

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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THE HOLY SABBATH.

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 man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it. Ex. xx, 8—11.

The Lord our God, spake these words with his own hallowed lips, and wrote them with his own finger on tables of stone. "And the tables were the work of God, and the writing was the writing of God, graven upon the tables." Ex. xxxii, 16.

AND THE LORD SPAKE UNTO MOSES, SAYING, Speak thou unto the children of Israel, saying, verily my Sabbaths ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ye shall keep the Sabbath therefore; for it is *holy unto you*. Every one that defileth it shall surely be put to death; for whosoever doeth any work therein, that soul shall be cut off from among his people. Six days may work be done, but in the seventh is the Sabbath of rest, holy to the Lord; whosoever doeth any work in the Sabbath-day he shall surely be put to death. Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a *perpetual covenant*. It is a sign between me and the children of Israel for ever, for in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed. Ex. 12—17.

Under Moses' law the Sabbath-breaker was put to death. Num. xv, 35, 36. Under the gospel, God for Jesus' sake spares him that he may repent. When Jesus ceases to plead for Israel, and steps out from the Father, the great day of God's wrath begins; in which all sinners will be destroyed.

Surely here is language strong enough to bind every honest-hearted soul that lives, and moves in God. "*It is the Sabbath of the Lord.*" "*It is the holy of the Lord.*" *It is the rest of the Lord*, the day he was refreshed himself. It is to be kept for a *perpetual covenant*.—Without limitation, just like the kingdom of Jesus, "there shall be no end." See Luke i, 33. *All flesh shall worship God on the Sabbath.* See Isa. lxvi, 23. *All flesh* never have, nor ever will keep the seventh-day Sabbath in his sinful state, as shown by Isaiah, for they cannot until it is restored from the dominion of the papal beast, and his image. This is the work of those who are laboring in the third angel's message. See Rev. xiv, 12. This holy truth is a *sign*, a token; a memorial, given by God to Israel to be kept throughout their generations for a *perpetual covenant*. If this had reference to the literal descendants of Abraham, and not to the Gentiles, (as some say,) then it is in as full force to-day, as it was when given at the seventh day of the creation, for it was required to be kept *throughout* their generations; therefore, until it can be proved that the generations of literal Israel have ceased, and the millions, now living are entirely extinct, it would be folly to teach that the Sabbath is either changed or abolished. "His truth endureth to all generations." Ps. c. 5. "Know therefore that the Lord thy God, he is God, the faithful God, which keepeth covenant and mercy with them that love him and keep his commandments to a *thousand generations*." Deut. vii, 9. His holy Sabbath truth is included

in this covenant of the ten commandments. A thousand generation would give at least thirty thousand years. This certainly reaches beyond the resurrection where *all flesh* will keep it.

The reason why the Sabbath is a sign, and to be kept by Israel forever, is because God created the heaven and the earth in six days, and rested the seventh, showing most clearly that the sign was given at creation and at no other time. This certainly was more than two thousand years before there was any of the literal descendants of Abraham on the earth. Is this the Sabbath of the Jews only? Is it not also of the Gentiles? Yes, of the Gentiles also.

"Ye shall keep the Sabbath therefore, for it is *holy unto you*."—Sanctify, signifies, to separate, set apart, and to appoint any thing to a holy use. This then is God's sanctified, holy truth. Holy to himself, and holy unto man, set apart for man's use. See Gen. ii, 3. Jesus says it was made for man, in connection with his preaching the gospel of the kingdom of God. Saying, repent ye, and believe the gospel.—Compare Mark, i, 14, 15; ii, 27.

This shows that it was made for all men without distinction, and is the only, so called, *holy*, sanctified truth which God ever gave to man. No marvel then, that the man of sin, and all wicked men raise so much opposition to it, saying, "There is no Sabbath, it is abolished, or it is changed." What says the Law-giver? "My covenant will I not break, nor alter the thing that is gone out of my lips." Ps. lxxxix, 34.

Under the law of Moses, Sabbath-breakers were stoned to death.—Num. xv, 35, 36. Under the gospel, God for Jesus' sake gives the Sabbath-breaker, and all other sinners space for repentance, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin." Heb. x, 26. After the death of the sinner comes the judgment.

THE WORD OF THE LORD TO EZEKIEL. "Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. Eze. xx, 12, 20.

NEHEMIAH, God's faithful servant, most strictly enforced the Sabbath law.—See chap. xiii, 15—22.

JEREMIAH's prophecy respecting the sacredness of the Sabbath, shows God's great condescension to his people, if they would listen and obey him in relation to keeping his Holy Day. He said, if they would bear no burdens on the Sabbath, then Jerusalem should stand forever, but if they would not hearken to him then he would destroy it. This he did in a few years after. See Jer. xvii, 19—27. Also Chap. lili.

