Is gliding by, unheeded and unseen; That this world's varied scenes shall e'er behold, And swiftly passing, which events has seen, For an ungodly and a wicked world. Cause will aid in its publication, as the Lord hath prospered them.

Decree, proclaiming that it shall not pass, Both Church and world together, are asleep. Mankind, victorious, have onward pressed, In ruin, irretrievable and sure.

That just precede the coming Son of man. Unconscious of the fearful day at hand. And with the rainbow crowned, whose face outshines Loud heralding that generation here.

Of Truth and Love—whose sole delight, and joy, Of faith and spirit must that people be, Righteous and just and pure who call me Lord; And zealous in my vineyard, to show forth.

Who made the heavens and earth, and who the sea, A massive mould of solid silver shone: A Babel of religion, and a mock

The lofty head of gold: the breast and arms

The secrets of the heart, and now to thee, What in the latter days shall come to pass, Revelations; for thy vision and thy dream. O king, are these: 1

Fear God and give him glory; for his hour

In Heaven there is a God, who nasheth known

And every aim is to oppose the plans Of all—was Heaven, and who with schemes deep-laid Of blackest villanies, and wily arts, Unseen, e'er seeks to entrap th' unwary feet Of man, and by unshodded arts, obscure The plan of his salvation, and him rob Of life eternal, and perpetual bliss—

And theories framed discordant, and have made, For all are slumbering to the light of truth. Behold a Church, divided and corrupt; Chilled and benumbed, by cold formalism; And with the world joined hand in hand, while all, Both Church and world together, are asleep.

Thee, therefore, I ordain

And hate, and strife, and all that e'er can claim Its origin of earth, or night below— And fast were hushing every note of truth, With dead'ning opiates, and with siren songs, And hate, and strife, and all that e'er can claim Its origin of earth, or light below—

May be restored to unity and love; That man may wake to wisdom, and shake off The power of Satan, and may serve And worship me in Spirit and in truth, And with the Lord of lords may take their stand In the great battle-day that draweth nigh, ere The Saviour should to earth descend again. Lulled by such groundless heroics, mankind Were dreaming on of golden centuries Now almost here, and worlds of carnal joys And moral freedom, when the cry, "Fear God And give him glory; for his judgment hour Is come," rang forth from Heaven's own messenger.

His first the Almighty on his throne above, Foreseeing Satan's craft—the fatal aim And sure results of his dark policy— That e'en, if possible, he would deceive The very elect—before him summoned, and, While thus he spake, his lofty mission gave: My plans are changeless, and my promise sure; And now th' appointed time whereof my words, By all my prophets, from the world began, Have been declared, that I to those who me Should love, and serve, and honor, would restore What man by sin hath lost—is drawing near And hasteth greatly; but the people far From me have wandered, and the nations all Forgotten God; nor in remembrance hold My promises, nor to my threats give heed. Their thoughts are bent on evil; and on earth, Which, since the curse, hath neither part nor lot With things of Heaven, are their affections placed. Nor from the mourning page, whereon I've spread The mighty works of my omnipotence; That they therein might tread of boundless power, And wisdom infinite, and majesty Supreme, do they in reverence and awe, Lift up their hearts to him who made them all. And e'en those who, of truth, profession make, Have for themselves, diverging paths sought out, And theories framed discordant, and have made, While serving party more than serving me, A Babel of religion, and a mock Of my great name and worship; who alone Am worthy to receive eternal praise, And unfaded beam; for a God I am, Holy and perfect; and in unity

The Warning Voice

Of fear and spirit must that people be, Righteous and just and pure who call me Lord; And zealous in my vineyard, to show forth My glory, and my praises faithful sound, Which is but due, if they to me would be A chosen generation, and my own Peculiar people, worthy to be called. With man not always shall my Spirit strive, And but a little longer shall for him My mercy plead; when clad with vengeance, I Will rise and shake the earth, yes, terribly, For I will fire fill them, and chariot As with a whirlwind, and will render thus, My wrath with fury, and rebuke with flame; For thus I've spoken.

And theories framed discordant, and have made, For all are slumbering to the light of truth. Behold a Church, divided and corrupt; Chilled and benumbed, by cold formalism; And with the world joined hand in hand, while all, Both Church and world together, are asleep.

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Thou sawest till a stone no hand could form,
Part iron the feet, and part were miry clay.

