

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."

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What day of the week was observed by the Apostles and Primitive Christians?

The practice of the Apostles and early Christians is justly admitted to have an influence in determining how we should understand and discharge our religious duties. For this reason, the strongest efforts are made to show that they regarded the first day of the week as the Sabbath. But the Scriptures afford no evidence of this. On the contrary, there is the fullest proof that they religiously observed the seventh day—the only day which is called Sabbath in the New Testament. In confirmation of this statement, we notice the distinction that is constantly made in the writings of the Apostles between the Sabbath and the first day of the week. The seventh day is uniformly called the Sabbath, and the first day is mentioned only as such. Had the writers of the New Testament adopted any other day for the Sabbath than the one commonly called by that name, their manner of speaking of these days is both mysterious and deceptive, as it is directly calculated to mislead us respecting a religious duty. No person who regards the first day for the Christian Sabbath, will apply this name to the seventh day; neither will one observing the seventh day, style the first day of the week the Sabbath. The reason is obvious. Such a course would be contrary to his understanding of truth, and it would lead others to misunderstand his sentiments. For this reason the Apostles would not do it.

In addition to this custom of calling the seventh day the Sabbath, we find it was the custom of those early Christians to assemble for divine worship on the Sabbath day. The manner in which the Sabbath and the first day following our Lord's crucifixion were observed, sufficiently proves what the sentiments and practice of the disciples were at that time. It is said of them, that "they rested the Sabbath day according to the commandment," and on the first day they "traveled and went into the country." In the 13th chapter of Acts, we are told that Paul and his company went to a place of worship in Antioch on the Sabbath day; and we have a sketch of the sermon preached by Paul on that occasion. By the request of his Gentile hearers, he preached the *next Sabbath*, when nearly the whole city came to hear him. In Philippi, Paul and his company, on the Sabbath, resorted to the river side where prayer was wont to be made. At this time Lydia was converted and baptized. In the 18th chapter of Acts, it is said of Paul, who was associated with certain disciples in Corinth, that "he reasoned in the synagogues every Sabbath, and persuaded the Jews and Greeks;" and this practice he continued in their city a year and a half. At Ephesus, Paul went into the synagogue and reasoned with the Jews, which is also admitted to have been on the Sabbath day. In Thessalonica, there was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures; Acts xvii, 2.—These quotations are sufficient to show that the Apostles and primitive Christians observed the ancient Sabbath. In Acts xxviii, 17, Paul, in reply to the slanderous reports of his enemies, declares that he had committed nothing against the customs of the fathers. Now, was it the custom of the fathers to keep the seventh day for the Sabbath? And was it contrary to their custom to keep the first day? If so, then Paul kept the seventh day of the week, and not the first, for the Sabbath. In this thing there was a perfect agreement among all the Christians of the apostolic churches. The Jews, who were ever ready to accuse them, and render them despicable in the eyes of their nation,

never upbraided them with a violation of the weekly Sabbath, which with them was a crime worthy of death. These facts are sufficient to prove that the Apostles and their associate Christians religiously observed the Sabbath of the fourth commandment.

What was the Practice of Christians after the Apostles?

With a consistent Christian, the testimony and practice of what are called the Christian Fathers, have not authority sufficient to direct him either in devotion or in duty, when their testimony is not supported by the Scriptures. It has, however, been generally alledged, by the advocates of the first day of the week, that the united testimony of the earliest Christian writers prove that they observed this day as the Christian Sabbath, to the exclusion of the seventh day. This is the more frequently admitted, on account of so few possessing the means of investigating the subject for themselves, and from the confidence had in the integrity of those who have asserted it. But, for the honor of Christianity, it is to be hoped that this declaration is made more for want of information and consideration than from a thorough knowledge and recollection of what the Fathers have written on the subject. To aid the reader in forming or correcting his opinion on this subject agreeably to facts, we briefly notice the grounds on which the advocates of the first day have erred, in stating that those early Christians kept this day as the Sabbath. As vital piety declined in the church, after the days of the Apostles, outward ceremonies and unscriptural observances were made to supply its place; and under a pretence of doing honor to Christ, the Virgin Mary, the Apostles and Martyrs, a multitude of days were eventually introduced to religious notice, and urged upon the Christians by their teachers. Among others were Ash Wednesday, Holy Thursday, Good Friday, &c.—The first day of the week, or Sunday, on which it was supposed Christ rose from the dead, was urged upon them as a festival in honor of the resurrection, and as such only it appears to have been used for a long time; and it appears not to have been originally intended to supersede the religious regard universally paid by Christians to the weekly Sabbath. Agreeably to this view of the subject, the learned *Morer*, though an advocate for the first day, states that in *St. Jerome's* time, who was born as late as A. D. 544, the Christians, after divine worship on the Lord's day, followed their daily employment; and *St. Jerome* represents *Paula*, a devout lady, with the virgins and widows attending her, after coming home from worship on the Lord's day, as sitting down to their daily tasks, which consisted in making garments for themselves and others. *Chrysostom*, *Gregory*, *Augustine*, and *Jerome*, not only connived at but recommended and enjoined this labor upon the Lord's day, from the consideration that only a small part of the day was occupied in divine worship. The following authorities will shed more light on the subject.

Athanasius, A. D. 340, says—"We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

Socrates, an ecclesiastical historian, A. D. 412, says, "Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday." "When the festival meeting throughout every week was come, I mean the Saturday and the Sunday upon which the Christians are wont to meet solemnly in the church," &c.

Eusebius, A. D. 325, as quoted by Dr. Chambers, states that in his time "the Sabbath was observed no less than Sunday."

Gregory expostulates thus—"With what eyes can you behold the Lord's day, when you despise the Sabbath? Do you not perceive that they are sisters, and that in slighting one you affront the other?"

Sozomen says—"Most of the churches carefully observed the Sabbath."

Grotius, whose learning and candor eminently qualified him for a witness in this case, observes—"The Christians kept the holy Sabbath, and had their assemblies on that day, in which the law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355, who then thought meet that the gospel should also be read on that day. These things considered, refute those who pretend that the first day of the week, or Lord's day, is substituted in the room of the Sabbath."

M. de la Roque, a French Protestant—"It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it."

The authors here quoted are resorted to by our opponents, whenever they have occasion for their testimony, and we have never heard their veracity questioned. From their statements it is very evident, that the introduction of the first day of the week to religious notice was the effect of superstition; that it was at first but partially observed, and that by but few as a festival; afterwards by more; and finally by the greater part of professing Christians, who still observed the seventh day as the Sabbath. It was by ecclesiastical councils and imperial decrees, that it finally superseded the Sabbath as a national and church holy day in most Christian countries.—*Sab. Vindicator*.

THOUGHTS ON THE SABBATH

Those who observe the Sabbath of the Bible, may plead as their foundation, a divine institution. "GOD BLESSED THE SEVENTH DAY AND SANCTIFIED IT." In this consists the Sabbatic institution itself. As God has never taken this blessing from the seventh day, the original institution still exists. As God has never sanctified another day of the week, much less enjoined another day as a weekly Sabbath, it is the only Sabbatic institution.

Jehovah was the first who rested on the seventh day. His example was followed by the Son of God, and by the church universal so far as the record of inspiration extends. How absurd to believe that the Great Creator observed a "carnal ordinance!"

As the seventh day was here sanctified by God, its observance is henceforward a moral duty. But like the other precepts of the Decalogue, it was not at first expressly enjoined in the written word.