ISAIAH shows that all may keep the Sabbath, both Jew and Gentile, and all that do so, God will make joyful in his house of prayer; for it is for all people. See Chap. lvi, 2, 3, 6, 7. He further shows the restoring of it, and how holy we should keep it. "Not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words," &c. &c. See Isa. lviii, 12—14. These verses should be well understood by every Sabbath-keeper. Let us now come to the

NEW TESTAMENT SCRIPTURES.

It was the custom of Jesus to teach the people in their synagogues on the Sabbath-day. See Mark vi, 2; Luke iv, 16, 31. He said it was lawful, or according to the law, to do well on the Sabbath-days. He accordingly wrought miracles in healing the sick, on that day, and allowed his disciples to eat corn. For this, and healing the sick, he was condemned by the wicked Pharisee. But never did he, in one instance, violate the law of God or in any way *relax* the Sabbath. Whoever intimates that he did, contradicts Jesus, and thus all hope of eternal life would be blotted out. He says he kept his Father's commandments.—The Sabbath is embraced in them. I marvel that any man should dare take such infidel ground. Jesus spake the truth. He was Lord also of the Sabbath. He was with the Father before the world was. He was with him the day before the Sabbath. See Gen. 1, 26. Without any doubt he was with him on the seventh day, and there, and then, was made Lord of the Sabbath. I believe there is no scripture that teaches where he received this power, up to the time he speaks of it. There-

fore, we plainly see where Jesus became Lord of the Sabbath, and how unheard of, to re-enact a law under the gospel which he had kept inviolate more than four thousand years. The following passages of scripture will show about all of the works of Jesus which he performed on the Sabbath day. Every one of them were lawful. See Matt. xii, 1—15; Luke xiii, 10—17; xiv, 1—6; John v, 1—20; vii, 19—24; ix, 13—17. He also referred them, in relation to the sanctity of the same Sabbath, at least 39 if not 1820 years in the future. See Matt. xxiv, 20. This point is fastened beyond all controversy. We will now refer to a few circumstances in relation to the Sabbath,

AFTER THE CRUCIFIXION.

All four of the Evangelists show the Sabbath after the crucifixion; hence it was not nailed to the cross. If the Sabbath law was not nailed to the cross, then all controversy about it is ended. For the main pillar to sustain such a view is drawn from Col. ii, 14.

"In the end of the Sabbath, as it began to dawn towards the first day of the week," the disciples found that Jesus had risen. See Matt. xxviii, 1, 6. Mark gives the same testimony, Chap. xvi, 1, 6. Also John xix, 31; xx, 1. Luke is more full. "And that day was the preparation and the Sabbath drew on." [Mark says it was the day before the Sabbath. See Chap. xv, 42.] "And the women also, which came with him from Galilee, followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath-day according to the commandment." Chap. xxiii, 54—56. "Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared," &c. Jesus had arisen. Chap. xxiv, 1, 6.

Here is the New Testament rule, for keeping the true Sabbath, by the followers of Jesus, since "the sacrifice and oblation" of beasts, and birds ceased, and was nailed to his cross. Compare Dan. ix, 27; Col. ii, 14.

"For it is not possible that the blood of bulls and of goats should take away sins. Then said he, [Jesus,] Lo I come to do thy will, O God. He taketh away the first, that he may establish the second." Heb. x, 4, 9.

The blood of beasts atoned for sins, until Jesus' blood flowed from the cross. Here was an end to beastly sacrifice and offerings, but not the Sabbath of the Lord our God. How can that be against us, that was made expressly for us?

"They rested the Sabbath-day according to the commandment." Compare Luke xxiii, 56; Ex. xx, 8—11; Isa. lviii, 13, 14. These three texts in connection, lay a broad foundation for the observance of God's Holy Rest Day.

THE GREAT APOSTLE TO THE GENTILES followed the "custom" of Jesus, in the observance of the seventh-day Sabbath. He came to Thessalonica, "And Paul as his manner was, went in unto them and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii, 2. At Antioch, Paul held meetings on the Sabbath also, and drew out almost the whole city, the greater portion of whom were Gentiles. See Chap. xiii, 42—44. At Philippi, he held the Sabbath meeting at the river side. See Chap. xxi, 13. He came also to Corinth where he continued eighteen months. "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." See Chap. xviii, 4, 11. Paul was a special chosen messenger to the Gentiles; to declare the whole truth. If the Sabbath of the Lord our God had been changed or abolished twenty-three years before he closed his seventy-eight successive Sabbath meetings at Corinth; how could he have been so remiss as not to have referred to it in some way or other? Surely any honest soul that is hungry for Bible truth can see that Paul was teaching on the true Sabbath, and that he never intimated that there was any other. I should think any sane person would be ashamed, or afraid to say that the above testimony did not clearly teach the perpetuity of the Sabbath. Paul expressly declares, "I delight in the law of God after the inward man." See Rom. vii, 22. The Sabbath is included in the law of God. Therefore, he delighted in the Sabbath of the Lord our God.

