SECOND ADVENT REVIEW, 
AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS; HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS." 

Vol. 1. 
PARIS, ME., JANUARY, 1851. 
No. 4.

JOSEPH BATES, S. W. RHODES, J. N. ANDREWS, and 
JAMES WHITE, Publishing Committee. 
G. L. MILLER & CO., Printers. 

TERMS—Gratis, except the reader desire to aid in its publication.

THE SABBATH. 

Now dawneth through heaven and earth the Sabbath day. 

Ample season bountiful with cheerful song, 
Thy glad return we celebrate below, 
While, though in silence yet symphonies swell, 
Angelic choirs thy welcome chant above. 

Yea, then art welcome, for thy holy sway 
Quells the wild tumult of the troubled soul, 
And softly whispers peace. 

From the rapt vision fades the world away, 
And anna, in union sweet, draw near to heaven. 

Thou Prince of days expressly made for man! 
O had we Harps, we'd sing thy praise 
In numbers worthy the expressed theme: 
We'd rise superior to the angelic throng, 
And in their impassioned melody outvie.
Melanchthon says:—"The Lord's day from the Apostles' age, hath been a solemn day: notwithstanding, we find not the same commanded by any Apostolic law; but it is collected from hence that the observation thereof was free, because Epiphaninus and St. Augustine testify that on the fourth and the sixth days of the week church assemblies were held, as well as upon the Lord's day."

The Augustan Confession, drawn up by Melanchthon, and approved by Luther, says:—"We teach that traditions are not to be considered holy, but have a religious end, namely, traditions concerning holy-days, the Sabbath, the Lord's day, the feast of the nativity, Easter, etc."

These passages distinctly do away with the Sabbath, and place the observation of the Lord's day on the ground of human authority. In the books of some early authors who adhered to these views, may be found frequent references to a difficulty which drove them to deny the perpetuity of the Sabbath. Bishop White, in 1638, says:—"If the fourth commandment, concerning the keeping of the seventh day, is moral and perpetual, then it is not such in respect to the first and eighth day; for this precept requireth the observance of that one only day which it is specified in that commandment."

In speaking of Lord's day, he says:—"Every day of the week and of the year is the Lord's; and the Sunday is no more the Lord's by the law of the fourth commandment, than the Friday; for the Lord's day of that form, for which the commandment was given, was the Saturday."

In each of these quotations it seems to have been felt to be inconsistent to allow the perpetuity of the Sabbath, without keeping the seventh day. But to come back to this ancient day, and keep it in company with Jews, seemed too great a change. Hence the abrogation of the institution was asserted, as the easiest way of escaping from the dilemma. John Milton speaking of this difficulty, says:—"If we under the Gospel are to regulate the time of our public worship by the prescriptions of the Decalogue, it will surely be far safer to observe the seventh day, according to the express command of God, than, on the authority of mere human conjectures, to adopt the first."

Another influence which led to the rejection of the Sabbath by these men, was the view of it which was held by the Roman Church. When the leaders of the Reformation separated from that church, it was claimed that all her festival days, including Sunday, were holier than other days, not only in relation to the Church, as it did the Jews before the coming of Christ. The Sunday, or Lord's day, is an ordinary working day; and it is said that Dr. Brabourne, in two volumes, which appeared, in 1628, and the first in 1632. They have never been answered to the satisfaction of many candid minds. It is true an answer has been attempted. But this answer, laboring as it did mainly to prove that such doctrine is repugnant to the public sentence of the Church of England, and to the sentence of divines who lived at the beginning of the Reformation, could not satisfy one who believed the fourth commandment to be a sufficient reason for keeping the Sabbath. To those volumes might be added others, which appeared soon after, and to the results of which, living witnesses have testified from that day to this. It was while the discussion just referred to was yet in progress, that King James, in 1618, published his Book of Sports for Sunday, in which is set forth, that "by the preciseness of some, the Sunday is no more the Lord's by the law of the fourth commandment, than the Friday; for the Lord's day of that form, for which the commandment was given, was the Saturday."

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The fourth commandment is simply and perpetually moral, and not ceremonial, in whole or in part. This was designed in part, probably, to counteract what was then called the puritan notion, and may be regarded as expressing the means of strengthening papal power, it is not surprising that they were discarded together. Anxious to escape one error, they embraced another equally dangerous.