Upon the feet, with swift descending blow,
Upon the hollow winds were borne away,
"I saw, and lo, upon the mighty sea,
So shall, in part, the kingdom broken be,
So this shall break in pieces, and shall bruise.

Shall there be given the matchless strength of iron;
O'er ancient Babylon, to Daniel came
The four great winds of heaven fiercely strove,
And forthwith rose from out the troubled deep,
Like a bear the second seemed; the third
A fiery stream before him issued forth,
The judgment set; the mighty Least was slain,
And to the burning flame its body given.

The rolling clouds one like the Son of man—
Dominion, glory, and a kingdom, that
Alone should honor, and him only serve;
All people, languages, and nations, him
For his domain is such, and such his power,
As never shall be destroyed nor have an end.

As the first day of the week is now almost universally observed in the place of the Sabbath of the fourth commandment, this article is intended to examine the ground on which this observance rests. It is an injunction of the New Testament, that we "prove all things; hold fast that which is good." This principle we shall try to follow in this investigation. Those who are willing to submit their opinions to the test of scripture and reason, are invited to examine the following statements of this subject. If the first day of the week is the Sabbath of the New Testament, and the Rest-day of the Christian church, that fact will appear in all its strength, if the sacred record is examined. But if there be no divine authority for the change of the Sabbath, then the observance of the first day, in the place of the Sabbath of the Lord, must be regarded as the result of human opinion, which renders invalid the commandments of God.

This subject is not taken up for the benefit of those who do not believe in a Sabbath, yet observe a different day from that enjoined in the commandment, but to be benefited by an examination of their reasons for this. Papists believe that their church had power to change the Sabbath, and, on that authority alone, they are perfectly satisfied in observing the fourth day. Protestants deny the authority of the Romish church, and consequently attempt to vindicate the change by an appeal to the Bible. This is what we desire to do. We cannot better weigh the testimony in favor of a change of the Sabbath, than by introducing the Sabbath commandment, which it is supposed has been changed.

Remember the Sabbath-day to keep it holy.—Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy maid-servant, nor thy bond-servant, nor thy cattle, nor thy stranger that is within thy gates; for six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; therefore the Lord blessed the Sabbath-day, and hallowed it. Ex. xx, 8-11. This precept states the will of God in plain and explicit language, requires us to examine the ground on which this practice rests. But if there is no divine authority for the change of the Sabbath, then the observance of the first day, in the place of the Sabbath of the Lord, must be regarded as the result of human opinion, which renders invalid the commandments of God.

Three things are indispensable to those who would prove the change of the Sabbath: 1. A plain statement that God has blessed the Sabbath from the seventh to the first day of the week. 2. A single statement that God has blessed, followed and sanctified the first day of the week. 3. A single commandment to keep the first day holy as a Sabbath unto the Lord. The reasonableness of this must be apparent to every one. For a plain commandment from the Lord of hosts, can only be changed by an explicit, divine statement authorizing such change. And the change of the day of keeping saints has been and sanctified the day of his rest, no human authority may presume to choose in its stead another day, and require that that day be observed, unless the Lord himself confirm his blessing to that day and command that it be kept holy. These truths are self-evident. But how many of the above particulars do the advocates of this change prove? They do not claim that there is one statement in the Bible that the Sabbath has been changed. They do not claim that we are to unite with us in the same testimony in the Scriptures, that God has ever
blessed and sanctified the first day of the week.——

New Testament

Volume of inspiration which commands us to ob-
serve the first day and keep it holy. But what author-
dy, then, do they show for changing the Sabbath? Not
just testimony, as we have already seen, but
reasons readily seen. However, they have several inferences
which they think make the subject very plain.

1. Redemption is greater than creation; there
fore we should keep every day of Christ's resurrec-
tion, instead of the Sabbath of the fourth com-
mandment.

Where has God said this? Nothing of the kind
is found in the Testament. Who, then, says that
this is according to truth? Those only, who
are wise above what is written. Is not that act
by which God formed the world out of nothing
outside our conception? Certainly; nothing

stronger than this is nullified — nothing by which
the universe could be created; and

man must be a poor judge of what
such creation is. This by the history of the church, it
is evident that redemption is greater than creation, who
knows that we ought to keep the first day of the week on that account? Has God said that we
should? No, never. God has not said that we
should keep any day to commemorate redemption.
But if it were truly to observe any day for this rea-
son, most certainly the crucifixion day possibly
would be the strongest. It is not said that we have re-
demption through Christ's resurrection, but it is
said that we have redemption through his blood.