When God enjoined the Sabbath on Israel, [Ex. xvi.] he pointed out the true seventh day, by a threefold weekly miracle, which continued for the space of forty years. Thenceforward the history of the Sabbath is given in the records of inspiration, so that a knowledge of the true seventh day has been preserved to the church.

When the law was given by the voice of the Almighty, we find the observance of the Sabbath enforced by the fourth commandment. The reason for its observance, as well as the date of its sanctification, is also clearly given.

The Lord made heaven and earth in six days and rested the seventh, "wherefore the Lord blessed the Sabbath day and hallowed it." The Sabbath then is a standing memorial of God's act of creation. By its observance men would have kept in memory the knowledge of the true God.

We have now considered three important points in the history of the Sabbath; first, its institution, [Gen. ii.] second, the fact that the true seventh day was pointed out to Israel, [Ex. xvi; Neh. ix.] and third, the grand law of the Sabbath, [Ex. xx.]

As we proceed in this examination, we notice three different sabbaths. First, the Sabbath of the Lord—the seventh day, [See Ex. xx.] second, the sabbaths of the Jews, the first and eighth day of their feasts, &c., [Lev. xxiii.] and third, the sabbath of the land, the seventh years. [Lev. xxv.]

As the Sabbath of the Lord had a real existence before "the law of commandments contained in ordinances" was appended, therefore, when that law was nailed to the cross, the Sabbath remained in full force. Not so with the sabbaths of the Jews, and the sabbath of the land. That law gave them their only force; and when that ceased they were abolished.

The most precious blessings are promised to those who keep God's Sabbath. See Isa. lvi and lviii. And it is worthy of note, that this prophecy pertains to a period when God's salvation is near to be revealed. The blessing is promised to "the son of the stranger." (the Gentile.) as well as to Israel.

Mark the distinction between God's Sabbath, and those of the Jews, as presented in the prophets. Of the perpetuity of the first, let us judge after reading Isa. lxi, where we are informed of its existence in the new earth. But God assures us by the prophet, that the latter shall "cease." See Hosea ii, 11. The fulfillment of this prophecy may be read in Col. ii. Please compare Isa. lvi. 4, Ex. xx, 10, with Hosea ii, and Lev. xxiii, and note the language, "my sabbaths," and "her sabbaths."

Though the scriptures nowhere teach or authorize a change of the Sabbath, yet they contain an accurate prophecy of the power that should do this thing. Let the reader compare Dan. vii, with the history of the Papal Church, and note its acts of changing "times and laws."

We have seen the grand law of the Sabbath embodied in the Decalogue. We come now to the New Testament. That our Lord did not destroy that law, or lessen our obligation to obey it, he clearly teaches in Matt. v, 17—19. And we may with the utmost safety affirm "that the apostles did not disturb, what their Lord left untouched." See Rom. iii. 31; James ii. We say, therefore, that the New Testament teaches the perpetuity of God's law, and for that reason does not re-enact it. Brevity forbids a more lengthy notice of this important point.

Our Lord came to "magnify the law and make it honorable." He kept his Father's commandments; but he brushed aside the traditions of men by which they were made void. "The Sabbath," says he, "was made for man, and not man for the Sabbath." By which he rebuked the pharisaic observance of the Sabbath on one hand; and the views of those on the other who teach that the Lord's Sabbath is one of the things against us, which were taken out of the way at Christ's death. [Col. ii.]

The fact that those who had been with Jesus during his ministry "rested the Sabbath day according to the commandment," after his crucifixion, and resumed labor on the first day of the week, shows clearly that they knew nothing of its change from the seventh to the first day.

The fact that God has never sanctified the first day of the week, shows plainly that it is not sacred time—is not a divinely instituted Sabbath.

The fact that he has never required us to rest on that day, shows that its observance in the place of the Sabbath, is a clear instance of making void the commandments of God to keep the traditions of men.

That sanctified time exists in the gospel dispensation, or in other words, that there is a day which belongs to God, is clear from Rev. i, 10. That "the Lord's day," is the Sabbath day, is plain from Isa. lviii, 13.

As the SABBATH WAS MADE FOR MAN, we find it under all dispensations, and in every part of the Bible. Those, therefore, who profane the Sabbath, sin against God and wound their own souls.

J. N. ANDREWS.

Paris, Nov. 15. 1850.

For the Review and Herald.

NEW TESTAMENT TESTIMONY.

THE COMMANDMENTS OF GOD CLEARLY TAUGHT AND ENFORCED IN THE NEW TESTAMENT, BY JESUS AND HIS APOSTLES.

Those who profess to keep all the commandments of the Lord our God, are frequently told by their opponents that the commandments of God, the ten which he wrote on tables of stone, are not taught and enforced in the New Testament; hence we Gentiles, under the Gospel, are not bound to keep them. They admit their binding nature in the Old Testament, but say they were all abolished at the crucifixion of Jesus. On this point, then, let us test the subject. First, by the testimony of our blessed Lord, and second, by the testimony of three inspired apostles.

I. THE TESTIMONY OF JESUS. The young man came and said unto him, Good Master, what good thing shall I do that I may have eternal life? Jesus answered—"If thou wilt enter into life, keep the commandments." Matt. xix, 16, 17.

Again, "Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? [Here we see that commandments and law are synonymous.] Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Matt. xxii, 35—40.

Once more. "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? he readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and

with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right, this do, and thou shalt live." Luke x, 25-28.

Here we see that Jesus gives the essence of God's law thus:—"On these two commandments hang all the law and the prophets." The first four on the first table, embrace one duty to God; the other six on the second table, our duty to our neighbor. The two tables fold together like a book. On one table the essence is, love God; on the other, love your neighbor. Jesus shows that all the law, (God's law—his ten commandments,) and all the prophets, hang on these. Remember, Jesus and the lawyer both answer the question, "What is written in the law?"—clearly referring to all the written commandments of God, of which the law of Moses had nothing to do. The new commandment, which Jesus gave the Church, is not included here; for that was not given until after his last supper. John xiii, 34. Love God and love your neighbor, also bear up all the prophets. Now if the commandments of God were abolished in a few days after Jesus replied to the lawyer, even at his crucifixion, then the prophets were abolished also. This would embrace the whole of the Old Testament, and we should be left without a Bible, and also without a rule to prove that there has been a sinner on earth, since Jesus was crucified: for "Sin is the transgression of the law." 1 John iii, 4. "For where no law is, there is no transgression." Rom. iv. 15. "For without the law sin was dead." Chap. vii, 8. We cannot see how it is possible for honest minds to admit these three texts, and still say they believe that the commandments of God were abolished 1819 years ago.

We learn from the reply of Jesus to the lawyer, that the commandments are the foundation, yea, the constitution of the Bible, in a much clearer sense than the constitution of the United States is the foundation for the thirty States of North America. Destroy this, and the thirty States are dissolved at once. Hence, the standing law requiring every President elect to be sworn by God's law that he will not violate the constitution of his country. Shall we be so blind as to believe that our law can be just, and valid, if our rulers are sworn by the law of God, and yet, that law been abolished 1819 years?

Respecting the questions of the young man, and the lawyer, Jesus told them, that the way to enter into eternal life, was by keeping the commandments. How shall we ever find the way there, if there are none? Did our blessed Lord die to save men, and then point out such a path to walk in? No, no. He gave us the whole law of God to guide us into eternal life, and man cannot find any other way.