2. But another class of Reformers, (probably somewhat fearful of the consequences of those lax notions to which we have just alluded,) considering that the Sabbath was given in Paradise, rehearsed at Sinai, and placed among the precepts of the Sabbath, or Lord's day, seems to be a sufficient reason for keeping the Sabbath. To these views, may be found frequent references to a difficulty which drove them to deny the perpetuity of the Sabbath. Bishop White, in 1638, says:—"If the fourth commandment, concerning the keeping of the seventh day, is moral and perpetual, then it is not such in respect to the first and eighth day; for this precept requireth the observance of that one only day which it is specified in that commandment."

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number of these formed a church, and emigrated to America in the early settlement of the country. There were Sabbath-keepers in Transylvania, among whom was Francis David, first chaplain to the Court of Sigismund, the prince of that kingdom, and afterwards superintendent of all the Transylvanian churches. It cannot, also, there were Christians of this sect, one of whom was M. de la Roque, who wrote in defence of the Sabbath, against Bossuet, the Catholic Bishop of Meaux. But it is difficult to determine to what extent this day was observed in those countries.

In England we find Sabbath-keepers very early. Dr. Chalmers says: "They arose in England in the sixteenth century," from which we understand that they then became a distinct denomination in that kingdom. They increased considerably in the seventeenth century; and we find that towards the close of that century there were eleven flourishing churches in different parts of the country. Among those who held this view are some names of distinction. Theophilus Bulstrode was called before the Court of High Commission, in 1632, for having written and published books vindicating the claims of the seventh day. One Truslow was about the same time examined in the Star Chamber where a long discussion about the subject seems to have been held. Nearly thirty years after this, John James, preacher to a Sabbath-keeping congregation in the east of London, was executed in a barbarous manner, upon a variety of charges, some of which are so one-sided as one could not but wonder in the matter of the Sabbath. It is needless to mention other names, or to speak particularly of Edward, Joseph, Dr. Joseph and Dr. Samuel Stennett, John Maulden, Robert Corndivaite, and others, who have written and suffered in proof of their attachment to this truth.

But the Sabbath found great opposition in England, being asailed both from the pulpit and the press, by those who were attached to the established church. Many men of learning and talent engaged in the discussion on both sides of the question. It is evident that the opponents of reform felt unable to defend themselves against the strength of talent and Scripture brought against them. Therefore, as in similar cases, they caused the civil powers to check the progress of the dissenters by passing the famous Conventicle Act. By this law, passed in 1662, it was provided, that if any person, above sixteen years of age, was present at any meeting of worship different from the Church of England, and contrary to the laws and customs of the same, whoever should be found guilty of so doing, should be imprisoned for three months, or, at the discretion of the court, be fined.

The cause of the Sabbath was exceedingly harassing to those who observed the Sabbath. Many of these distinguished ministers were taken from their flocks and confined in prison, some of whom sunk under their sufferings. These persecutions not only prevented those who kept the Sabbath from assembling, but deterred some who embraced their opinions from uniting with them, and discouraged others from investigating the subject. At present the Sabbath is not as extensively observed in England as formerly. But the extent of Sabbath-keeping cannot be determined by the number and magnitude of the churches, either there or in other countries. For many persons live in the observation of the seventh day and remain members of churches which assemble on the first day. The most careful investigations have not been able to determine the number of Sabbath-keepers in England and most of the new States. In the northern States, for instance, a population of forty or fifty thousand.—Sabbath Tract No. 4.

**THE REVIEW AND HERALD.**

"Be ye faithful then through thy word; thy word is truth."  
PARIS, JANUARY, 1851.

OUR PRESENT POSITION. [Continued.]

The Sanctoral.—Daniel was told that the cleansing of the Sanctuary would be at the end of the 2300 days. "Unto two thousand and three hundred days: then shall the sanctuary be cleansed."—Dan. viii, 14. There is no intimation of a space of time between the end of the days and the cleansing of the Sanctuary. Whatever it may be, the work of cleansing it immediately follows the end of the days. Now if the 2300 days commenced a. c. 457, as published to the world by Adventists up to 1844, and as clearly shown by the "Advent Herald" of 1850, then they terminated in 1844, and we, as consistent men and Christians, should look to that point of time for the work of cleansing the Sanctuary to commence. If the days ended in 1844, and we believe that they did, then, certainly, the Sanctuary to be cleansed at that time is not the land of Canaan, for the simple reason that that land is not being cleansed. Therefore, it is inconsistent to hold on to the view that the land of Canaan is the Sanctuary, while successfully proving the commencement of the days a. c. 457, the erewick in the spring of a. d. 21, consequently the end of the seventy weeks in the reign of A. m. 24, and the Sanctoral, the 2300 days, and the establishment of the Sabbath, October 22, 1844. We do not believe that there is a blank space of already more than six years between the end of the days and the cleansing of the Sanctuary.