In redemption through his blood we are saved from the
forgiveness of sins, according to the riches of his grace.
Eph. i, 7. See Col. i, 4. "And they sung a new song, saying, Thou art worthy to take
the book, and to open the seals thereof: for thou art just,
and thou hast redeemed us to God by the blood,
out of every kindred, and tongue, and people,

Then redemption is through the death of the
Lord Jesus. Consequently the day on which he
sheds his precious blood to redeem us and says, "It
is finished," [John xix, 30], is the day that should
be observed. There is no mention of redemption on one
day should be observed for that purpose. Nor can it
be pleaded that the resurrection day is the most re-
markable of all days. The New Testament in my
blood, no need a word to prove that it is far exceeded in
this respect, by the day of the crucifixion.

Which is the most remarkable event, that God
should judge the world? For a far clearer day, that
he should raise that beloved Son from the dead?
Every one must acknowledge, that while it
is an event of a most wonderful character
for God, it is only Seon to the far more
wonderful, God it is not a wonderful thing, that he should raise
that beloved Son from the dead. Then the crux-
eficiently claims that the day of the resur-
rection. But God has not enjoined the
observance of either. And how shameful it is to make void the fourth commandment by wisdom
that is folly in the sight of God. 1 Cor. i, 19, 20.

If we would commemorating the events of redemp-
tion, no necessity exists that we should destroy the
holy Sabbath in order to do it. God has provided
us with memorials bearing his own signature; and
those we may observe with the blessing of Heaven.
Would you commemorate the death of our Lord?
Then you may do it by saying: "For I have
received of the Lord, that which also I delivered unto
you, that the Lord Jesus, the same night in which he
was betrayed, took bread; and when he had given
himself for us, he brake it, and said, Take, eat; this
is my body, which is broken for you: this do in re-
memberance of me." This is the New Testament in my
blood: this do ye, as oft as ye shall drink it, in remem-
brance of me. For as often as ye eat this cup, and
drink this fruit of the vine, ye do shew the death of the
Lord till he come." 1 Cor. x, 23-26.

Would you commemorate the burial and resur-
rection of the Saviour? The following scriptures
teach the doctrine of direct testimony, as we have
not that so many of us as were baptized into Jesus Christ,
were baptized into his death? Therefore we
are buried with him by baptism into death, in
the likeness of his death: and if we be risen
like as Christ was raised up from the dead by the
glory of the Father, even so we also shall walk in
the likeness of his resurrection. Rom. vi, 3-5.

Col. ii, 12. We have now examined the arguments
for a change of the Sabbath from the supposed su-
periority of the work of redemption over that of
creation. The candid inquirer will judge whether
such an argument possesses of conscience, while
he Triumphs under the foot of the serpent eight days,
which God has said, "Remember." 2.

But the disciples met on the day of our Lord's
resurrection to hold a thanksgiving, and the Savour sanctioned this meeting by uniting with them.

Were every word of this true, it would then be
meanest only for the day of the resurrection being
lost. It was not the case. The disciples did not know that the resurrection day had been changed. But to show the utter
failure of this inference, we will agree to prove that
they did not at that time believe that he had been
raised. One can hardly refrain from feelings of indigna-
tion that grave doctors of divinity should found a
position, no necessity exists that we should destroy the
custom of breaking bread at Troas, upon the first
day of the week, was quite sufficient to constitute it
a Sabbath, would not the continued practice of the
apostolic church in breaking bread every day, be
sufficient reason to consider it a Sabbath? What
as that of his servant Paul, must not the day of the
resurrection be pre-eminently the Christian Sabbath, as
Christ instituted, and performed this ordinance
on the evening with that day commenced 1
Cor. xi, 20-26.

But on what day of the week did this act of Paul
occur? For if it is of sufficient importance to make
the day of its occurrence the future Sabbath of the
Church, the day is worth determining. The act
of breaking bread was after midnight. For Paul
preached to the disciples until midnight; then
began to break bread upon them, and then attended
unto their prayer until midnight. First day of the
second day of the week, which should hence-
forth be regarded as the Christian Sabbath, if break-
ing bread on a day makes it a Sabbath? But if the
method of commencing the day, viz., six o'clock
P. M. was followed, it would appear that the
disciples came together at the close of the Sab-
bat for an evening meeting, as the Apostles was to
de part in the morning. Paul preached until mid-
night; broke bread with the disciples early in the
morning of the first day of the week, thus consti-
tuting it the Christian Sabbath, as some imagine;
but when it was light he started on his long jour-
ney to Jerusalem, thus proving that he had no re-
course to the day of the Sabbath. Some of the
greatest names in the Bible are quite remarkable that this single instance of religi-
ous worship on the first day, should be urged as
proof that the Sabbath of the Lord has been changed,
while this same book give the account of religious
worship on at least eighty-four Sabbaths! Acts
xiii, 14; 44; xvi, 13; xvii, 2; xviii, 4, 11.