But we will come to the test—the sermon of Jesus on the mount.—After saying many things, all in their place for us, he says, "Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. 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 fulfilled." Matt. v, 17, 18. Here is language stronger than the pillars of heaven, that one jot of God's law cannot be abolished while heaven and earth remain. Our opposers try to get round this by saying that Jesus fulfilled all the law, and that abolished it. With such a rule as this to guide us, all the law we kept or fulfilled yesterday would not be binding on us to-day: therefore our rulers would have to be continually employed abolishing the law of yesterday, and enacting new ones for to-day. Blessed be God, we have a more perfect rule, in the New Testament.—See Gal. v, 14; James ii, 8; Rom. xiii, 8-10. Loving one another is the fulfilling of the law to our neighbor; and comprises six holy principles, called by Jesus the second commandment. Loving God with all our soul and mind, comprises the first four holy principles, making the ten complete. When Jesus says, "not one jot shall pass away," he means the whole; our duty to God, and our duty to our neighbor. When men can prove that "heaven and earth" have passed away, then it will be time to look for one jot of God's law to fail, and not before. How strange it is to say, that God's law has failed, or is abolished, and yet our rulers cannot keep the people in subjection without enforcing it. Is it not a plain contradiction in terms, to say, that God's law is still in force, and at the same time insist that the letter or precept was abolished 1819 years ago? Jesus kept his Father's commandments up to the last day of his mission on earth; [John xv, 10,] and his disciples nine hours after the crucifixion, were keeping the fourth commandment, according to its letter or precept. Luke xxiii, 56. Here again is clear proof that they were not abolished when Jesus was crucified.

Let us now return to Matt. v, 19.—Jesus continues his subject of the law, and says, "Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven; but whosoever shall practice or teach them, shall be highly esteemed in the reign of heaven." [Campbell's trans.] The reign of heaven is yet in the future; and the word whosoever includes all, both Jew and Gentile. How clear it is, in this verse, that Jesus did not teach the abolition of his Father's law at his crucifixion; but enforced it on the whole human family, up to the reign of heaven.

The test, for keeping them to obtain eternal life, is found in this verse also. For he says, "Whosoever shall violate, or teach others to violate," &c., "shall be in no esteem in the reign of heaven." But all such as "practice and teach them, shall be highly esteemed in the reign of heaven." We cannot be made "kings and priests unto God," unless we are esteemed; therefore, all such as knowingly violate God's commandments, will not reign in heaven. Praise the Lord! We have determined to obey, and claim this blessed promise.

But we are told that these are not God's commandments; but the New Testament commandments. We do not find any such name for a law, that takes the place of God's law. Let us attend to the sermon of Jesus. He will make it all plain. "Ye have heard that it was said of them of old time, Thou shalt not kill."—Verse 21. "Ye have heard that it was said, Thou shalt not commit adultery."—Verse 27. "Thou shalt not take the name of the Lord thy God in vain," is taken up in verses 33, 34. Here Jesus quotes the sixth and seventh commandments, on the second table, and the third on the first table of stone.

Here is plain proof that his whole argument, from the 17th to the 35th verse, was on the ten commandments, written on tables of stone. The three which he quoted, were sufficient to explain his subject. Now let us look at the conclusion of his sermon, in chap. vii, 24-27. "Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine and doeth them not, shall be likened unto a foolish man which built his house upon the sand, &c., and it fell and great was the fall of it." This of course refers to his whole sermon, embracing all the commandments of God. Who would not rather be found on solid rock, than sliding sand, when the rain descends, the floods come, and winds blow?

II. THE TESTIMONY OF THREE INSPIRED APOSTLES, AFTER THE CRUCIFIXION.—Let it be well understood that all who teach that the commandments of God are abolished, and not taught in the New Testament, teach that their abolition dates from the crucifixion. When was the crucifixion? We say, *In the spring of A. D. 31*. This then is their starting point.

First, we will present the testimony of the Apostle to the Gentiles.—Rom. vii chap. beginning with verse 6th. Here we are told, is proof that the law is dead. Please read this verse with the marginal reading, and it will appear plain that we [under the gospel] are dead to that law, [sacrifices and offerings] wherein we were held [but now we are separated from the law. Whiting's trans.] and not the law that is dead. For Paul goes on to say, "What shall we say then? is the law sin? God forbid. Nay I had not known sin, but by the law: for I had not known lust except the law had said, Thou shalt not covet." This is the tenth commandment. "For I was alive without the law once, but when the commandment came, sin revived and I died." For without the law sin was dead. . . . And the commandment which was ordained to life, I found to be unto death."

Here Paul shows that the commandment which was ordained unto life, still had power sufficient to kill sin in him, or he would eventually have died a sinner, and this is what it will do for us all, either kill sin in us, or kill us. "For sin is the transgression of the law." "Wherefore the LAW is HOLY, and the COMMANDMENT HOLY, and JUST and GOOD. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Chap. vii, 12, 13.

How perfectly plain Paul has made this argument in his own experience, and the experience of all others, that sin is the very opposite to the *holy law* of God; and always will be, while we worship God spiritually—that is, by faith.

Again. "For I delight in the law of God, after the inward man." Verse 22. Shall we understand this of the heart? No, no. Hear him. "I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God."—Verse 25. How convincing to all that it is with the mind—the intellectual powers that we serve the law of God, and not the heart; which is the seat of life. The mind is the Bible marked place for the seal, the profession.

"Do we then make void the law through faith? God forbid: yea, we establish the law."—Rom iii, 31. Through faith, we understand this to mean our mode of worship under the gospel, contrasted with Moses' under his administration. Then the law is established simply by our believing, and keeping it.

Now let us see the date of this letter to the Romans and we find it was A. D. 60. Now subtract the date of the crucifixion A. D. 31, where our opposers tell us that the law of God was abolished, and we have 29 years this side of their date; showing without fear of contradiction that the law is holy, and the commandment holy, and just, and good, and ordained to life; and spiritual, [that is, by faith, after the ascension of Jesus,] and that Paul himself with his mind served, or kept it, and delighted in it, and says, it is established by faith under the gospel.

Second, the testimony of James.—"If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. . . . For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty."—Chap. ii, 8-12.

James has here quoted the sixth and seventh commandments from the law of God, to prove that if we violate one of them, or any point in the law, we are guilty of all. Also that we are to be judged by this royal law of liberty. Why is this called a perfect law? Answer. Because it is a whole, unbroken, unchanged covenant in all its precepts. What is it a ROYAL LAW of liberty? Answer. Because it came from 1

King eternal, and was given for all his subjects in the universe, without bounds, or limit; because they are to be judged by it. This therefore, cannot be an indefinite law, called by our opponents, the law of the New Testament; the law of grace, &c., but one that all will have to meet at the judgment. It is also the very opposite to the yoke of bondage. See Gal. v, 1. This letter of James is dated A. D. 60; the same year that Paul wrote his epistle to the Romans.

Third, the testimony of John. "Brethren, I write no new commandment unto you, but an old commandment which ye had from the beginning: The old commandment is the word which ye heard from the beginning."—1 John ii, 7. In verse 13, and in chapter i, 1, and also in his gospel, chapter i, 1, we further see what he means, by the beginning. Therefore we learn that he is speaking of the fourth commandment, given on the seventh day of the creation. We know that objections are raised here; but we think it will be a difficult point, to prove that any other of the ten words were given, but the Sabbath commandment in the beginning of the creation.

John makes a clear distinction between this old one from the beginning, and the new one from the beginning of the gospel. "Again a new commandment I write unto you, which thing is true in him and in you . . . He that loveth his brother abideth in the light," &c., verses 8—11. We know that this new commandment came from Jesus to the Church.—See John xiii, 34, 35. But the old one, from the beginning, from the Father, was given to whosoever would receive it.