By a careful investigation of this subject we have been led to believe that the Sanctuary, mentioned in Dan. viii, 14, is not the land of Canaan; but the New Jerusalem Sanctuary spoken of by the Apostle as follows: 

"Now of the things which we have spoken this is the sum: We have such high priests, who are set on the right hand of the throne of the Majesty in the heavens: A minister of the SANCTUARY, and of the things which are in heaven, which the Lord pitched, and not man."—Heb. viii, 1, 2.

In fact we do not know of one text of Scripture in all the Bible where the land of Canaan is called the Sanctuary.

The definition of the word Sanctuary is, "a sacred place." The land of Canaan is not such a place. No one will attempt to prove that it is. We are aware that many are ready to reject the view that the Sanctuary was cleansed at the end of the days is in heaven, on want of information on the point, for, saying, "that they have not been able to elucidate the subject," and "believe it better left in the hands of the prophets."

"We will here give one text from Paul's clear condemnation of the notion, where he speaks of the earthly and heavenly Sanctuary, and will notice the objection more fully in another place. This one text, however, fully answers the objection.

"It was neither necessary that the pattern [worthy Sanctuary] of things in the heavens should be polluted [cleansed]." Midnight's Truth."

"There is no reason to suppose that the heavenly Sanctuary should be cleansed;"—Heb. ix, 25. Here we see...
that the "heavenly things," which can refer to nothing but the Sanctuary in heaven, was to be "purified," "cleansed," by "better sacrifices" than that of beasts. They were to be cleansed by virtue of the atoning blood of the Son of God. Those, therefore, who are at war with the idea of the heavenly Sanctuary being cleansed, differ widely with the Apostle Paul, and are at war with his comment on the law.

The word Sanctuary occurs more than one hundred times in the Bible, and in most cases it applies to the temple and temple of the Jews, sometimes to their Tabernacle. It is mentioned four times in the New Testament, all in the epistle to the Hebrews. In chapter ix, 1, 2; xii, 11, it refers to the Sanctuary of the first covenant, and in chapter vii, 2, it applied to the second covenant Sanctuary, which the "Lord pitched" in heaven. In three texts only [Ex. xvi, 17; Ps. lxviii, 58; Isa. lxviii, 15] it is supposed by some that the word Sanctuary applies to the land of Canaan. But by a close examination of these three we may see that such a view raises upon a more exasperation. The "Advent Herald" for April 27, 1859, says:

"What are we to understand by 'the cleansing the sanctuary' I think this correctly we must ascertain what is meant by the sanctuary." The word sanctuary is used by the inspired writers in the following significations. 1. It is the name of a particular part of the temple—Ex. xvi, 2; xii, 11. 2. The different apartments of the temple—Heb. x, 20; xii, 5. 3. The temple itself—1 Chron. xxxii, 19; xxix, 10. 4. Places of worship generally, true or false—Amos vii, 9; Ex. xxxiii, 18. Daniel (chapter vii, 9) has given us the sanctuary. The usual sanctuary—Ex. xxv, 18; xxxi, 2. The sacred Sanhedrim—Ex. xvi, 17; Ps. lxviii, 56; Isa. lxviii, 7. The temple of God in the heaven, Ps. lxxviii, 28, 29. These are the principal significations of the word sanctuary, in the word in reference to which the word is to be understood in the text before us. I think the most obvious sense is that which points out the promised land; for it must be evident to every one that the sanctuary here spoken of must be capable of being 'trodden under foot,' and of being 'cleansed,' and as I shall soon see, of being cleansed at the coming of Christ and the restoration of the righteous land. This text should also be understood in a sense that will harmonize with other senses in which the word is used by Daniel in particularly, with the view of the other prophets, and the word of God generally.