6. Paul commanded the church at Corinth to
observe the first day of the week, as the Christian Sabbath.
Therefore the Sabbath must have been changed to
that day: 1 Cor. xvi, 2.

If Paul had actually commanded a public collec-
tion on the first day of the week, it would only
amount to an influence in favor of the change of
the Sabbath, for nothing on the first day could
be brought in. But to have ordered the assembly.
He, who once com-
manded that we remember and keep holy the day

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of his rest, had now changed his mind and would have us remember and keep holy the day on which he began to labor. But, it is a remarkable fact that he does not say "Place your alms in the first day of the week," but rather he says, "Upon the first day of the week - let every one of you lay by him in store; then shall the Lord bless thee in all the work of thy hands." The text, therefore, does not prove that the Christian church was assembled for public worship on that day, but on the contrary, it does prove that each must be at his own home, where he could examine his worldly affairs, and lay by himself in store as God has prospered him. If each one should thus, from week to week, save up his alms, when the Apostles should come, their bounty would be ready, and each would be present to him what they had gathered in the commandments of the New Testament, is the reverse of a public contribution: "But when thou dost alms, let not thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret, himself shall reward thee openly." Matt. 6:3-4.

It is peculiarly unfortunate for the advocates of a change of the Sabbath, that in every instance they are obliged to assume the very point which the change of the Sabbath is to establish. It is clear, if there is a day in the gospel dispensation which the Lord claims as his, that there is not a day that can be called the Sabbath of the Lord. But the seventh day is the Sabbath of the Lord thy God. Ex. xxv. 11. "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable," etc. Isa. lvii. 3. "Therefore, the Son of man is Lord even of the sabbath." Mark ii. 28.

Then the seventh day is the day which God reserved to himself, when he gave to man the other six; and this day he calls his holy day. This is the day God commanded his people to keep, as the Son of man as Lord of. Is there one testimony in the Scriptures that the Lord has changed his people's sabbath by no other man than one. Then that day which the Bible designates as the Lord's day, is none other than the Sabbath of the fourth commandment.

We see therefore that there is no authority for the change of the Sabbath; hence, those, who believe in a Sabbath, must either resort to the so-called Christian Fathers for proof of the change, or must observe the Sabbath according to the commandment. The history of the change will be given hereafter. But we now ask, what right have the leaders of the Christian church to change the fourth commandment, any more than the Mosaic law? It is the Jewish church had to change the fifth? If Christ sternly rebuked that act, what would he say to the change of his own people's manservants? Matt. xx. 9-11.

The Protestant preachers receive the Bible alone as his standard of faith and practice. The Protestant sees in the Bible and the tradition of the Fathers as his rule. They ask: Does Jesus Christ by his own authority change the Sabbath from his own standard, the Bible, therefore, he is, on this point, obliged to adopt that of the Papists. The change of the Sabbath is proved by Papists as follows:

1. "What warrant have you for keeping the Sabbath, when it was the ancient Sabbath which was the Saturday?"

2. "Are we to have it for the authority of the Catholic Church?"

3. "Does the Scripture say what commandment the Sabbath of the Lord is to be kept on the Sabbath?"

4. "The Scripture commands us to hear the Word on the Sabbath day; act xvii.; Luke x, 16. And to hold fast the traditions of the apostles. 2 Thess. iii. 15. But the Scripture does not in particular mention this change of the Sabbath. John speaks of the Lord's day, but he does not tell us what day of the week this was, much less does he tell us that this day was to take the place of the Sabbath ordained in the commandments. This also was completely finished, was more work to be done together to break bread on the first day of the week. Acts xx. 7. And Paul [1 Cor. xvi, 2] orders that on that day called the Lord's only the Christians should not lay by in store what they designed to bestow in charity on the faithful in Judaea; but neither the one nor the other tells us that this first day of the week will take the place of the Jewish Sabbath and the Christian Sabbath; so that truly, the best authority we have for this, is the testimony and ordinance of the church. And therefore, those who pretend that the Lord's day is Sunday, whilst they take no notice of other festivals ordained by the same church authority, show that they set by human ordinance, since Sundays and holy-days all stand upon the same foundation, viz. : the ordinance of the church.