John advocates the same Sabbath, thus; "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 have heard from the beginning." 1 John ii, 7. See also i, 1. This of course refers to the Sabbath given at the beginning, at creation.

Surely the Sabbath is a perpetual covenant, and all that delight in it will delight themselves in the Lord, and keep it now in the third angel's message, viz: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12.

The carnal Jew keeps the fourth commandment, but does not believe the testimony of Jesus. The seventh-day Baptist keeps the day also, but does not believe all the testimony of Jesus. Those who keep it in the message are in the Philadelphia state of the church, clear from all sectarian organizations, believing the message of Jesus, applicable to them at the end of the 2300 days, also, at the end of the first and second angel messages, viz. "He that *openeth* and no man *shuteth*; and *shuteth*, and no man *openeth*. I know thy works: behold I HAVE [in the past] set before thee an *open door*, and no man can shut it." See Rev. iii, 7, 8.

The time, then, to begin to restore the true Sabbath, in the third angel's message; was from 1844. This being a holy truth, both to God and man, and the last, in the last message to the remnant, makes it the crowning truth of all, and consequently, the seal of the living God; because the sealing cannot take place until the truth is first believed. See Eph. i, 13.

Dear brethren and sisters in the Lord. Let us grasp this mighty truth with all our might, and mind, and strength, and keep it according to the new Testament rule. If we are sanctified in the keeping of this most precious of all truths, called "the *holy of the Lord*," we shall delight ourselves in the Lord, and rejoice in every truth contained in the holy bible. Our whole being will then be swallowed up in God, and every unnecessary worldly thought will be crowded out, and leave the mind free and happy in Him.

In such a state of mind as this, we shall readily apprehend our duty in regard to works of necessity and mercy. And feel more deeply the increasing duty and labor for the salvation of our dear children, that had their names borne in on the breast-plate of Judgment, at the end of the 2300 days.

Our unbelieving neighbors will not teach them to keep the commandments of God, nor how to restore the Sabbath of the Lord our God.— This duty devolves on the parents or guardians. Let us attend to it without delay, and bring them within the Sabbath-day instruction, where the keeping of the Sabbath is taught in its true light. Let us see to it that we press this subject home now. Then God in mercy will save us from the agony of seeing them cut down before our eyes, in the great and dreadful day of the Lord.

Our pretended friends would fain make us believe that we are deluded because we keep the seventh day. We say that while they are without one "saith the Lord," for keeping any other day of the week for the Sabbath of the Lord; we have a great many for the seventh day. Yea, we feel that we are in the very best of company and we know that the mention of their names will give us fresh courage.

First of all, the Great Law-giver, and Sovereign of the universe, sets us the example. Then Moses, Joshua, Ezra, Nehemiah, David, Isaiah, Jeremiah, Ezekiel and Amos, teachers and keepers of it under the first covenant. Secondly, At the beginning of the gospel, the Lord Jesus, God's beloved Son, appears as the Mediator of the *new covenant*, and Lord of the same Sabbath that was in the old covenant, and keeps it with his followers. After he is nailed to the cross his disciples continue to keep it according to the commandment. See Luke xxiii, 56. Then the great Apostle to the Gentiles keeps, teaches and delights in it. Also John, 59 years after the Lord of the Sabbath left the earth. John also is shown in holy vision, that 144000 living saints will be sealed with this holy truth, which seal will pass them through the time of trouble such as never was. And then the Lord of the Sabbath, will redeem them from the earth, and convey them up to the Holy City, and present them as the first-fruits to God and the Lamb. There, with sacred, increasing delight, we shall keep this shining, unending, glorious Sabbath of the Lord our God forever and ever. See Isa. lxvi, 22, 23.

With such a glorious prospect now before us, let us prayerfully, earnestly, and zealously seek for its holy, and sanctifying influence to be shed all about us, so that the seal of the living God may be so indelibly stamped in our foreheads that we shall pass through the mighty conflict of the great and terrible day of the Lord, unharmed and undismayed, clear down to the day of redemption. Amen.

Boston, Mass., March 23, 1851.

JOSEPH BATES.