With the first four, and the seventh and last, "significations" of the word Sanctuary, as given above, we agree. The texts are plain and afford positive testimony; but with the fifth and sixth we widely differ. There is no positive testimony that "heaven" is called the Sanctuary. That God's Sanctuary, the "true Tabernacle which the Lord pitched, and not man," the "greater and more perfect Tabernacle" of which Christ is a "minister," is IN HEAVEN, we have abundance of plain Scripture testimony. See Heb. vii, 1-10; ix, 21, 23; xiv, 1, 9; xii, 20. The text referred to above, to prove that heaven is called Sanctuary, is as follows: "For his faithful bands down from the height of his sanctuary: from heaven did the Lord behold the earth." Ps. cvi, 9.

The most natural, and the obvious meaning of this text is, that the Sanctuary, from the "height" of which the Lord "looked down" to "be hold the earth," is the 'Temple of God in heaven' in which was the "ark of the testament." This view is sustained by a mass of plain Scripture testimony, while the other view has only an inference from Ps. cvi, 9, to sustain it.

We object to the sixth definition of the word Sanctuary, that it is "the promised land," because that view has no other foundation than weak and unwarrantable inferences from only three texts of Scripture. We have never seen but three texts quoted to sustain this view. These we will now examine.

The first is Ex. xvi, 17, "Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established." This is a part of the prophetic song of Moses sung by Isred upon the hands of the Red Sea, in praise to God for his deliverance, and in prospect of their settlement in Canaan. The fulfillment of this is declared in Ps. lxviii, 54, which is the second text claimed as down. Those who have rejected the Son of God have trodden him under foot in the same sense that the Son of God has been trod under foot. Rome has been called "the Holy City." Why should we confound the "border" or "place" of the Sanctuary, which was the promised land, with the typical Sanctuary itself? Certainly there is no necessity for doing. And there is no more propriety in such a sense, than there would be in asserting that a house, and the yard or farm around it were one and the same thing. And to say that Ex. xvi, 17; Ps. lxviii, 56, which speaks of "the place," and "the border" of the Sanctuary, as well as the Sanctuary itself, prove that the promised land is the Sanctuary, is equal to asserting that a farm and a house are only a house. We use this simple figure to make the error, that the land of Canaan is the Sanctuary, appear in its true light. And two other texts, when examined in the light of truth and reason, are found to contain, in themselves, sufficient proof to condemn the view that the promised land is called the Sanctuary.

The other text that is quoted to sustain this position is Ex. xiii, 18, "This people of the holiness have possessed [the promised land, or the "inheritance"] but a little while; they have trodden down thy sanctuary." The history of the Jews shows a perfect fulfillment of this text, therefore, the Sanctuary maintained in the text refers only to the typical Sanctuary.

There is no more necessity for, or propriety in, confounding the "inheritance" with the Sanctuary in this text, than in Ex. xvi, 17, and Ps. lxviii, 54. It is true that the "tribes" of Israel "possessed" the promised land "but a little while," and it is also true that their "adversaries" did tread down their Sanctuary, by desecrating, and desolating their Temple. Says the "Advent Herald," "It must be evident to every one that the sanctuary here spoken of must be capable of being 'trodden under foot,' and of being 'cleansed.'"

No one believes that the words "trodden under foot," and "trodden down," mean that the entire land of Canaan has been literally trodden down by the feet of wickled man, any more than the text, "I will tread down the people in mine anger," Isa. lxii, 6, means that the Almighty is to literally tread down man. That truth that "the promised land" is the Sanctuary must, therefore, admit that the word's "trodden under foot," and "trodden down," are figurative expressions, and means that the promised land has been overrun with the wicked agents of its desolation. Then they should not object to our using the expressions figuratively, in applying the words "trodden down" [Isa. lxii, 14] to the typical Sanctuary, and the words "trodden under foot" [Dan. vii, 13] to the "true Tabernacle" or "Sanctuary" in heaven.

It may be said that the heavenly Sanctuary is not "capable of being trodden under foot," it is not it not capable of being trodden under foot as "the Son of God," who is the "MINISTER" of the heavenly Sanctuary! Says Paul:

"Of whom we have heard that he was in the form of God, and thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth: who in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the sanctuary, O Lord, which thy hands have established."—Phil., ii, 6-11.
look to 'the man of sin,' seated in his temple, or as Paul says—so that he as God sitteth in the temple of God, &c.—instead of looking to Jesus, seated at the right hand of the Father, in the heavenly Sanctuary. In thus turning away from Jesus, who alone could forgive sins, and receive the soul into heaven, and bestowing on the Pope such titles as MOST HOLY LORDF MAINASTIR, an he the Son of God, and HEAVENLY PRIEST, he has, in calling Rome the 'Eternal City,' and the Holy City, they have trodden down the City of the living God, and the heavenly Sanctuary. The host, the true church that has looked to Jesus in the true Sanctuary for pardon of sins, and eternal life, has, as well as their Divine Lord and his sanctuary, been trodden under foot. Yes, the true worshippers have been rejected and persecuted, and some of the brightest stars, or gospel ministers, in the church have been 'stamped upon' by the little horn.

