, then, it is not implied in the word "daily," that is used when God speaks of his holy name, his glory, and the land of Palestine. It is used alone, as in Dan. viii, 14, never signifies an offering or sacrifice, according to the concordance; and it is more frequently applied to other things than to sacrifices and offerings. But what of that? There is, no allusion in this to the evening and morning sacrifice, the daily, "the daily sacrifice," and the army a tending down. He replies, "Then shall the sanctuary be cleansed," etc. In the query, appealing to, and relying on, the original, "Until when the vision is broken, the evening-morning sacrifice, the daily, the transgression of desolation, is broken; that which is holy is profaned; and the sanctuary is cleansed at the termination of those days; and if the daily, to which he has referred, is not 'sanctuary,' but holy; designating what is holy connected with Judah, such as the Holy City, called emphatically "The Holy;" and the Holy Land, called "the holy," we may set down as settled, that the vision does not relate to the daily sacrifice of the Jews. But we are not yet done.
neither Jew nor Greek. Jesus Christ has led to the ground all these distinctions. A new covenant is made. A new bond of union is formed. These only who are in Christ are now the heirs of the promises; and his name alone prevails, to procure and fix the favor or regard of the Almighty. Jerusalem or Judea now holy to God? No more so than Detroit or Michigan.

Once more: There is a “host” connected with this sanctuary to be trodden under foot. This host, such as was mentioned in connection with the sanctuary, or Gentiles who are connected with that object called the sanctuary whatever it is. But if the sanctuary is the land, on what ground shall we account for the host’s being mentioned in connection with it? We must look for that reason in a foot or a foot of land. A land is literally trodden under foot by those who dwell upon it, be they friends or foes. This then, is not the sense in which it is used in the text under notice. It must be taken to denote the injury or oppression that is inflicted upon it. But how have we oppressed it? It is not by oppressing the stones and dirt that compose the country, but the people who inhabit it. But here are the “host” spoken of besides. Then from the Dr. view of Dan. viii, 10, we draw the following. The word sanctuary means the holy land. To tread it under foot means to oppress the people of the land. The host means the people, and treading them under foot means to oppress them. So the question that follows is one which we should not hesitate to answer so simply this: “How long shall be the vision concerning the daily and the transgression of desolation, to give both the people and the people to be trodden under foot?” (Dan. viii, 26). So the conclusion of tradition concerning the sanctuary, of which the Scriptures are never guilty. Therefore, again, the word sanctuary in that scripture does not mean the land of Palestine.

But further: It being admitted that the host are the people that are connected with the sanctuary, what is this host? Verse 11 speaks of the “prince of the host.” We know who this is: it is Jesus of Nazareth, against whom (margin) does not mean cleansed, but “vindicated from injury or its treasures and honor from under notice.” Verse 12 states that this “host” is as it were a “prince of the earth.” We know who this is; it is Jesus of Nazareth, against whom (margin) means the land of Palestine. In fact, this is stated in the previous verse. Verse 13 brings us to the “prince of the host,” who are the host. Answer: His people: not the Jews, that is, the literal seed, but His people who are in Christ are now the heirs of the promises; not the Jews, that is, the literal seed, but Christians. Christ is the prince of the Jews, since His advent; for they have rejected him, and been rejected themselves, in consequence. But what connection have Christians with the land of Palestine? None. Therefore, we conclude, again, that Christians being in connection with the sanctuary, and the sanctuary, not the land of Palestine is the sanctuary of that verse.

4. But, continues Dr. T., the word rendered cleansed does not mean cleansed, but “vindicated from injury and violence;” and this, too, he applies to the land of Palestine. The word in the original is translated “sanctified,” and which he says is the word for “to cleanse,” and which he says is the word for “sanctified.” Dr. T. says the word in the original means “sanctified.” And this is the very spirit that is to bring about the anarchy of earth’s closing scenes. Where shall we put a limit to the dark deeds of mankind, when not only the land of Zion is trodden under foot, but the rest of the earth? This would be a nonsensical tautology of the idea of freedom from guilt involved in the word which does not mean cleansed, but “vindicated from injury or its treasures and honor.”