FROM "A LETTER TO THE DISCIPLES OF THE LORD."

BY ROSWELL F. COTTRELL.

THE TEN COMMANDMENTS.

When God gave the law at Sinai, he *spoke* ten precepts to all the people, "with a great voice; and he added no more; and he wrote them in two tables of stone," and delivered them to Moses.—Deut. v, 22. This is pre-eminently and emphatically **THE LAW OF GOD**. This is the supreme law of right—a law founded in the nature of things, and *naturally* binding, with the exception, if you please, of the fourth commandment, on the whole human race. This law embodies every principle of right between man and man, and between man and his Maker, and yet it may be resolved again into two principles—love to God, and love to man—and on these two hang all the law and the prophets. This law, being the basis of every law of right, might be called the constitution by which God governs the world. And yet Christians of the nineteenth century impiously talk of God's *revised* constitution—comparing the ways of God to those of men! Christians, I say, for if God had no people in Babylon, he could not say, come out of her *my people*.

This is the law of which Christ spoke when he said, Matt. v, 17, "Think not that I am come to destroy the law, or the prophets; I am not come to destroy, but to fulfill. Till heaven and earth pass, one jot or one tittle shall by no means pass from the law, *till all be fulfilled*." All what? All that the *prophets* had said. It was the prophecies which were to be fulfilled. I know of no way to fulfill a law, but to keep it inviolate; and to *keep* a law does not put an end to it.

It was this law of which Paul spoke, Anno Domini 60, when he said, "By the law *is* (not was) the knowledge of sin;" and "I had not known sin, but by the law; for I had not known unlawful desire, unless the law had said, Thou shalt not covet."—Rom. iii, 20 and vii, 7.

It was this law of which James spoke, about the sixtieth year of the christian era, when he said, "Whosoever shall keep the whole law, and yet stumble in one point, he *is guilty* (not was guilty) in respect to all. For he who said, Do not commit adultery, said also, Do not kill." And it may be truly added, He who said do not kill, said also, Remember the Sabbath day to keep it holy. John referred to the same law when he said, A. D. 90, "Sin *is* (not was) the transgression of the law." If transgression of the law was sin, Anno Domini 90, what is it now?

The truth is, my dear brethren, Jehovah has always had one standard of morality and only one; and a violation of this standard of right, always was, and always will be, sin. What change then took place at the introduction of the new dispensation?—Not a change of that law by the transgression of which all men are sinners; but a change in the outward acts by which we come to God for remission of sins. For example: from the days of Abel to the coming of the Lord, men were required to acknowledge their faith in the promised Messiah by the shedding of blood, which pointed forward to the sacrifice of Christ. Now we are required to show our faith in a crucified and risen Saviour, by being baptized into his death. Changes similar to this are all that Jehovah made; man has made the rest.

THE FIRST TABLE.

The first four of the ten commandments contain our duty to God alone—duties which naturally grow out of our relation to God, the universal Father.

1. "Thou shalt have no other gods before me."
2. "Thou shalt not make unto thee any graven image, Thou shalt not bow down to them nor serve them." We are not, *in deed*, to admit the existence of another god.
3. "Thou shalt not take the name of the Lord thy God in vain." We must not speak the name of Jehovah but with the utmost reverence.
4. "Remember the Sabbath day to keep it holy." We must acknowledge *in deed*, that God is the Maker of the world and all its inhabitants. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: *wherefore* the Lord blessed the Sabbath day and hallowed it." Here, then, at the creation, God erected a monument sacred to the memory of the Creator.

We talk of moral and positive precepts; but who, brethren, shall decide which of the above four has the most morality about it?

THE SABBATH HAS ALWAYS KEPT GOOD COMPANY.

It is a common saying that a man is known by the company he keeps. If he associates with good, respectable company, he is considered respectable; but if he chooses vicious and dissolute companions, he must bear their character.

God, instead of associating the Sabbath with Jewish ordinances, which pointed to Christ, and were abolished by his death, placed it in company with nine moral precepts, which are, in the nature of things, obligatory on every son and daughter of Adam. This was not done without some good reason. If I were asked the reason, I would humbly suggest, that the Sabbath was of a nature entirely different from Jewish rites, having neither beginning nor ending together with them. And that its obligation is as universal and unlimited as that of its nine companions. Brethren, I repeat it, *there was a reason* for this; and I insist upon your giving me a reason, coinciding with your views of the Sabbath being done away, or that you admit that I have given the true one. O, thou short-lived Jewish Institution! How didst thou contrive to forsake thy fellows, and to ingratiate thyself into the very midst of an immortal company? Thou ordinance which was *against us*, which was *contrary to us*! By what foul means didst thou induce our Savior to say, thou wast made *for us*? Thou Beggarly Element to which the Galatians, who were idolaters before their conversion, desired *AGAIN* to be in bondage! What infinite trouble and perplexity hast thou, by thy intrusion, caused the priesthood! But for thee, the dissecting-knife need never have been applied to God's law—that law, which, in the words of an apostle, "is spiritual—is holy, just and good." How many of my beloved brethren have, by thy means, been induced to attempt to dash in pieces God's law—by the use of Paul's comparison between the minister of the law, and the ministers of the gospel, 2 Cor. iii, and thus to leave God without a law, while they might pick up the pieces, selecting the nine and rejecting thee! My dear brethren, how has the Sabbath been slandered by the lovers of God and his truth!