Q. What was the reason why the Sabbath was changed from the Saturday to the Sunday?

A. Because our Lord fully accomplished the work of our redemption by rising from the dead on the Holy Sabbath, on a Sunday; as therefore the work of our redemption was greater than creation. Those who do not recognize human authority as sufficient to change the divine law, will, as we humbly trust, reject this tradition of the elders, and return to the commandment of God.

The Bible also shows that it is impossible to change the Sabbath of the Lord, for another day, even for the Church, for the Church has no more authority to do it, than the elders of the Christian church to change the Sabbath of the Lord. The history of the change will be given hereafter. The following are examples of this change of the Sabbath from the first day of the week to the second day:

1. "The Lord's day is proved by Papists as follows: 'A. The Scripture commends us to hear the Word on the Sabbath day.' This is the Sabbath day, which the New Testament designates the day which the New Testament designates the Lord's day." Catholic Christian Instructor. Chapter xxvii.

This testimony from the "Right Rev. Dr. Chaloner," shows conclusively that the fourth commandment was not changed, has been corrupted by the Roman Church. And in this testimony we find the authority of the Protestant church for saying that the commandment was general without any exceptions, neither for the man nor for the beast. Those who do not recognize human authority as sufficient to change the divine law, will, as we humbly trust, reject this tradition of the elders, and return to the commandment of God.

Every one can see that there is not a particle of divine authority for the change of the Sabbath. And those who will read the commandment with care, will see that a change of the Sabbath of the Lord is absolutely impossible. The Sabbath of the Lord is the Best-day of the Lord, as the Holy Sabbath, and is not to be changed, has been corrupted by the Roman Church. And in this testimony we find the authority of the Protestant church for saying that the commandment was general without any exceptions, whether for the man nor for the beast. Those who do not recognize human authority as sufficient to change the divine law, will, as we humbly trust, reject this tradition of the elders, and return to the commandment of God.

The变是不合理的，因为它是根据人的权威而改变的，而不是根据圣经的原则。每一个人都可以看到，没有一个部分的神的权威可以改变安息日。那些愿意仔细阅读命令的人，会看到改变安息日的命令是绝对不可能的。安息日是主的良日，不是一天，也不是一年，而是永远的。因此，我们必须回到圣经的命令，而不是回到人的权威。
The Sanctuary.

Three texts have been quoted by those who have taught that the Sanctuary of Dan. viii was to be cleansed by fire, to prove that the land of Canaan was that Sanctuary. We will here quote from the Second Advent Mouth of 1842, by Apollos Hale—The Review and Herald, which gives the view taken by the Advent body.

"The word Sanctuary is used by the inspired writers in the following senses:—1. It is the name of a particular part of the temple. Hos. ix. 2. The different compartments of the temple were spoken of as the Sanctuary. "Enter into the Temple, O ye sirs of Israel, and bring with you every one his instrument of trade, and make an end of the iniquity of your fathers in that place," (xxvii. 19; xxxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxxiii. 11; Ps. xxxvii. 10. 5. The people, orTabernacle, called the Sanctuary. Ps. li. 14; Ps. xxxiii. 10; Isa. lxi. 10. 6. The promised land. Ex. xvii. 17; Ps. xxxiii. 10. 7. Temple, or Heaven. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxiii. 18. The tabernacle or Temple was called the Sanctuary, as a house to which his hands established, as follows. "But the Lord said unto Moses, 'I will appear unto him in a cloud, and will speak unto him out of the tabernacle of meeting, and I will come unto him and I will speak unto thee; and I will take of the spirit which is upon thee, and will put it upon his disciples.'"

"The first, and the fourth, and the seventh last, significations of the word Sanctuary, as given above, we agree with, plain and afforded personal confidence; 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," was which his hands established, as follows. "But the Lord said unto Moses, 'I will appear unto him in a cloud, and will speak unto him out of the tabernacle of meeting, and I will come unto him and I will speak unto thee; and I will take of the spirit which is upon thee, and will put it upon his disciples.'"