"By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God that we keep his commandments: and his commandments are not grievous."—Chapter v, 2, 3. "He that saith, I know him, and keepeth not his commandments is a LIAR, and the TRUTH is not in him."—Chapter ii, 4. This testimony is dated A. D. 90.

Now in view of all the testimony on this subject, how should we imagine this case would be decided before the Supreme Judicial Court of the most enlightened nation on the earth.

ORDER OF THE JUDGMENT.

1. The Judge. 2. Twelve impartial Jurymen. 3. On one side, the opponents who teach that the commandments of God were abolished, when Jesus was nailed to the cross, [A. D. 31,] and that they are not taught in the New Testament, therefore, should not be regarded. 4. On the other side, stands Jesus, who is soon to be the Judge of the living and the dead. Behind him are his three inspired apostles, all testifying on the opposite side of this question. 5. Advocates on both sides.

The arguments on both sides are before the court. The Judge now rises, and gives his charge to the Jury like the following.—Gentlemen of the Jury, an impartial and righteous verdict in this case is of the most momentous importance. You will, therefore, be very careful to weigh the testimony on both sides. You perceive that there are but four witnesses on one side, and a host on the other. I charge you therefore, to scan well their professed religious characters, their sacrifice, and their zeal and sufferings for these great truths. Keep your minds strictly to the law and their testimony, and render your verdict accordingly.

The testimony of the opponents to the commandments of God being binding since Jesus was nailed to the cross, has appeared in their writings and oral teachings. Their main arguments are drawn from five of the Apostle Paul's letters, viz: Col. ii, 14—17; Gal. chaps. iii and v; Heb. chaps. viii and x; 2 Cor. iii, 7—18; Rom. chaps. vii, xiii, and xiv; and from James ii, 8—12.

They say further, that Jesus did not teach them in the New Testament, and that they were not binding after his crucifixion.

The first point they offer, you will perceive is *fatal* to their argument; because they claim it for their starting point, to prove the abolition of the commandments of God, viz: Col. ii, 14—17. Now the commandments are not mentioned in the whole chapter; hence they are afloat without any place to pin their point. Their other arguments have no point to start from.

They may ask for a rehearing to show that they had particular reference to the Sabbath days, in verse 15. But you will please notice, that the abolition of all the commandments of God, is the subject stated in the case before you. Such a request, therefore, would be out of order. If they had some other object in view, viz. to blot out the fourth, the Sabbath commandment, you will have just cause to suspect their whole testimony,—that all of it, like their starting point, is inferential. If, on the other hand, you learn that they have sacrificed worldly goods, salaries, pleasures of the world, and praise of men, it will prove (if nothing else) their sincerity. Put it all into their scale.

We will now point you to some of the main points in the New Testament testimony.

I. THE LORD JESUS CHRIST. He shows,—

1. That all the law, and the prophets, hang on the commandments of God. Therefore the Bible could not be sustained without them.
2. That the young man and the lawyer were both directed to keep the commandments, in the law, in order to enter into eternal life.
3. That heaven would sooner pass away, than one tittle of the law would fail.—Matt. v, 18.
4. That the commandments are a test for the kingdom of heaven, when knowingly violated,—verse 19. [Campbell's trans.]
5. That they are to be kept clear down to the reign of heaven.
6. That whosoever would do, and teach them, should be highly esteemed in the reign of heaven.

7. That they were the commandments of God in his law,—[Chap. v, 21, 27, 33, 34,] and that he kept them. [See John xv, 10.]

Here you will take particular notice, that the veracity, and character of this witness is unimpeachable; that his sacrifices were such that he had not where to lay his head. That he finally sealed this testimony (which is the everlasting covenant) with his own blood.—Heb. x, 29; xiii, 20. Be careful and weigh every point in the testimony of this witness.

II. THE THREE INSPIRED WITNESSES.

Their testimony was given after their Master was nailed to the cross. This is an important point for your consideration.

First, Paul the great Apostle to the Gentiles. Some points in his testimony are as follows:—

1. "Is the law sin, God forbid." "Wherefore the law is holy, and the COMMANDMENT HOLY, and JUST and GOOD."
2. That it was ordained to life, and is spiritual.
3. That he was thankful to God, through Jesus Christ, that with his "MIND he served the law of God." He also DELIGHTED in the law of God, [His Commandments.]—Rom. vii.
4. That the LAW WAS ESTABLISHED THROUGH FAITH, [Chap. iii, 31,] i. e. under the gospel, in the Spirit, and not the letter.

Here you will please to remember that this witness was miraculously and specially raised up and sent forth to preach the truth to the Gentiles, some time after the crucifixion, where the opposite party testify that the commandments of God were abolished. His peculiar message to them was to preach the gospel, and show them, all that was abolished of the law of Moses. His most bitter persecutors,—so strenuous for keeping the commandments of God, never charged him with violating one of them. If they were abolished, it was specially his duty to declare the same to his hearers. How dare he then teach such doctrine to the Romans, as is stated in the four points above, at least 26 years after he received his message.

See one more point here. This important witness has testified in his seventh chap. to his brethren, the Romans (Gentiles) and stated that he kept the commandments, or served the law of God, (which is the same thing,) and in chapter third says that the law of God is established. This was his teaching to them A. D. 60. Will he contradict himself in chap. iii, 20; x, 4, or xiv, 5, 6, or show a mistake in chap. xiii, 8—10. Consider well and see if in such a case his testimony would not be impeached.

Further, if he is right in the third and seventh chapters to the Romans, then his letter to the Galatians two years before this must be of the same tenor. Read the third and fourth chapters, and compare them with chap. v, 14.

In Hebrews viii, he testifies that the same law of God is written in the heart, and put into the mind, in the second or new covenant that was on tables of stone, in the first or old covenant. In chap. x, 1—9 he shows the law of sacrifices and offerings, a shadow only of good things to come.

As for 2 Cor. iii, 7—18, the witness showed the year before, in 1 Cor. vii, that the "keeping of the commandments of God is something." [Whiting's trans.] He could not make them nothing, or abolish them, the year after he taught the Romans that he kept them.

If you do not impeach the veracity of this witness, then the four points stated above, are clear.

SECOND. THE TESTIMONY OF JAMES. He testifies,—

1. That the commandments in the law of God, are a ROYAL LAW OF LIBERTY.—Chap. ii, 11.

2. That we are to be JUDGED by this law. This being true, the sixth and last argument of the opponents fails with their first five.—(See their statement.)

Please not forget another point here; i. e. the testimony of the last witness is dated A. D. 60, just 29 years this side of A. D. 31; where the opponents say the commandments of God were abolished.

THIRD. JOHN'S TESTIMONY, is,—

1. That the old commandment from the beginning, is to be kept.
2. That the rule by which we know that we love God and his children, is by keeping the commandments.
3. "He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." The date of this is A. D. 90: 59 years this side of the other party's point.

One passage of scripture belongs here, and may assist you in making up your verdict. It is this.—"in the mouth of two or three witnesses every word may be established." These three witnesses were inspired of God to teach the whole truth. They undoubtedly followed their Divine Master's last injunction, viz: "Teach all nations, . . . to observe all things whatsoever I have commanded you," &c. They suffered the loss of all things in confirming the same covenant, and preaching kindred truths; and finally all except John sealed their testimony with their blood.

The Lord Jesus has presented six points, proving that the commandments have been binding now 18½ years this side of the crucifixion, where the opponents testify that they were abolished; and that they will be binding "till heaven and earth pass away." The first two witnesses have presented seven points, 29 years this side of the crucifixion, and the third, three points 59 years this side of the same point of time.