THE MONUMENT—AN EXTRACT.

"We will now suppose, that a person wandering through the streets of some great city, suddenly comes to an enclosure containing a collection of spacious and beautiful buildings. On inquiring, he finds that they are designed for a benevolent purpose—say, a home for friendless and indigent females. He obtains permission to enter the enclosure, and the first thing which attracts his attention is an imposing monument, upon which is an inscription to the effect, that the ground was given, the buildings erected, and the institution endowed by the munificence of one John Howard; and that this monument was raised to commemorate the fact. We will next suppose that after this monument has stood unmutated for many years some person undertakes to demolish it, and build another in its place, for the purpose of commemorating a different event; or, if he should not choose to build a monument entirely new, that he removes the slab containing the inscription, and substitutes another having a new inscription, an inscription which leaves out the name of John Howard, making no allusion to him, nor to the object for which he had caused those buildings to be erected. Would not the person, who would act thus, show that he did not feel towards the name and memory of John Howard as he ought to feel? Would it not be natural to infer, that he harbored some enmity against him?—That he did not wish his name perpetuated?—or, that he hated the work itself, and did not wish such a monument of god-like benevolence to be kept in memory?—Some such inference, we think, would be perfectly natural. Indeed, we see no room for any other, unless it be this, that the destroyer of the monument was actuated by the mere love of mischief."

The advocates of the first day of the week may take notice that we have spoken this parable against them. The Sabbath is a monument, upon which is the plain and unmistakable inscription, that Jehovah created the worlds; that by power, wisdom and goodness, he formed and perfected all in *six days*, and rested on the seventh; and that for the purpose of commemorat-

ating this fact, the monument was erected, so that men might have no excuse for atheism, and none for idolatry. Ho! all ye that pass by, the way-faring man and the fool, as well as the philosopher and the learned, stop—read—and know, that Jehovah is the Creator of all things. Those who deny the obligation of the Sabbath under the gospel, are represented by the man who tears down the monument, and builds another in its place. Those who pretend to admit the perpetuity of the Sabbath, but contend for a change of the day, on the ground of the work of redemption, are represented by the man who secretly removes the slab containing the inscription, and substitutes another, with a different inscription. And now, so far as the design of the Sabbath is concerned, what difference does it make whether the monument be altogether demolished and a new one built, or merely the slab of inscription removed, and another substituted. Practically it makes no difference. The advocates of both these seemingly different views are agreed in their object. They both desire to maintain the observance of a day different from that which the law of the Sabbath enjoins, and both desire it on the same grounds. They both wish to have the first day of the week considered holy, and not the seventh; and both are governed, in this, by a desire of commemorating—not the creation, but—the work of redemption.

Must we, therefore, conclude that the advocates of the first day observance are actuated by a feeling of enmity against Jehovah, as the Author of creation, and that they desire that his name should no longer be had in remembrance on this account? Must we conclude that they despise the work of creation?—that they see so little of beauty and glory in it—so little of benevolence and goodness—that they think it unworthy of any farther commemoration? We had supposed that it were enough for *unregenerate sinners* to cherish enmity against Jehovah as the God of creation. "The CARNAL MIND is enmity against God." We had supposed that when one was created anew in Christ Jesus, his enmity was destroyed, and that he then loved to contemplate Jehovah as the Author of his existence, and of all created things, and that he began to love the law which Jehovah, as Creator, enjoined. We always thought that the effect of redemption was to open the eyes to see, not only the beauty of redemption itself, but the beauty and glory of creation, and the goodness and benevolence of Jehovah as displayed in the works of his hand. This, at any rate, is our experience; and it is passing strange if the effect of redemption on every heart to which it is applied, is not to eradicate everything like atheism, and to create that faith which is firmly persuaded that God exists, Heb. xi, 6, Ps., xiv, 1, and that the worlds were framed by the word of his power. Heb. xi, 3.