"The second text, Ex. xv. 17, 'Thou shalt bring in, and plant them in the mountain of his inheritance, in the place,' O Lord, which thou hast made for thee to dwell in, the Sanctuary, O Lord, where all thy saints have established themselves. This is a part of the prophetic song of Moses sung by Israel upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfillment is declared in Ps. lxxxiv. 54, which is the second text quoted as proof that the promised land is the Sanctuary. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. Creeds say, 'Sanctuary, here, [Ex. xv. 17] may be understood the temple on Mount Momega, which God would certainly establish and establish.'"

"This view is shown to be correct from the context of Ps. lxviii. 54. After declaring in verse 54, that God brought his people to the border of his Sanctuary, the doctrine above is lucidly stated. "The Lord hath established his temple in the mountain of his inheritance, which he had established by law: the Lord hath anointed his anointed with the oil of gladness, and" (xxvii. 19; xxxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxxiii. 11; Ps. xxxvii. 10. 5. The people, or Tabernacle, called the Sanctuary. Ps. li. 14; Ps. xxxiii. 10. 7. Temple, or Heaven. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxiii. 18. The tabernacle or Temple was called the Sanctuary, as a house to which his hands established, as follows. "But the Lord said unto Moses, 'I will appear unto him in a cloud, and will speak unto him out of the tabernacle of meeting, and I will come unto him and I will speak unto thee; and I will take of the spirit which is upon thee, and will put it upon his disciples.'"

"The fourth text is Ex. xxv. 9, 27, 24; Lev. i. 12, 13; x. 1, 19, x. 6. The text referred to above, to prove that heaven is called the Sanctuary, is as follows: 'For he had looked down from the height of his sanctuary: from heaven did he rule over all.'"

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"The second text is Ex. xv. 17, 'Thou shalt bring in, and plant them in the mountain of his inheritance, in the place,' O Lord, which thou hast made for thee to dwell in, the Sanctuary, O Lord, where all thy saints have established themselves. This is a part of the prophetic song of Moses sung by Israel upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfillment is declared in Ps. lxxxiv. 54, which is the second text quoted as proof that the promised land is the Sanctuary. And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased. Creeds say, 'Sanctuary, here, [Ex. xv. 17] may be understood the temple on Mount Momega, which God would certainly establish and establish.'"

"This view is shown to be correct from the context of Ps. lxviii. 54. After declaring in verse 54, that God brought his people to the border of his Sanctuary, the doctrine above is lucidly stated. "The Lord hath established his temple in the mountain of his inheritance, which he had established by law: the Lord hath anointed his anointed with the oil of gladness, and" (xxvii. 19; xxxviii. 10. 4. Places of worship generally, true or false. Amos vii. 9; Ezek. xxxiii. 11; Ps. xxxvii. 10. 5. The people, or Tabernacle, called the Sanctuary. Ps. li. 14; Ps. xxxiii. 10. 7. Temple, or Heaven. Ex. xv. 17; Ps. lxxviii. 54; Isa. lxiii. 18. The tabernacle or Temple was called the Sanctuary, as a house to which his hands established, as follows. "But the Lord said unto Moses, 'I will appear unto him in a cloud, and will speak unto him out of the tabernacle of meeting, and I will come unto him and I will speak unto thee; and I will take of the spirit which is upon thee, and will put it upon his disciples.'"