As the opponents failed in the onset, in giving a starting point for the abolition of the commandments at the crucifixion, (and that was the only point they ever contended for to prove their doctrine,) and, as their oth-

er texts failed to help them, but made their testimony still more obscure and unsafe, I say, in view of all these things, their case looks very — But I forbear, and submit the case to you, to give a righteous verdict according to law, and the testimony.

Dear Reader;—examine for yourself and be not deceived, and led blindfolded. Your salvation is at stake, on this point. You are to be judged by these very commandments.—See James ii, 12. It is God's everlasting covenant with man. Look at the sublime picture of the last finishing work for the whole house of Israel. Look into the open temple of God: (Rev. xi, 19,) there stands the ark containing the very ten commandments, God's everlasting covenant.—Suppose for one moment, that man was able to destroy the pattern, yet God has the original in the safest place in heaven. Look ye! There stands two cherubims over the covenant, looking down to it. There stands the Lord Jesus right before it, with his breast-plate of judgment over his heart, representing the names of all Israel. See, he is presenting them before the Father, who is up between the cherubims in a glorious cloud. His train fills the temple, and his all-seeing eye is scanning every name.

Reader, this scene is now drawing to a close. In a few days more, our Advocate will have finished his pleading, and God will send forth the seven last plagues, and his four sore judgments, and utterly destroy every soul, that is found breaking his commandments. It will be too late then to ascertain whether these opponents knew better than the Lord Jesus, and his three special witnesses, whom God had inspired, and sent forth to teach his commandments. If you have any evidence that your name is on the breast-plate of judgment, hesitate not another moment, to do and keep all the commandments of God. Amen.

JOSEPH BATES.

Fairhaven, Mass., Nov. 4, 1850.

THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

PARIS, DECEMBER, 1850.

OUR PRESENT POSITION.

There has never been a time since we first embraced the Advent faith, that our position looked so clear and satisfactory as at the present. Our pathway, like "the shining light that shineth more and more unto the perfect day," is brightening at every step we take. This was to be the portion of the "just," who, in the waiting, watching time, should "live by faith."

THE 2300 DAYS.—This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore, of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position.

B. C. 457, was the year presented, and clearly proved by Brother Miller, as the true date for the commencement of the 2300 days. It was published to the world by every Second Advent paper in the land, by books, and by public lectures, as the true date. The proof was so very conclusive that those who examined the point with candor embraced it at once. Learned opponents did not, and could not, show that we were incorrect in dating the 2300 days from B. C. 457. With this clearly ascertained date for the commencement of the main pillar of the "ORIGINAL" Advent faith, lecturers went forth united to give the judgment hour cry. This was the date written upon the "chronological chart of the visions of Daniel and John, published by J. V. Hines, 14 Devonshire St."

It was the united testimony of Second Advent lecturers and papers, when standing on "THE ORIGINAL FAITH," that the publication of the chart was a fulfillment of Hab. ii, 2, 3. If the chart was a subject of prophecy, (and those who deny it leave the original faith,) then it follows that B. C. 457 was the year from which to date the 2300 days. It was necessary that 1843 should be the first published time in order that "the vision" should "tarry," or that there should be a tarrying time, in which the virgin band was to slumber and sleep on the great subject of time, just before they were to be aroused by the Midnight Cry.

There is a seeming contradiction in the language of the Prophet—"though it tarry, wait for it; because it will surely come, it will not tarry," which can be explained only by Second Advent History.

"Write the vision, and make it plain upon tables, that he may run that readeth it. [This was fulfilled when the first published time was made plain upon the chart.] For the vision is yet for an appointed time, [Mark this. There is "appointed time" connected with the "vision" made "plain upon tables;" and what can it refer to, but the vision of the 2300 days of which it is said, "shut thou up the vision for it shall be for many days," "the time appointed was long," and "at the time

appointed the end shall be,"] but at the end it shall speak, and not lie: though it tarry, [seem to tarry, by reaching into 1844, beyond the first published time,] wait for it; because it will surely come, it will not tarry."

Here we will give extracts from the "Advent Shield" No. 1, published May, 1844, pages 122—124. This is a standard work for Advent believers, and presents their unanimous view of their true position at that time.

"Having passed the point of the apparent termination of the prophetic periods, we are placed in a position, which God foresaw his children would be placed in, at the end of the vision; and for which he made provision, by the prophet Habakkuk, (ii, 1—3,) when he says, "I will stand upon my tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved," or as it reads in the margin "argued with." "And the Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time," [the seven times] "but at the end [of the prophetic periods] it shall speak and not lie: though it tarry," [beyond their apparent termination] "wait for it; because it will surely come," [in the fulness of the prophetic times, beyond which,] "it will not tarry."

That this admonition has reference to the present time is evident from Paul's quotation of it in Hebrews x, 36—39. "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition; but of them that believe to the saving of the soul."

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries—Matthew xxv, 5, to which the kingdom of heaven should be likened when "that evil servant [there having been an apparent failure in the time] shall say in his heart, My lord delayeth his coming, and shall begin to smite his fellow-servants, and to eat and drink with the drunken."

"We believe it was in view of such an apparent tarrying of the vision that the apostle James said, "Be patient, therefore, brethren unto the coming of the Lord, be ye also patient; establish your hearts, for the coming of the Lord draweth nigh," and "Behold the Judge standeth before the door."

And we believe it was in anticipation of the passing by of the expected time that our Saviour admonished us, in the 12th of Luke, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh they may open unto him immediately." To wait implies a passing by of the time; for till that we do not wait. Therefore our Lord adds:—"Blessed are those servants, whom the Lord when he cometh shall find watching."

If the vision did not speak in the autumn of 1844, then it never spoke, and never can speak. It was then as clear as the noon-day sun, that all the evidence that was brought to prove that the 2300 days would end in 1843, proved that they would end in the fall of 1844. It was proclaimed everywhere, "it will surely come it will not tarry." The vision spoke in language not to be misunderstood, nor soon forgotten, though many would be glad to blot the facts in the case from the history of the past.

"Unto two thousand and three hundred days; then shall the Sanctuary be cleansed." We believe that the appointed time did not tarry, that the vision did speak in 1844, and that the time for cleansing the Sanctuary then came. This we will examine in another place.

We copy the following important testimony on time, from the "Advent Herald" for November 13, 1844.

"1843.

This, it is well known, was our first published time. It was the year—Jewish time—in which we looked for the Lord. There were never any set days in that year, as our opponents have repeatedly asserted, upon which the Adventists were united in their expectations, as the day which would be honored by the Lord's Advent. There were, however, several days in that year, which were looked to with great interest; but while some had their eye upon one day, others had their minds directed to other days, so that there was no unanimity of expectation respecting them. In the year we were all united, and believed that sometime between March 21st, 1843, and March 21st, 1844, the Lord would come.

Our minds were directed to that point of time, from the fact that dating the several prophetic periods from those years in which the best chronologers assign the fulfillment of those events which were to mark their commencement, they all seemed to terminate that year. This was, however, only apparent. We date the "seven times" or 2520 years, from the captivity of Manasseh, which is, with great unanimity, placed by chronologers B. C. 677. This date is the only one we have ever reckoned from, for the commencement of this period; and subtracting B. C. 677 from 2520 years, there remained but A. D. 1843. We, however, did not observe, that as it would require 677 full years B. C. and 1843 full years A. D. to complete 2520 years, that it would also oblige us to extend this period as far into A. D. 1844, as it might have com-

mened after the beginning of B. C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the captivity of Jehoiakim B. C. 607; and the 2300 days, commencing with the 70 weeks B. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which we have always respectively commenced each period, to complete the number of years in each; and as subtracting from each period the date B. C. of its commencement, there would remain A. D. 1843, no reference whatever was made to the fraction of the year, which, in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A. D. 1843, as they respectively began after the commencement of the year B. C. from which they are dated.