But we are persuaded that our first-day brethren do not mean what their practice so clearly implies. Still we cannot forbear asking why they go about to tear down the monument which proclaims Jehovah as the Creator of the world? Why seek to demolish that which was set up for the very purpose of being a standing testimony against Atheism and Idolatry. Surely you do not mean to strike hands with infidels and heathens! Or, why seek to alter the inscription which God originally placed upon this monument? Why seek to make it tell a different story, as if the old one was too old to be repeated any longer? You may, perhaps, reply, that a monumental institution, to proclaim Jehovah as the God of creation, is not necessary, inasmuch as it is so abundantly proclaimed by the works of his hands. If so, then it was never necessary; and for four thousand years the Sabbath was a useless institution. The truth is, men are just as apt to be infidels now as they ever were, and the Sabbath is just as necessary now, as a testimony against their infidelity, as it ever was. Why, then, seek to destroy the Sabbath, or to modify it, and alter its character, so that it can no longer be recognized as commemorative of creation? We are astonished that Christians will act thus.

But that which makes their course in regard to the Sabbath still worse is, that they attempt to father it upon Jesus Christ! The Church of Rome with all her impiety, has never been guilty of this. But you, who call yourselves protestants, allege that Christ tore down the monument which God had set up to be a witness against Atheism and Idolatry! You allege, at least, that he began to batter and deface the inscription, and gave his apostles instructions to complete the work of demolition after his resurrection! If Jesus Christ were an Atheist—if he taught that the world came into existence by chance, without any form-

ing hand—if he desired to spread this belief among men, and blot out, as far as possible, everything which attests that Jehovah was the Creator—we should suppose that one of the first things he would undertake would be to destroy the Sabbath.—But if, on the contrary, he came to declare the glory of the Father—if he came to bear testimony against infidelity, and by his redeeming power to lead men back to the acknowledgment and worship of the Creator, as we know he did—it stands to reason, that he would honor the Sabbath, that he would enforce it by his example, and that he would say of this, as of any other divine precept, "I come not to destroy the law—one jot or one tittle shall in no wise pass from it, till all be fulfilled."

APOSTOLIC EXAMPLE

Is in favor of the Sabbath. The apostles never broke the Sabbath, nor were they accused of it, after the resurrection, by their most bitter enemies. And think you those fault-finding Jews would have kept silence on this point, if they had broken it, or sought to introduce another day in its stead? On the contrary, they continued to speak of the Sabbath as of an institution which really existed, without calling it old or Jewish. It was Paul's custom to preach in the synagogues on the Sabbath. Acts xvii, 2. You reply, it was because they could find the Jews assembled on that day. Very well. They might have appointed meetings on the first day occasionally, if they observed that day at all. On one occasion as they were going out of the synagogue, the Gentiles asked Paul to preach to them on the next Sabbath.—Acts xiii, 42. If that request had been made to a modern preacher, he would have replied, You need not wait for another Jewish Sabbath; to-morrow is Lord's day, we will preach to you to-morrow. It is marvelous how silent the apostles were in regard to this new institution.

When Paul was at Corinth he labored at his trade of tent making, but when the Sabbath came, he was found at the synagogue persuading both Jews and Greeks. Here, when the chief ruler of the synagogue and many of the Corinthians believed, an excellent opportunity presented itself for the apostle to introduce the new institution. But here, as everywhere else, he was silent in regard to it. But he preached *every Sabbath*, and continued there *a year and six month*.

Now, brethren, if you can examine this subject without prejudice, I have not a doubt that you will come to the conclusion that the Sabbath was made for us. If you can forget your early teaching, you will not find a hint at the new institution in the Old or New Testament, if we except Daniel vii, 25. The phrase, Lord's day, is found but once in the Bible, Rev. i, 10, and that rule of interpretation which would apply it to the first day, would prove from the Bible that we all ought to hang ourselves. One solitary instance is recorded of the disciples meeting on the first evening of the week, Acts xx, 7, but not a hint is given of this being a custom. The direction, "Let each of you lay by him in store," would never have suggested the idea of meeting together, to any rational mind, had it not been connected with the words, "first of the week." But these last words occurring but twice in the New Testament except in the evangelists, some good use must be made of them where they do occur; as, where timber is scarce, every crooked tree must be used for something. It is truly said of biased minds,

"They first get their tenets, then make it their care,
To search out such scripture as best will compare;
And when they have found that which suits them the best,
They falsely construe it, and skip all the rest."

Brethren, read the Book, as for the first time, on this subject, saying in your hearts, God's will, not mine, be done, and the result will be a reformation which will honor God, and promote his cause on earth.

NO LAW, NO SIN.