The Protestant sects, with their spiritualizing views, in denying the existence of the person of God the Father, the personality of the Son of God, the literal city and sanctuary, have also acted their part in treading under foot the sanctuary.

Adventists who reject the true Scripture light on this subject, and teach that the Sanctuary to be cleansed at the end of the 2300 days is the 'promised land,' notwithstanding they have not one text to prove it, are also engaged in this work of treading under foot the sanctuary.

It is supposed by some that the heavenly sanctuary is not capable of being cleansed, on the pretense that there cannot be anything filthy in heaven. But we are aware that this objection is often urged for want of an understanding of this important subject. No one person believes that the heavenly sanctuary needs cleansing from physical uncleanness, as we would cleanse a room or a garment. The type will give light on this point. And here we will observe that we have the example of our Divine Master, and the Apostle Paul, for referring to the type. Said Jesus to his disciples,—

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the LAW of Moses, and in the prophets, and in the psalms concerning me."—Luke xxi, 44.

When Paul was a prisoner at Rome, he 'called the chief of the Jews together,' unto his lodging, &c. to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the Scriptures, and out of the prophets, explaining the meaning. Acts xxviii. 23. Here we see that Jesus and Paul both refer to Moses, evidently to the law of types. And we believe that if those who preach Christ would more closely follow the example of the Great Teacher, and the Apostle Paul, for referring to the type, Said Jesus to his disciples,—

"These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the LAW OF MOSES, and in the prophets, and in the psalms concerning me."—Luke xxviii. 23.

But some that pretend to preach Christ at this day, are too much men of the world. They give us much more blind and 'slow of heart,' to believe, and guilty than those that Jesus rebuked us as follows:—

"O fools and slow of heart to believe all that the prophets have spoken! Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself."—Luke xxiv. 25, 36, 27.

The typical Sanctuary [see Lev. xvi] was cleansed, not from physical uncleanness, but from the sins of Israel.

And he shall make an atonement for the holy [holiest, place, is supplied] children of Israel, because of their transgressions in all their sins. He went in to the most holy place two times. Hebrews ix, 7.

The holiest of all was cleansed once a year, then no one entered it, not even the high priest, till a year had expired, when it needed cleansing; for the reason that there can be nothing filthy in heaven.

And though he were a son, yet was he learned in the matters of the scriptures. The pattern was the 'true tabernacle,' or 'true tabernacle in the heavens.'

As long as the 'Harold' holds on to the unscriptural view that the pattern was the 'true tabernacle in the heavens,' he would not be satisfied with being told that why the

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Now of the things which we have spoken is this the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and of the true tabernacle, which the Lord pitched and not man. . . . For if he were on earth, he should not be a priest, because that those priests, which are offered in the place of worship, ascend not into the holy place, but into the heaven;——the Holy of Holies, where the Ark contains the ten commandments, or to use Paul's words, 'the table of the covenant.'

And concerning the eighth Susan of Pentecost, when John was a prisoner at Rome, he 'sent to his lodging,' 'unto his lodging,' 'to whom he expounded and testified) Acts xxviii. 30, 31. John also saw, while looking down the stream of time, in prophetic vision, to the sounding of the seventh angel, 'was seen the ark containing the ten commandments,' or to use Paul's words, 'seven candlesticks, seven lampstands, a greater and a more perfect tabernacle, not made with hands, heaven, but made by the word of God, and the veil divided, and when he had spoken unto the seven angels, he said unto them, Go your ways unto the kings of the Gentiles, and show these things.'—Rev. xxi, 19.

Will any one try to spiritualize these things? and say that there is no literal Sanctuary, with its Holy, and with its Most Holy, the Ark containing the ten commandments, the candlestick, &c., in heaven? Such as does so, he is not spiritualizing the 'Sanctuary,' but mocking it, and denying his personality. We have seen the sad fruits of the spiritualizing system, and have also seen that it is safest to take the word of God as it reads.