While this discrepancy was not particularly noticed by us, it was also not noticed by any of our learned opponents. Amid all the arguments which were brought to bear against our position, no allusion was made to that point."

The "Herald," however, soon left this position, which perfectly harmonized its past course in teaching the time, 1843, the tarrying time and the Midnight Cry, and took an indefinite position relative to time. That the 2300 days would probably terminate somewhere between that time and 1847, was called a "safe position." Much was said relative to "doubtful chronology," and a space of four years in which chronologers did not agree. The year 1847 came and passed by; yet the "Herald" was far from acknowledging that the 2300 days were ended. Those who stood on the "original Advent faith," as presented in the above extract from the "Herald," and contended that the 2300 days ended in the autumn of 1844, were held up, by many Advent preachers and papers, to public notice, as fanatics, and they were classed with Mormons, Shakers, &c. &c.

But the "Herald," after saying so much on a "safe position" of indefinite time, and "doubtful chronology," has returned to its old position relative to the 2300 days, and has, with the most conclusive evidence, settled the question, that the 2300 days commenced B. C. 457. Here we give an important extract from "Lecture on chronology," "Advent Herald" for March 2, 1850.

"The Bible gives the data for a complete system of chronology, extending from the creation to the birth of CYRUS, a clearly ascertained date. From this period downwards we have the undisputed Canon of PROLEMY and the undoubted era of NABONASSAR, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of PROLEMY that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of ARTAXERXES in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457, and end in A. D. 34. Commencing in the 20th, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of ARTAXERXES. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of PROLEMY's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed: and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work. As the seventy weeks must terminate in A. D. 34, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."

We will here give another short extract from the "Herald" which is to the point. The article is headed, "THE DATE OF THE CRUCIFIXION." It establishes an important point, that the crucifixion was A. D. 31.

"At the death of CHRIST, God ceasing to have pleasure in 'sacrifice and offering and burnt offerings and offering for sin,' it follows that his death caused 'the sacrifice and oblation to cease,' (Dan. ix, 27,) and this, as predicted, was 'in the midst of the week.' This falling in A. D. 31, the last week could not extend beyond A. D. 34, which would be the latest point to which seventy weeks, 490 years, could be extended from B. C. 457—the seventh year of ARTAXERXES LONGIMANUS. Thus with the crucifixion in A. D. 31, all the dates harmonize, which cannot be said, if placed at any other time."—Herald for Aug, 24, 1850.

Now if the crucifixion was in the spring of A. D. 31, in the "midst" [middle] of the seventieth week, as clearly shown by the "Herald," then it follows of necessity that the seventy weeks, 490 years, terminated A. D. 34. For three and a half years, the last half of the week of

seven years, would reach to that point of time. As the seventy weeks, or 490 of the 2300 years, terminated in the autumn of A. D. 34, then the remaining 1810, after the seventy weeks are "cut off" certainly terminated in the autumn of 1844. Really, the "Herald" should not consider us heretics for honestly believing what they have so clearly taught, and established, relative to the main pillar of the Second Advent faith!

It will not be denied that this calculation of the 2300 days, that they commenced B. C. 457, was the foundation of the judgment hour cry, [Rev. xiv, 6, 7,] by the angel flying in the midst of heaven. This calculation of the days was the burden of the first angel's message. Therefore, consistency shuts us up to the faith that when that calculation run out the message ceased. Shall we admit that the first message is now being given by those who virtually acknowledge that its very foundation, the 2300 days, ended in 1844? Certainly, we shall not. None will fail to see the utter folly of such a position. Then we say that those who have proved the commencement of the 2300 days B. C. 457, the crucifixion A. D. 31, have virtually acknowledged the days ended, and the first angel's message [Rev. xiv, 6, 7,] fulfilled more than six years since.

It being evident that the burden of the first angel's message [Rev. xiv, 6, 7] was delivered, and that it closed up for the world more than six years since, we certainly have just cause to look to the history of the past, and to the present, for the fulfillment of the second and third angels. True, the "everlasting gospel" has not lost its power to affect the hearts of those who are still within the reach of mercy, and salvation; but that it has ceased to arouse and move men to repentance as in 1843, no sane man will deny. Then the message was proclaimed everywhere, and everywhere felt. Then its proclaimers were perfectly united in faith, in feeling, and in their course of action. Now those who profess to be still giving the same message, are very much limited in their sphere of action; for, but few have any interest in the doctrine. And, what makes their case look really "wretched and miserable" is the fact that the work of many of them, for months past, has been to "bite and devour one another." They are, therefore, being "consumed one of another." Yes, they have successfully exposed each others faults to the scoffers of these last days, and have, in a most conclusive manner, proved to the scornors of "the blessed hope," that many who are still professing to give the judgment hour cry, are deceptive and wicked men. If any question the above statements, we invite them to peruse the scandalous pamphlet, entitled, "The trial of J. V. Himes before the Chardon Street Church, &c. by Prof. J. P. Weethee and Elder George Needham." Then read the reply in "The Supplement to the Advent Herald," and also the "Vindicator," by Weethee, Needham, and others, and you will say "that the half was not told" you.

We fully believe that the great trouble with these men is, that they set themselves to work to "re-arouse the slumbering churches," after they had done all their duty to them faithfully, and after God had said, by his Spirit and Providence, let them alone. Many of them declared their work done. Their sinking cause, their course for six years past, and their present condition afford abundant evidence that God did not set them to work to do over again, what they had once well done. When God was with them, and when his hand was seen in the great work, the judgment hour cry went forth with power until the first published time closed, and thousands joyfully received the glad tidings of the coming kingdom of God. But when men undertake, unaided by the Spirit of the great God, "to re-arouse the slumbering churches," we see the sad reverse.

When the Spirit of God spoke through feeble clay, then the trumpet gave a certain sound. Ten thousand voices were raised in sweet harmony to swell the last note of warning to the churches and world, until the work was finished. Then feeble man was seen "in the field again," with human energy, trying "to re-arouse the slumbering churches," that had fallen into a perpetual sleep. Loud calls were heard for others, who had confessed their work for the world forever done, to give up the mighty work of God in 1843 and 1844, as a "mistake," "mesmerism," &c. and to enter "the field again." Now we enquire, what has been the result? The history of six years past will tell the sad story.—Spiritual death has followed. Thousands who were consecrated to God,

*Here let it be remembered, that this is the man that stated that God had shown him that all the commandments of God were abolished.

and had living faith in the Advent, six years since are now buried up in the spirit of the world. They have taken their sacrifices from the altar, and have lost their faith, by reason of the darkness and uncertainty that has been thrown over the whole Advent movement, and they are now unprepared for the coming of Christ.

True, some have professed conversion to God, and to the Advent faith since 1844, enough to fulfill the words of the Prophet, [Hosea v, 7.] "they have begotten strange children." But it will not be denied that where one has embraced the faith ten have given it up. In many towns and counties, where there were hundreds, once happy in the "blessed hope," now but two or three, if any, can be found who profess any faith in the Advent.