In the great day of accounts, when I stand before the Judge of all the earth, if I am asked why I did not observe the first day of the week, in commemoration of the resurrection of Jesus Christ?—this shall be my answer:—

O, Lord Almighty! thou didst give to thy children on earth a Book containing certain requirements; and, as I thought, all thy requirements for man's observance. Nay, the Book itself testified that, to fear God and keep His commandments, was the whole duty of man. That Book contained no commandment for the religious observance of the first day. I searched for

the example of the apostles and primitive churches. I found, indeed, many examples of an apostle preaching on the Sabbath, and this was declared to be his custom. But only one instance was recorded, in the whole Book, of a congregation of Christians coming together for religious service on the first day. This was an evening meeting at Troas. It was not said this was a custom, but Paul's being "ready to depart on the morrow," naturally suggested to the mind that it was merely occasional. And as the evening of the day, according to the Book, came before the morning of the day, I verily thought that the apostle started on his journey on the first day. My brethren called this day "Lord's day," but it was not so called in the Book: but Jesus *did* say that he was Lord of the Sabbath day. Now I confess I did not observe the first day; but "Where there is no law, there is no transgression."

CONCLUSION.—Brethren, the union of Christians is an object for which we all pray. This object might be obtained, if we would attend to the "essentials" of religion, and leave off contending for the "non-essentials." The essentials are the things which are written in the Book, the non-essentials are those which are wisely left out. The observance of the first day, like infant sprinkling, is a non-essential, inasmuch as it is not mentioned in the Book. You, nor I, will be condemned for not attending to it. But possibly, I may be correct in regard to the Sabbath, and therefore condemnable if I forsake it. Now, as nothing can tend more effectually to divide Christians, than a difference in regard to the day of worship, remove this stumbling block or cause of falling out of the way by appointing your weekly meetings on the Sabbath. You can lose nothing by the change; and it would be a great gain to a few brethren who are weak enough to think that Jehovah's law is like its Divine Author—unchangeable.

THE REVIEW AND HERALD.

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

PARIS, APRIL 7, 1851.

THE TRUE SEVENTH DAY.

It is well known, by some of our readers, that it has been argued that the first day of the week is the true seventh day, therefore, the Sabbath of the Lord. As some honest souls have been led astray by deceptive reasonings on this point, which appeared in the "Bible Advocate," published at Hartford, Connecticut, in 1847 and 1848, and, as some are still bound in this snare, we think it our duty to refer to it, even at this late period.

It is not an uncommon thing to meet with those who tell us that they believe that all ten of the commandments of God are binding on us, and that the Sabbath law is in force now as much as it ever was; but, say they, "Sunday is the seventh day." And when they are driven from that ground, many of them will flee to the position that the commandments are all abolished, to shelter themselves from the force of truth.—Such is the blindness that has come over some minds, that they do not see that this view, that the commandments of God are abolished, is in direct opposition to the view that the seventh-day Sabbath exists, and falls on the first day. If they do see it, honesty requires that they should not argue both positions. Neither should any one teach that the ten commandments are abolished, until he has first renounced the other position. J. Turner taught both these views in the "Bible Advocate." In his first article, (see Vol. III, No. 8, page 62,) attempting to prove that the first day of the week was the seventh, he says:—

"I must keep that day of the week which can be proved to be the 7th, for I then believed and do now believe that the seventh day is the Sabbath of the Lord our God."

Some of those who observed the Sabbath, not understanding the deceptions that have been used by many professed teachers in the Advent, rejoiced greatly that T. had confessed his faith in the seventh-day Sabbath. And no doubt, to many it was a relief and a matter of rejoicing that they could, as they thought, observe the Sabbath law on the very day set apart by the Pope, and professedly observed by all Babylon.—But poor souls, they little thought that T. their leader, would desert them in less than eight months, and take another position, perfectly destructive of the first. But this he did do as will be seen by an article from his pen. (See "Bible Advocate," Vol. IV, No. II, page 85.) Under the head, "Judaism," he says:—

"We feel called upon to warn the Churches of God against a special effort which is being made by a few wandering stars, see Jude, who have recently come to this state, to lead the unwary under the bondage of the law of Moses. We therefore give a few of the many reasons why the law of Moses should not now be regarded as binding on the Church."