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time " has passed remains a mystery," etc. Will the "Herald" try to prove that the 2300 days will end at some future date? This we think it will not do; for it has already proved, beyond all controversy, that the days began a. c. 457, and terminated in 1844. And it has, for a few years, been opposed to this perpetual statement out the 2300 days, from taking a故障 of fact that he desires it discontinued. But we must see that such course must disgust the people, and destroy the faith of those who are from spring to fall, and from fall to spring. All must see that such weekly commenced a. c. 457, consequently, the 2300 days terminated in February to be cleansed at the end of the 2300 days is the promised land, Christian received the paper, who did not want it, he would resent one "killing. stealing, coveting, and - adultery." A in this confounding the ten was not crucified. He would lie loth to admit that the prophets what are the bodies, or "good things to come of the law Mr swearing, the law of God and the law of Moses in one, has led many poor souls in the of the Advent papers, that would refine our position ; and as yet I see to me, or any Gentile. And until von can show me that God has en- instead of this, G. W. B. sent us every unchristian letter, not lost paid. Here is a part of it—


Mr. James White—Sir: I have received three or four numbers of your papers, have read them some, and find nothing in them of any use to me, or any Gentile. And until you can show me that God has en-joyed upon the Gentiles to keep any Sabbath, and that this side of the cross, I want no more of your papers, unless I shall take them from the effect. I find in the book that the law is a shadow (for a type) of good things to come; but I do not find that the Gentiles are a typical people. But I find the law and prophets were until John, and then it was not out of the way, sailing it his cross. So you see I am not living under the law, but under the gospel.

Please read the 3d of 2 Corinthians, and believe it and obey it, and you will find glory in the gospel that you do not find under the law.

George W. Barnes.

We pity those who mingle the word of God as G. W. B. has, and are troubled with such an unkind spirit as is manifested in his letter. We would help them. This is why we have introduced this extract. Says Paul, "For the law having a shadow of good things to come;" but what law? Certainly not the law of God, the ten commandments. If G. W. B., or any body else, believes that the commandments are shadows, or types, let them show us the bodies, substances, or 'good things to come,' of which the first, second, and third commandments, are only shadows. Mark this: every shadow has a body. Tell us, what are the bodies, or "good things to come" of the law for swearing, telling, stealing, coveting, and "adultery." Ah! this confounding the law of God and the law of Moses in one, has led many poor souls in the road to ruin. The law of Moses was written in a book, and its "ordinances" were blotted out, and nailed to the cross; but God's law was engraven in stone. What idea can men have of blotting out Jehovah, with his finger, engraved in stone?

We do not suppose that G. W. B. really means that the law and prophets were nailed to John's cross, though he has given this idea, for John was not crucified. He would be loth to admit that the prophets were all blotted out also, and nailed even to the cross of Christ! We have space only to hint at these points.

As it regards 2 Cor. chap. iii, we would ask if the "ministration" of a law, and the law itself, are one and the same thing? The answer must be that they are not. Then with the view that the "ministration" of the law, which is sufficient to the law itself, will G. W. B. and others read this chapter once more. We do not expect that the "Review and Herald" will be of any service to "Gentiles," but scores of letters received might satisfy that it is "most in due season" to those who are "Jews." "Toward," Tardieus "indeed, in whom there is no change."

God instituted a Sabbath; and that blessed and holy, only weekly Sabbath of the Bible. Jesus says, it "was made -all mankind. Until it can be shown that the Sabbath law has been abrogated, we are bound to believe that the gospel church may share the blessings of the Sabbath of the Bible. Amen.

[Letter from Bro. Butler]

Dear Brother and Sister White: Your kind and affectionate letters came duly to hand, and we were glad to hear that you were again coming into Vermont, and will hold some meetings. We wish you to hold a conference at our house.