"The fourth text is Ex. xxv. 9, 27, 24; Lev. i. 12, 13; x. 1, 19, x. 6. The text referred to above, to prove that heaven is called the Sanctuary, is as follows: 'For he had looked down from the height of his sanctuary: from heaven did he rule over all.'"
A. The first day of the week, commonly called Sunday.
B. How does the observance of the seventh day of the week serve to promote Judaism?
C. By reminding the people of the world of creation; that the world and the things therein did not spring into being of themselves, but were the workmanship of an all-wise Being, who designed every thing for the best and wisest purposes.
D. This point of theology lies at the foundation of Judaism.
E. But is not this a fundamental point of Christianity also? Is it not a part of the faith, that the worlds were framed by the word of God? Heb. xi: 3.
F. A. Well, there may be something in that, but there is a great difference. It would seem as if he who observes it is an institution which commemorates the fact; it seems too much like doing as the Jews did; and Constantine said, "Let us have nothing in common with that odious brood."
G. Is Constantine your Master?
H. A. No; Christ is our Master, and we glory in observing his Sabbath, rather than the Sabbath of the Jews.
I. How do you know that the first day of the week is Christ's Sabbath? Did he observe it ever?
J. A. Indeed. Did he not appear to his disciples on the first day of the week after his resurrection, and did he not say to them, "Peace be unto you?"
K. That is not an answer to the question. Did Christ observe the day as a Sabbath? Did he rest from labor on that day? Did he command his disciples to do so also?
L. A. If you must have chapter and verse for the thing, it must be owned that the proof is some what deficient, but it is not reasonable to suppose that, if Christ met his disciples on the first day of the week, it was for the purpose of designating the day as a Sabbath.
M. Yet confess, then, that there is no proof of the fact at all. Christ neither observed the day himself nor commanded his disciples to do so. Why, then, do you call it a Christian Sabbath?
N. A. Because it is intended to be the means of promoting Christianity.
O. So Constantine intended, it is true; but, in what respect is it better for this purpose than the seventh day of the week?
P. Much every wise; chiefly because it commemorates the new creation, rather than the old. For though it is well to acknowledge Jehovah as the Creator and Provider of all things, and to observe the Sabbath as a memorial of the creation, it is a weekly commemoration which is very unnecessary, it is much better for a Christian to commemorate the new creation, in comparison with which God says, the old creation shall not be remembered, nor come into mind.
Q. Has the new creation yet come into being? Is it yet finished? How can it be commemorated, before it is completed?
R. The answer to the last question we shall leave for the Rev. Doctor to furnish, if he thinks best. But, seriously, is it not time that such bodied theology be given to the winds, and God's Word be in its natural simplicity, enforced upon the people?
S. Upon the other points proposed for discussion in this series of discourses, we have no suggestions to make at present. We had hoped to hear them all, if opportunity served.
T. Sabbath Recorder.

LUTHER:

From Bro. Bates.

DEAR BRO. WHITE:—I thought that a brief account of my last tour to some of the towns and cities of Ct., Mass., and R. I., might probably interest some of the readers of the Sabbath Recorder.

Sabbath and First-day, Jan. 22d, and 23d, we spent in conference at Berlin, Ct., Sickness and bad travel prevented a number from attending. I have long since heard that two men or more, have embraced the whole truth.

Our dear Sr. Chancellor of Middletown, was sick, sick unto death. The Lord manifested his power in raising her, and restored her to her family and brethren, in answer to prayer. Praise his holy name.

From Ct. we passed to Springfield, Chicopee Falls, &c. We spent a few days in the latter place with Bro. Dr. Daniels. There are a few Sabbath-keepers here. A sister who had been much perplexed to know where the truth of the Advent doctrine was, who had strong faith in the 1844 movement, listened to a statement of our present position, [Rev. xiv, 12] and joyfully embraced the truth.

Jan. 30th, First-day, the way was open and we gave a brief exposition of our whereabouts, in three lectures in the Second Meeting-house of the Second Street Meeting, in the afternoon. Several of the leading members of the meeting saw the untenableness of their position, and acknowledged that what they had heard was the truth, and wished to embrace it. We spent two evenings with them, and the following Sabbath, and left them much strengthened in the truth.

First-day, Feb. 6, we restored twice to the Advent congregation in Charlestown Meeting-House, Mass. The minister who invited us to occupy the sanctuary presented the opposition to the commandments of God, and the holy Sabbath, at the close of the meeting; clearly manifesting the rage of the Dragon, as John in vision saw that it was 1757 years ago that the morasses were sorely tried. Some wished to have the paper sent them, determined to examine for themselves. I have learned that Bro. Daniels had a good meeting with them.

February 9th, held a meeting at Bro. Paine's in Hadwick, Mass. Himself and family are striving for the kingdom. Bro. P. accompanied me to Barre, and Attle, Mass. At the first mentioned place, we called in an Advent brother to give up his physiological, who told him that he might possibly live ten days. After hearing us explain, he embraced the third angel's message in full, and requested us to present this paper to him, accompanied with a gift from Jesus 14. After prayer was offered, he crossed his room to try what could be done by physical means, and passed out of his sick room, praising the Lord for what he had done. Thus the Lord healed and prospered us. We preached after this prayer for believing, and acknowledging the last message of mercy. To him be all honor and praise. Amen.