Verse 14 proceeds: “And the god of these hosts shall set his throne at Jerusalem.” The God of these hosts shall set his throne at Jerusalem. This means that the Lord shall set his throne at Jerusalem. This means that Jerusalem shall be the center of the universe, and that he shall be exalted above the world, and that she would be one or two months in recovering, if she ever got well. Forget prayers offered for her recovery! And yet, the course of events was such that a few weeks, and that she would be one or two months in recovering, if she ever got well. Forget prayers offered for her recovery! And yet, the course of events was such that a few weeks, and that she would be one or two months in recovering. So the question is this: “Is it a fact that Jerusalem has been set above the world, and that the Lord shall be exalted above the world?”

Verse 15: “In the presence of the Rebellion and this secret Order—which is but his echo and faithful ally—we cannot but be amazed at the power and wide-spread influence of this order. It is a secret society and its proceedings are not paralleled, it is believed, by any other, as to its efficiency, its duplicity, and personal and political, which these movements against the Government disclose. The guilty can no longer hide behind their alleged“sanctuary,” as if they were in a place of safety and security. The guilty, as they have trodden under foot every sentent of honor and every restraint of law, human and divine, are now exposed to the nations. Rome, from the depths of its state, has seen the stink of her demoralization, produced but one Catiline;” and yet, as events prove, there has arisen together in the United States, an army of such men, all and all, limited by the same parochial spirit, and all struggling with the same relentless malignity for the discomfiture of our Union. Of this extraordinary phenomenon—no, paralleled, it is believed, in the world’s history. In every age, in every land, we have seen the same blackened and fiendish stream of crime may well be traced to the same common fountain. So fiercely intolerant and persecuting as these men are engaged in it must go forth free and untramelled by any restraint whatever to putrefying dead bodies. But this is not the word which is rendered cleansed in Dan. viii, 14. And the word they rendered cleansed in Dan. viii, 14, and our conclusion is: From its use we see that there is an idea of freedom from guilt involved in the word which could not well be applied to the land of Palestine.

The word Sabbath, which he says is the word for “to cleanse,” and which he says is the word for “sanctified,” is now translated as the word for “to cleanse.” But this is not the word which is rendered cleansed in Dan. viii, 14. And the word they rendered cleansed in Dan. viii, 14, and our conclusion is: From its use we see that there is an idea of freedom from guilt involved in the word which could not well be applied to the land of Palestine.
**The Review and Herald.**

**Vol. xxiv.**

### Overcomers.

How often do we hear the children of God in these latter days say, “Tell me, how frequently does the prayer ascend, ‘Lord, help us to overcome’?” and the question naturally suggests itself, “What have we to overcome?” It certainly becomes us to make some inquiry into the very magnitude of the task that we may be the better able to properly estimate the exertion required to contend with the obstacles in our pathway.

In Rom. xii, 21 we read, “Be not overcome of evil, but overcome evil with good.” This text teaches us the power with which we contend is not passive but aggressive, and that unless we overcome it we shall ourselves be overcome by it. It also enlightens us as to what we have to contend with, namely evil. Whenever and wherever we put our trust in the resources in any form we have to battle for, and, if the Lord is our strength, a victory to win. Thus it is all the way through life’s journey, a continual warfare, a struggle to contend with the obstacles in our pathway.

In contrast, in Jno. xvi, 33, he says, “I have overcome the world.” This seems to be the difficulty with many of the latter-day professors, and perhaps we are all of us too much infected with it, most of us being able to say, “I have not.”

Some are very much inclined to console themselves with the fact that Paul was similarly situated, and are contented to rest their cases right there; but let us remember that Paul was similarly situated, and are contented to rest their cases right there; but let us consider our position. We should remember that he is cunning and crafty, and ever ready to take advantage of our unguarded moments to accomplish our destruction. The Scriptures furnish us abundance of evidence of his great wisdom and power, and also of his activity in seeking whom he may devour. And this enemy we must overcome before we would have a blessed inheritance.

The sun breaks forth from the dense clouds, as the waters drop upon the parched ground, so is the influence of the Spirit after hours of darkness and temptation. It will “this that nervec up the martyrs and saints of God, to destroy them with the fire of their own lips.” It is a life-boat upon time’s tempestuous billows, a guarantee to all who possess it.