But I have been converted to the soon, and seventh day Sabbath. I have been out in this town, and some of the neighboring towns, and around Lake Champlain, to try to get off some of the prejudice from other minds, which I am deeply felt in my own. Some have been converted to the present truth, and some prejudice (I trust) removed. I have learned from conversation with others, as well as by past experience, that the short door has been the great idol on to which the Adventists have run their ship, and foundered. They have been running their small boats this way and that way, to see if they could get around it; but have not been able. So they undertake to cover up the "land-marks" behind them. Some say, we have had the message in Rev. xiv. 6, 7, the one following in vers 8, and the going forth of the virgin, &c., down to Matt. xvi. 5, "while the Bridgeport tarried, they all slumbered and slept!" but have not had the true Midnight Cry. When asked, when, how, and where they can have it, they answer, by Angels sent earth to give it; others don't know. Some think we have had the first and second Angel's messages; another thinks we have had the first, but don't believe anything in the second; it has been a trial to them that any should call the Protestant Churches, Babylon. Still another believes, that if he acknowledges the first and second, he shall have to the third Angel's message, and he thinks he can be more consistent to say we have had none. You see how all these have shunned the door. And still there is another class that believe we have had all down to the true Midnight Cry, and that God's power accompanied all of these messages; but why the Lord has not yet come, they know not; but think probably the 2300 days have not yet run out. They have been looking for light from their papers, where they used to get it, but cannot find it. They are like the sailors in the mountains, without a shipwright. Some that had little experience previous to these messages have given up to disappointment, and have sold and sold little upon the subject, and have gone, some, less, into the world. They suppose the shut door would exclude all this unwarranted, saving hail light, or no light; young, or old, from every degree of the Spirit of God. I think that this class could have the true shut door set before them, and third angel's message, some of them would see the true line of prophecy, and rejoice again in the light. I have been striving to look up those who have not given up their past experience in these messages, and trying to show them what the Sanctuary is, and what the shut door, is, that the Sanctuary spoken of in Dan. viii. 14, is being cleansed. * * 

E. P. BUTLER.

From the Hadley and Advocate.

WHERE ARE WE?

Bro. MARSH: I have been looking very curiously for something in some of the Advent papers, that would define our position and yet I see nothing satisfactory. I know it is said, Nigh, even at the doors; but what I am at is this, Where in the word of God are we? In 43 and 44, we know where we were; say for instance, Rev. xiv. 6: And I saw another angel fly in the midst of heaven. We very well know them, the second angel's message—Babylon is fallen. Both are in the past. Now I cannot draw any other conclusions than this: If we were correct in 43 and 44, as the Advent move did correspond with just such an effect as the first and second angel's messages would produce, the third angel in order follows with his message, and a loud one, too, as loud as the first: If any man worship the beast, and his image, and receive his mark in his forehead or in his hand, the same shall drink of everlasting burning fire. We have learned from conversation with others, as well as by past experience, that the shut door has been the great idol on to which the Adventists have run their ship, and foundered. They have been running their small boats this way and that way, to see if they could get around it; but have not been able. So they undertake to cover up the "land-marks" behind them. Some say, we have had the message in Rev. xiv. 6, 7, the one following in vers 8, and the going forth of the virgin, &c., down to Matt. xvi. 5, "while the Bridgeport tarried, they all slumbered and slept!" but have not had the true Midnight Cry. When asked, when, how, and where they can have it, they answer, by Angels sent earth to give it; others don't know. Some think we have had the first and second Angel's messages; another thinks we have had the first, but don't believe anything in the second; it has been a trial to them that any should call the Protestant Churches, Babylon. Still another believes, that if he acknowledges the first and second, he shall have to the third Angel's message, and he thinks he can be more consistent to say we have had none. You see how all these have shunned the door. And still there is another class that believe we have had all down to the true Midnight Cry, and that God's power accompanied all of these messages; but why the Lord has not yet come, they know not; but think probably the 2300 days have not yet run out. They have been looking for light from their papers, where they used to get it, but cannot find it. They are like the sailors in the mountains, without a shipwright. Some that had little experience previous to these messages have given up to disappointment, and have sold and sold little upon the subject, and have gone, some, less, into the world. They suppose the shut door would exclude all this unwarranted, saving hail light, or no light; young, or old, from every degree of the Spirit of God. I think that this class could have the true shut door set before them, and third angel's message, some of them would see the true line of prophecy, and rejoice again in the light. I have been striving to look up those who have not given up their past experience in these messages, and trying to show them what the Sanctuary is, and what the shut door, is, that the Sanctuary spoken of in Dan. viii. 14, is being cleansed. * * *

E. P. BUTLER.

From the Hadley and Advocate.
Sage of the third angel can have it free. Brie in Conn., have raid .1-- ; 40 David and being highly esteemed in the reign of heaven, [Matt. xxii, 35-4().

Letters requiting an answer, may be directed to Waterbury, Vt.

Letter requiring an immediate answer, may be directed to W. Walker, Vt.

We have space for three texts only.

If thou wilt enter into heaven, keep the commandments."—Chap. viii.