Most of the shepherds, instead of feeding the flock with meat in due season, left them to perish, and went out "to re-arouse the slumbering churches." Many of the precious flock could not unite with them to mend, or do over again, what God had finished. And being deserted and "thrust" by these shepherds, they were left to fall under wrong influences, and to take the opposite extreme, and embrace such gross errors as modern spiritualism, &c. But—Glory be to God! we are now beginning to see the fulfillment of his precious promise, "I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick." Eze. xxxiv, 16.

Those that profess to be still giving the judgment hour cry, and reject the Advent movement up to 1844, occupy a singular position. For if they are right now, then the angel with the "everlasting gospel" did not start right. And for some half dozen years, up to the autumn of 1844, he did not *correctly understand* his message; but labored under a "MISTAKE." And being under the influence of mesmerism, or satan, he caused a false excitement which has destroyed the confidence of "them that dwell on the earth," to whom he was to preach, in his message. Therefore the message of the angel had to be corrected, and with the new edition of it, the slumbering churches are to be "RE-AROUSÉ!"

Again, according to their singular position, the thousands of conversions, before 1844, the great love and study of the Bible, and the holy, happy, united and consecrated state of the (so called) deluded ones, who believed that Jesus would come in 1843, and again at the tenth day of the seventh month, was the fruits of "mesmerism," or to use their mildest term, "a mistake." And that, under the present circumstances, when contention, betraying and devouring one another, darkness and death is among them, they are accomplishing the purpose of God, in the judgment hour message!

Our object in these remarks, is to expose the absurdities in the position of those who reject the present truth, and still profess to stand on the "ORIGINAL FAITH." We would, with deep feelings of humiliation, thank God that our present position is clear and harmonious; and that we can show a more excellent way. Our position is clearly marked out in the word of God. The fourteenth chapter of Revelation is one of those clear prophecies which show plainly our whereabouts.

The first angel, of verses 6 and 7, has made his flight. He delivered the burden of his message, and gave place to the second that "FOLLOWED" more than six years since. "And there FOLLOWED another angel, saying, Babylon is fallen, is fallen." Mark this. Both angels were not making their flight, and declaring their messages at the same time. No, no. The second "followed," after the first had given the burden of his message. Have we heard such a message, in the order presented in this chapter? All Advent believers are compelled, by matters of fact, in their own experience, to acknowledge that we have. To establish this important "way-mark" we do not have to refer to old musty volumes of history, but to a holy, living experience, wrought in our very beings by the Holy Spirit, and the plain word of God. We heard, felt and proclaimed the cry ourselves, and in obedience to the voice from heaven, "Come out of her my people" we came out from the sectarian churches.

"And the third angel FOLLOWED THEM, &c." Here we learn that the third angel follows the other two, that is, does not go on his mission with the others, but follows, after they have finished their work. Now if the first has been sounding for some dozen years up to this present time, and is to continue, as some teach, until the Advent, then we ask them, to show us when and where the second and third angels are to deliver their solemn messages. No one will say, in immortality. Then they must give up their error, that the first is to continue

until the coming of Christ, and give the second and third angels their proper places. Then our past experience and present position is a perfect harmony. "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Thus closes the solemn message of the third angel. By "the patience of the saints" we understand to be meant their trying, waiting time, after the termination of the 2300 days. The burden of the second angel's message was delivered prior to the fall of 1844. There the calculation of the prophetic time run out, and the great disappointment to all that loved the appearing of Christ, then came. Since that point of time our faith and patience have been severely tried.

But in this time of deep trial and affliction of soul, for our comfort and strength, we hear the cheering voice of the third angel, saying, "Here is the patience of the saints." Amen! it is so! Paul testifies to this point as follows. "Cast not away therefore your confidence, [in the Advent movement,] which hath great recompense of reward. For ye have need of PATIENCE, that after ye have done the will of God, [in giving the first two messages,] ye might receive the promise." The declaration "Here is the patience of the saints," is however but a part of the present truth. The angel continues, "Here are they that keep the commandments of God." He does not say, *here are they that keep nine of the commandments*; neither does he say, *here are they that keep the "New Testament commandments,"* or the "law of grace." Such unscriptural language, so commonly used by those that oppose the Sabbath of the Lord our God, is not found in his message. But he proclaims the existence of a people, in the time of "the patience of the saints," that keep the "COMMANDMENTS OF GOD." They certainly observe the Sabbath, for the law that enjoins it, is one of the commandments of God. Who will deny this? No one will assert that the fourth commandment is not one of the commandments of God.

The class of christians mentioned by the third angel are those who went forth to meet the Lord; were disappointed in not seeing him at the end of the days; and in their disappointed situation, and time of "PATIENCE" are keeping the Sabbath of the Lord our God. Glory to God! we see them! They are our dear brethren and sisters "in the kingdom and patience of Jesus Christ"; who claim the right of following the example of the followers of Jesus, who "rested the Sabbath-day, according to the commandment," after "the hand-writing of ordinances" was nailed to the cross.

W

[To be continued.]

LETTERS.

[We take the liberty to publish the following cheering extract from a letter written by Bro. G. W. Holt, to Bro. Rhodes, dated Volney, N. Y., Nov. 28.]

"Dear Bro. Rhodes—The Lord is still at work in Western N. Y. Yes, the Lord has set his hand to the work, and Israel must go free.—Every stumbling block will be removed, every band broken, every weight laid aside, every "spot" removed, and every "wrinkle" made smooth. The fan is thoroughly purging the floor, Amen. The third angel's message is waxing louder and louder. "The sinners in Zion are afraid, fearfulness hath surprised the hypocrites." This is the Lord's work and who can hinder it. Glory to God, the "watchmen" are seeing eye to eye, the Lord is bringing again Zion; salvation and strength is returning to the remnant of Israel. Some drops of the latter rain are enjoyed. The Church is fast proximating to "the unity of the faith, and of the knowledge of the Son of God."

How are the things of Esau searched out! how are his hidden things sought up! This is not the excitement of the moment, no; it is the power of truth on the heart, written there by the Holy Spirit.

The third angel's message will sweep away all the "rubbish," and bring out every "jewel." The poor children that have been "thrust with side and with shoulder," and pushed with the horns of the shepherds, will soon be gathered into one fold, and be of one heart, and one mind, and all speak the same things, and glorify God with one mouth. The Lord will deliver them out of the hands of the cruel shepherds, and set his seal upon them, and cover them with his covering, that they may be able to "stand in the battle in the day of the Lord." The feeble among them will soon be as David; yes they will shine forth "clear as the sun, and terrible as an army with banners." "The commandments of God and the faith of Jesus," will prevail. The waters of Jordan will roll back, and Israel will pass over.

I want to say to all the Brethren in the East, be strong, have faith in God. Call to mind the former things, remember the wonderful works of God in days of old. By faith Israel passed through the sea: God fed them in the wilderness. He gave them angel's food. He brought water out of the flinty rock to quench their thirst.

O, ye children, eat of that bread which cometh down from heaven, and drink large drafts from the fountain of life. The Lord is our shepherd, we shall not want. Awake, awake, put on strength. "The redeemed of the Lord shall return and come with singing unto Zion." "By faith the walls of Jerico fell down after they were compassed about seven days." The remnant of Israel will soon shout victory over the beast, and his image, his mark, and the number of his name. In a little while the 144,000 will stand with the Lamb on the mount Zion singing the song of deliverance, and their experience, so peculiar to no other people. Amen.

G. W. HOLT.

[Letter from Sister Shimper.]