If we would be the thorough and complete overcomer in the great work of our salvation, we must, with the apostle, overcome the world. This is the victory that overcometh the world, even our faith.

W. C. Gann

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**Meetings in Western Mich.**

Bro. White: In order of our appointments we held six meetings with the church in Wright, Ottawa Co., from Sept. 27 to Oct. 4 and eloped with the funeral of C. D. White, expected death caused deep feeling in the hearts of many of his friends.

October 5-10, we held five meetings with the church in Fair Plains, North Plains, Bushnell and Ionia, came together here and enjoyed a cheerful seasonal worshiping the Lord and celebrating the ordinances of his house.

October 12, opened seven meetings in Orleans, Ionia Co. Brother White from Fair Plains, North Plains, Bushnell and Ionia, came togethern here and enjoyed a cheerful seasonal worshiping the Lord and celebrating the ordinances of his house.

October 22, good encouraging meetings with the church in Monterey. Two recently converted were buried with Christ by baptism, at the close of our meeting; one of them a young man who volunteered and served his country three years in the presence and while and when the Lord added his blessing to serve the Lord, henceforth and forever.

Two other candidates are waiting to go forward in baptism the next Sabbath. Our sick, thank the Lord, are coming through.

Jas. Bates.


**The Approval of God.**

What an insatiable blessing! We cannot prize it too highly. It cannot be purchased with wealth, or compared with the mostest diamonds of earth. Let us try to seek the approval of God. He can give us this poor world can give, but let me know that the approving smile of my heavenly Father is resting upon me; that his holy angels are watching over me, and I am blessed with all spiritual blessings in Christ Jesus.

The approval of God! How it sweetens the cup of affliction! In every circumstance whether in prosperity or adversity, sickness or health, it sustains, sustains, sustains us. No one knows so well as he that by his approval is to secure everything; to lose it is "to perish as a branch which is broken off and thrown to the ground." It is a life-boat upon time’s tempestuous billows, a guarantee to all who possess it.

But if we would enjoy the approval of the Lord, we must have faith in his willingness to give it, and seek no more than a manful determination to win.

W. J. Fawcett

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**A Short-Argument on the Sabbath.**

**Anti-Sabb.** “Then you do not believe the Sabbath to be a divine institution?”

**Sabb.** “Yes, I do believe the Sabbath to be a divine Hebrew institution, ‘a shadow of good things to come,’ which shadow has now passed away.”

**Anti-Sabb.** “But remember the Sabbath day is among the ten commandments.”

**Sabb.** “I know it, but so is the promise in the fifth commandment, ‘That thy days may be long upon the land,’ which means the land of Canaan. You don’t...”
expect to spend your days in Palestine, do you, because that promise is in the dispensation? I believe that all the ten commandments are Hebrew laws, not binding on us except in the general principles which they contain."

Sabbath day to keep it holy'—a principle applicable to every age and nation."

No more we exiles roam,
No more in sorrow pine,
But raise our songs to thee,
There angel's songs we'll join,
Nearer, my God, to thee,
Something for Thee.

The Cost of an Estate.

"What shall a man give in exchange for his soul?"—Matt., xvi, 26.

Bro. White: As I have been an occasional reader of the Review, I have come to the conclusion I cannot do without it, but must have it constant member of my family. My highest price for it might well be that I would be of interest to some of our brethren that have been with us the past season, I will express myself with some confidence, that at least the weather was bad, it being quite rainy. But in spite of the inclemency of the weather, there were about fifty present who had a very interesting meeting and Sabbath-school. The Lord was with us while we were there, endeavoring to warship on his holy Sabbath. Opposition is growing stronger every day, but I think it only has a tendency to strengthen our little band of Sabbath-keepers. A goodly number here bore testimony to the glorious truth, and their determinations were strong to overcome temptations and oppositions. I also attended a meeting that was appointed for the reviewing of notes taken from a few discourses delivered by Bro. Lawrence. I found this place, some weeks ago; and never did I feel with such force the abounding of faith in these times. These are the premises of our doctrine, and the perversions of Bro. L.'s discourse had a tendency to establish these, who hold that the Father has spoken on the side of truth. May God open the eyes of others to this last solemn warning that is now going forth. It seems almost a miracle to me the hearing of this warning here. But God is good, and I never can be grateful enough for the light that has been revealed to me. I now look with satisfaction on the appearing of my Lord, and my greatest desire is to have an inheritance in the kingdom of a love of Christ more and more, and my prayer is for the success of all means that are in operation for the prevenient of the great and good man. I have just been reading the first and second, and third volumes of Sister White's words called Spiritual Gifts, and have been strengthened by her counselor, and made stronger in the promises of God."