LETTERS RECEIVED Dec. 24.—Otis Nichols; Frederick Wheeler; Mary Brown; Israel Camp; J. W. Heath; P. tin the alto' e, in the New Testement. Who

We have to do with it, and that it will be a great help in defining -  our present position. The cost

Holy Spirit, by snazzy of the leaders in the Second Advent cause, showing its Di-

Win. Harris; F. M. Shill -leer; Mary Brown; Israel Camp; J. W. Heath; P. tin the alto' e, in the New Testement. Who

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The Third Angel's Message-16 pages. The Chart can be had by addressing Otis Nichols, Dorchester, Mass. Price, $1.50.

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The Review and Herald.
The testimony of Jesus has already overthrown those whole arguments; we will now present the testimony of his disciples.

As we now the Sabbath day, we ask, It was not an argument against the Sabbath, as it began to dawn towards the first day of the week, the Sabbath day. The disciples found Jesus as it can answer on the time for the abolition, of the Sabbath;—see Luke xvi, 31. After a while Paul was at Corinth; Acts xvii, 2, 3. This was not a revelation. He taught that the Sabbath was abolished. See his commission. Acts xiii, 2-4.

1. That the seventh day Sabbath is brought to view more than fifty times in the New Testament.

2. That the Sabbath was used for men—men.

3. That it is in the commandments of God.

4. That Jesus recognized the Sabbath, for 1500 years beyond his crucifixion.

5. That he is still, the Lord of the Sabbath.

6. That the Sabbath was made for men—men.

7. That it is in the commandments of God, and also are taught six times since.

8. That Luke positively proves the keeping of the Sabbath by the disciples, after the crucifixion.

9. That there is not a passage in the New Testament that shows a change of the day, or keeping of the first day of the week for the Sabbath.

10. That both Luke, and Paul, utterly and forever destroy, and take away from our opponents, the counsel only point which they ever had to show where the Sabbath was abolished, by proving incontestably that the Sabbath of the Lord God was kept after they it was nailed to the cross: viz: one day, 12, 23, and 50 years after.

But says an objector, there is no other scripture, or point of time, by which it can be shown the Sabbath was abolished! None that I have found. Something may come up after this; but thank the Lord, there is testimony enough in the above fourteen joints, to scatter it in the four winds. This is the New Testament testimony. O Lord, let thy blest accompany me to the societies of our opponents.

About sixty-nine years after Jesus was nailed to the cross, God gave him a revelation. He sent his angel and signified it to his servant John, for the purpose of this revelation. In this mysterious subject, we have been taught by God, that Jesus was the Lord of God, and that he himself served the sacred rites of anointing, their beloved Master's body until the day was past. Jesus himself, and our opponents, can answer on the time for the abolition, of the Sabbath, as it was kept after the crucifixion. Therefore, they say, the Sabbath was abolished, that is, as they say, it was abolished, turned, and prepared spaces and time: and it the Sabbath-day according to the commandment.—Chap. xxviii, 54-70.

Now, the only text of scripture, which our opponents can find in the Bible, for proof that the Sabbath was nailed to the cross, fails them; because the Sabbath was kept after the crucifixion. Therefore, they say, the Sabbath was abolished, that is, as they say, it was abolished, turned, and prepared spaces and time: and it the Sabbath-day according to the commandment.—Chap. xxviii, 54-70.

But to the Sabbath again. The great Apostle to the Gentiles, followed the example of his Master, and kept the Sabbath; yes, the very man that our opponents say has proved in Col. i, 14, that it was nailed to the cross. But he was the first to adduce scripture arguments to prove that the Sabbath, then surely you must yield; for by their own arguments, we see that the Sabbath was abolished, by proving incontestably that the Sabbath of the Lord God was kept after they it was nailed to the cross: viz: one day, 12, 23, and 50 years after.

We see Acts xx, 7-15. This is the only meeting, ever recorded in the New Testament, that they can answer on the time for the abolition, of the Sabbath. This fails them, for Paul says that they are shadows. This proof that it was not nailed to the cross, gives an entrance there for our opponents. What shall we do? Answer, keep the fourth, as God has taught, viz: the seventh day Sabbath, and the other nine according to the New Testament teaching. This is the same class as described in chap. x, 31.

In Revelation xiv, John saw, and heard the third angel giving the last message of mercy for God's people. He was deposing a priest waiting company of angels, who were the commandments of God, which mark the Sabbath as binding now as it was then.

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