DEAR BROTHER WHITE—The "Review" No. 5, and yours with two dollars enclosed, were received the 27th. The deep feelings of my soul would have indited an immediate reply, but outward circumstances prevented. The notes are received "in the name of the Lord," with thanksgiving for this, another evidence that "pure and undefiled religion" is still extant upon the earth. With respect to your notice of my case, (though unexpected,) I believe you moved in accordance with the mind and will of the Spirit. I cannot describe what I felt, when by the return of disease, I found that I should be unable to pursue my vocation as I had hoped. Mental relief was obtained only, by committing my way anew unto the Lord, and trusting in him. You have my gratitude; while I would praise God for that religion so wisely adapted to the wants of all, and also for the power of his grace, that has brought my poor heart into sweet submission to his blessed will. O, I do bless and praise his Holy Name for afflictions. With the Psalmist, it has been good for me to be afflicted. "Before I was afflicted I went astray, but now have I kept thy word, and thy law do I love." May the Lord bless you, Brother White, enabling you still, with his servant Job to say, "I have caused the widow's heart to sing for joy; and the cause that I knew not, I searched out." I would join my petition with your request, for the prayers of the dear brethren and sisters. O pray, pray for us.—With my little family, I am quite alone, and yet not alone, for God is with us. He makes his down-trodden commandment very precious to us; and daily communion with him, especially around the family altar, very sweet. We are struggling for victory. O, pray that we may overcome in all things; and that, with the "tried ones," we may be found waiting, when "strength shall come from the Sanctuary." O, glory be to God! My heart dilates with joy, at the thought of the provision made for his people. Dear brethren and sisters shall we not be faithful! The Lord help us, for his Holy Name's sake.

Your sister looking for deliverance at the voice of God.

F. M. SHIMPER.

East Bethel, Vt., Nov. 29, 1850.

[Letter from Sister A. S. Stevens.]

DEAR BRETHREN AND SISTERS—Intelligence of the work of the Lord among "the remnant" is truly cheering. Be encouraged, ye lonely pilgrims, a change is coming, yea, even now is discernable. By contrasting our present state and prospect, with what it has been for the past few years, we clearly see that God's hand is moving; and his right hand, and his holy arm, will surely gain the victory. The standard of truth is erected, and Zion again is rallying around. Error and darkness vanish before the clear light of present truth, the third angel's testimony. The work of scattering is past. Sad and painful has it been. And our hearts at times have well nigh fainted; even we in Paris and vicinity can testify. About a year and a half since, and the bitter cup was in our hands. We had heeded the messages of the first two angels; but since the fall of '44, or somewhat later, through the influence of false teachers, and the fanciful imaginations of our own hearts, we have been separated from the fellowship and communion of saints; and even within our own company, divisions and subdivisions have prevailed. Each heart has stood aloof; confidence in one another has been almost entirely destroyed. We had forsaken the assembling of ourselves together, and, in a great measure, lost our interest in the coming of the Holy One.—But for the tender love and mercy of our Father, we had been destroyed

in our darkness and confusion; but thanks to his Holy Name, Mercy still plead and prevailed. A mighty change has been wrought among us. Again we are united with the children of God, and the union is sweeter than ever.

Most of our number saw and confessed their errors at the conference, held at North Paris, Sept., 1849. Some, however, who did not attend, still persisted in their own course; and until recently, have exhibited little or no interest in the present work of the Lord; but, by the aid of the little paper, the "Advent Review," in calling to remembrance the evidences of the past work and power of the Lord, interest once more revived. And at the conference in this place, November 23—4, an earnest desire was manifested to return to the fold of Christ. Heartly confessions were made, and the healing balm applied. It was a good time.

At the commencement of our meeting, Jesus was present, and his glory rested upon us, while listening to remarks relative to our history and present position. The cold hearted and indifferent were aroused; children came forward expressing their desires to keep the commandments, and go to heaven, and requested the prayers of God's people.—We had victory in the camp. "The people shouted with a loud shout, and the noise was heard afar off." May the work still progress with us, and elsewhere. We need to drink deeply of the Holy Spirit to keep pace with the movement of the times. Truly the scattered sheep are being searched and sought out. The gathering time has come, to the truth of which our souls can testify.

A. S. STEVENS.

Paris, Me., Dec. 8, 1850.

Bro. C. Smith, of Jackson, Mich., writes—"We believe the present truth with all our heart; yes, the Lord has set his hand the second time to recover the remnant of his people. I feel to praise the Lord for what he has done for us, in this part of his vineyard. All that the Lord has placed in my hands is on the altar. I believe the Lord is making a short work in the earth; and what is done, must be done quickly. I send you fifty dollars to use in the cause of the Lord."

[The liberal donation of Bro. Smith has come in a good time, as we are getting out a large pamphlet, for gratuitous distribution, that will probably cost near one hundred dollars.]

W.

Bro. H. S. Case writes from Jackson, Mich.,—"Since I wrote last, I have had the privilege of spending a few days with my old traveling companion, S. W. Rhodes, from whom I learned the third angel's message more perfectly. I am strengthened greatly in the present truth."

I have never seen so complete and holy resignation to the will of God, as exists with the brethren in this place. They are all united, and their interests are one. All appear to be striving to attain to that state of holiness, which we so much need in order to meet the King in peace. I was glad to see the last paper, and know that you had commenced to publish again. If I know the wants of the Lord's people, we want such a paper at this time."

Bro. Frederick Wheeler writes from Washington, N. H., Dec. 1,—"As it regards the state of the cause in this place, and vicinity, I would say, there is a little company who have been endeavoring to keep the Sabbath according to the commandment since 1844; and several have lately been led to embrace the truth of the third angel's message in full, and others are more or less interested in the subject. We hope they may yet be led to embrace the truth in full."

PUBLICATIONS.

The ADVENT REVIEW, containing thrilling testimonies written in the Holy Spirit, by many of the leaders in the Second Advent cause, showing its Divine origin and progress—48 pages. Also the five numbers of the "Review," and the "Extra," by Bro. Hiram Edson.

The Present Truth, No. 1. The WEEKLY SABBATH taught and enforced in the Holy Scriptures of the Old and New Testaments—28 pages.

The Seventh-day Sabbath NOT ABOLISHED. The article by Joseph Marsh, editor of the "Advent Harbinger and Bible Advocate," REVIEWED—36 pages.

The Third Angel's Message—16 pages.

The Sanctuary, 2300 Days, and Shut Door—16 pages.

Bro. Miller's Dream, with notes—12 pages.

The above publications may be had by addressing Elias Goodwin, Oswego, N. Y., Otis Nichols, Dorchester, Mass., or James White, Paris, Me., (POST PAID.) Terms—Gratis. Those who would consider it a pleasure, are invited to help bear the expenses of publishing, as the Lord has prospered them. If

LETTERS RECEIVED SINCE NOVEMBER 29.—Joseph Bates \$3, \$5; J. Lindsey; Frederick Wheeler, \$2, for John Stowell; Oren Hewett, \$1, for Elias Hardy, and 12 1-2 cents for Wm. Bryant; S. W. Rhodes; Jesse Barrows, \$2; N. A. Hollis; Albert Belden, \$10; S. B. Harmon; S. T. Belden; H. S. Case, \$5; F. M. Shimper; Josiah Hart, \$1; David Arnold; R. Curtis.

FOR SISTER SHIMPER—Oren Hewett, \$1; Albert Belden, \$5.

✠ We now intend to visit the brethren in Vt. in a few weeks. It is hoped our brethren there will make arrangements for conferences in different parts of the State. Those that intend to send in communications or orders for publications, should do it immediately, that they may be received before we go to Vt. W.