Sister Robinson.

The Conference held at Adams' Center, N. Y., has just closed, and it truly has been a meeting of deep interest and one to be remembered by those who enjoyed the privilege of attending. The Lord met with his people, and His Spirit rested upon them, and we sat down and were satisfied. A large number from other parts of the State were in attendance, also Bro. and sister White were with us, and we were so happy by having these two beloved people renewed diligence and faithfulness in the cause of our Master.

Bro. White spoke to us twice with much freedom; and as she pointed forth the beauty, lovefulness, and glory, of the sacred ark of our Father's covenant, we felt that Heaven was worth aspiring for; that we could cheerfully and gladly give up the fleet and the long journey through the world, be willing to bear persecution if need be, if at last we might enjoy the sweet home of God's people, with them be permitted to walk the golden streets of the new Jerusalem, pluck the fruit of Life everlasting and join in the song of praise to the Lamb that was slain for us.

The spirit of love seemed to pervade the meeting to such a degree, that any part of the State, we felt that we were all of our Father's family; that our joys and hopes were one, and that together we were on our journey home. Our hearts were bound to those of like precious faith by the bonds of truth. We felt that we were partners in the truth, with the sermon and the formality of strangers, and speak freely of our joys and the hope of soon seeing our absent Lord, and believe things afar taken from us, and the story of the world, be willing to bear persecution if need be, if at last we may have the privilege of enjoying the presence of God's people.

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We would call the attention of the brethren and sisters to the afflicted state of Bro. Waggoner's family. One of his children, E. J., will be remembered by those who have been present at our services in that house of grief. Though some of the members of the family were present at the funeral, John, at last accounts, had passed the crisis, they were all still in a state to need unremitting care and attention.

A scarcity of help has thrown upon him the task of raising the funds for the Association. We need only mention these facts to enlist in his behalf the earnest sympathy and prayers of every member of that body which is so dear to his heart, and will continue as long as the interest of the Association demand.

Isaac Sanborn.

The credit in last week's Review of $260 to Isaac Sanborn on account was a mistake. We received that amount from him by express, without directions where to apply it. We therefore credited it to him on account.

We have now commenced a course of lectures in Moscow, Idaho, and will continue as long as the interest demand.

Lawrence Sanborn.

Bros. White: Since our State Conference at Clyde, Mo., I have observed my friends need more spiritual exercises than what we have been able to afford. Our brethren are not all in a state to need unremitting care and attention.

They walk upightly. Whatever therefore he requires us to deny ourselves of, we shall always find that we are better off without. To submit to God unreservedly is really to obey the first commandment, i.e., to de-thronn self and give to God the whole heart.

J. N. Andrews.

Note from Bro. Sanborn.

In the course of our conversation on the subject of donations for stock for the Association came to whose interest it is devoted. J. S. Clarke, editor and publisher. Terms, $1.00 per year.

Sanborn on account was a mistake. We received that amount from him by express, without directions where to apply it. We have since received a letter from him directing us where to apply it, and the amount is required in this week's Review.

Give me, O Lord! a spirit lowly,
That seeks to praise Thee alone;
For this let all my life be spent.
That seeks to praise Thy name alone;
Let faith make all my conduct holy,
And love in all my life be shown;
And if my duties lowly be,
That seeks to praise Thy name alone;
Let this suffice—they honor Thee.

Bel. 14

Let faith make all my conduct holy,
That seeks to praise Thy name alone;
And love in all my life be shown;
And if my duties lowly be,
That seeks to praise Thy name alone;
Let this suffice—they honor Thee.

Bel. 14

And love in all my life be shown;
That seeks to praise Thy name alone;
And love in all my life be shown;
And if my duties lowly be,
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