The same day [Feb. 11] we rode to Attle, and commenced a meeting at Austin's Fieldhouse. Our subject was the Sanctuary, and the cleansing of the same at the end of the 2300 days, and the congregation professed to be Sabbath-keepers, in the messengers. At the close of the meeting several of those leading members were vociferous in their prayers, and exhortations, with stumbling and pounding the chairs, and the floor to convert us to what they believed was the true Sanctuary. They declared that the Present Truth, and that Christ had come, and entered his Sanctuary, and was now cleansing it. Seeing their excited state, I calmly objected to their views, and such spirit as was to Deport themselves as they were endeavoring to press upon us.

Seeing that arguments were failing, Mr. B. hastily crossed his room to try what could be done by physical force. He seized me by the shoulders, and shook me most violently. When I asked the reason why he had attacked me thus, he replied, it was not him, I told and done it to divest me of error, &c. He stated to us that he had neither sympathy nor fellowship with Sabbath-keepers, for believing, and acknowledging the last message of mercy. To him be all honor and praise. Amen.

From the 14th to the 18th of Feb, we labored in Warren, Mass. As nothing had been attempted in explaining the third angel's message, we had much prejudice to remove. The subject is now being investigated by the reception of the paper and books to read and compare with the Word, and past history.—Subbob Recorder.

Some I trust are keeping the Sabbath and others are hearing truths from there who I believe will unite with them. Hope our brethren will visit them as they pass that way.

February 18th we passed from W. to Providence, R. I. Here two parties of Adventists, as in Worcester, and in Bristol, R. I. are arrayed against each other. The honest believers after truth among them have been looking in vain for a union, or peace.

The breach is continually widening, and no hope that...
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either party can be saved in such a state of eternity, and opposite, distracted views. They are also taught, that those who teach the ending of the 2000 days, and that the 2300 days are definite, are deluding the common disturbers. But when they are willing to hear the message explained, "How different," say they, "from what we have heard. Why, this is our plain Old Testament, and a great treatise, and it looks like truth and we mean to examine it." We found so much opposition to contend with here, that we began to question whether it was our duty to stay with such people. New Earth, the Lord has led me in a way I knew not of. My heart was set on the subject. We can now say, that the Sabbath is a rest from the face of the enemy before us.

DEAR BRO. WHITE:—I wish to relate something of what the Lord has done for me of late. It is now nearly four years since I first made public confession of my faith. I was present in the very beginning of this movement, and have labored two Sabbaths. A good number has been added to the church, and a great number have been encouraged to go on in the way of truth. We held one meeting at Fall River. I was present at this meeting, and heard the message explained, "How different," say they, "from what we have heard. Why, this is our plain Old Testament, and a great treatise, and it looks like truth and we mean to examine it." We found so much opposition to contend with here, that we began to question whether it was our duty to stay with such people. New Earth, the Lord has led me in a way I knew not of. My heart was set on the subject. We can now say, that the Sabbath is a rest from the face of the enemy before us.

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I have no home here, but I seek one to come and live in a little shabbiness in the woods, where the snow and rain come in, whenever it comes. I have a family of five to maintain, and I have no cow to help supply with milk; and all this I must do as a man, not as a shepherd, and that others may have courage. For God has chosen the poor of this world, rich in faith, and heirs of the kingdom, which he has promised to those who love him. And this is the love of God that we love one another, as he commanded us. And his commandments are not grievous, 1 John 3, 10.

I am all alone here, in the cause of truth, and surrounded with great wonders. They have all in them daily walk, their commandments; and his commandments are not grievous, 1 John 3, 10.

We have reason to believe that a greater proportion of our readers now are Sabbath-keepers, than one year since. But there are some to whom we send the Review that we have never heard from, and they are probably believers in the present truth. But without doubt, some are not, and take little or no interest in the Review. And, perhaps, some wish to discontinue the Review.

Your worthiness to be continued to them, unless they wish to pay its cost, which can be done by mailing the name and address which we have sent it some time, and give up the large book at present. We shall continue to send it, if any of our readers who still wish the Review continued, shall find their names in the first 72 pages of a large book which we have had in contemplation. If any of our readers who still wish the Review continued, shall find their names in the first 72 pages of a large book which we have had in contemplation, they shall be continued to them, unless they wish to pay its cost, which can be done by mailing the name and address which we have sent it some time, and give up the large book at present. We shall continue to send it, if any of our readers who still wish the Review continued, shall find their names in the first 72 pages of a large book which we have had in contemplation.

The Review is now published at the Review Office, on rollers, $2. We will send the Review by Mail, without rollers, for the same price.