Now who were those that T. called "wandering stars," that he charged with teaching the law of Moses? Answer, three Sabbath-keepers, who were invited to attend a Conference at Rocky Hill, Conn. Did they teach the law of Moses? No; and T. knew better when he asserted that that was their object. What did they teach? Just what T. taught eight months before, viz. "That the seventh day is the Sabbath of the Lord our God." All the difference was, they believed that the seventh-day Sabbath should be observed on the seventh day, while T. taught that the first day was the seventh. And because they differed with him on this point, he took the liberty to apply to them those texts which show the fallen condition of those who left the gospel, rejected Jesus, and went back to the observances of the law of Moses in the Apostles' days. Now any person of common sense will see, at once, that all those texts that he applied to them for observing the Sabbath on the seventh day, would apply to himself with equal force, for professing to keep the Sabbath of the fourth commandment on the first day of the week. We present these things to show the honest inquirer after truth, some of the "deceivableness of unrighteousness," practiced by some that handle the word of God.

That person must be very fond of doubting, that will doubt that a knowledge of the true seventh day has been preserved. God Rested on the seventh day of the first week of time, and there, and then, sanctified, blessed and hallowed it. Israel, in the wilderness of Sin received bread from heaven, which fell only on the six laboring days. On the seventh, the Rest-day of the Lord our God, there was no manna. There God, by a miracle, shewed them the true seventh day. That was thirty two days before God spake the Sabbath law from Sinai. Jesus, God's beloved Son, observed the true seventh day. This none will deny, not even those that say that the Sabbath was abolished at the crucifixion.—Thus we see that God has preserved a knowledge of the true seventh day down to the first Advent. In fact we have no record that it has ever been lost, since Jehovah's Rest at creation.

The Jews, who have tenaciously observed the Sabbath, buried up with their traditions, have not, in their scattered condition, all of them to a man, made a mistake of one day, and unanimously observed the Sabbath on the sixth day instead of the seventh. All the leading classes of mankind have not been put into a deep sleep, or something equivalent, so as to mistake one day in numbering the days of the week, as argued by T. so that all the records in the world incorrectly fix the seventh day on our Saturday. To cause the inhabitants of the world to unanimously mistake one day in numbering the days of the week, would be one of the greatest miracles that the world ever witnessed. We venture to say that no man would have presumptuously advanced such a preposterous idea, if it had not been to shun the cross of observing and teaching the true seventh-day Sabbath.

We give the following article, and Bro. Nichols' article from "Present Truth," No. 5, for the benefit of a large portion of our readers that have not seen that paper.

THE SABBATH

Our object in this article is to show that Christ was crucified, and laid in Joseph's new tomb the day before the weekly Sabbath, and that he rose from the dead the day after the Sabbath.

Jesus was nailed to the cross at the third hour of the day, which was nine o'clock A. M.—See Mark xv, 25. At the ninth hour of the day, or three o'clock P. M. Jesus said "IT IS FINISHED," and bowed his head, and gave up the ghost.—See John xix, 30; Matt. xxvii, 45—50; Mark xv, 33—37; Luke xxiii, 44—46.

This gave three hours for Joseph to take the body of Jesus from the cross and lay it in the sepulchre; and for the women to return and prepare spices and ointments before the Sabbath commenced. "And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Luke xxiii, 56.

EVEN and EVENING do not always mean the same thing. This we will show. Evening according to the first division of time, was the night, or the first half of the twenty-four-hour day.—See Gen. i, 5—31. Even was the last hours of the day,

just before evening commenced. The paschal lamb was sacrificed at even. No one will take the ground that all Israel killed their passover lamb in the night or evening. "And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it (margin) between the two evenings."—Ex. xii, 6.

"Joseph Frey, a converted Jew, in his work on the Passover, says, the afternoon or evening of the day was by them divided into two parts, the lesser or former evening, and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day."—See *Advent Herald*, Oct. 9, 1844, page 76.

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover AT EVEN, at the going down of the sun."—Deut. xvi, 6; See also Lev. xxiii, 5. When the sun passes the meridian, at noon, it begins to go down, and at three o'clock, or at even, when all Israel killed their lamb, the sun was about half way down.

The crucifixion for ever settles this point. On the very day of the month, and hour of the day, that the passover lamb was killed, the Lamb of God, while on the cross cried, "It is finished," bowed his head and died.

Jesus kept the passover with his disciples one day before its appointed time. "Now before the feast of the passover," etc. Read John xiii, 1, 2. All may see that Jesus could not be the antitype of the slain lamb, and keep the passover at the same time.

Again Jesus was crucified on the day of the preparation for the passover feast.—See John xix, 31, and 42. The preparation of the fourteenth day was to put away leaven, kill the lamb, etc. so that on the very hour that Jesus cried, "It is finished," all Israel killed their lamb. From that time, which was three o'clock P. M. until evening, or the commencement of the fifteenth day, was called even.

The tenth day atonement was celebrated from the even of the ninth day of the seventh month, to the even of the tenth day.—See Lev. xxiii, 27—32.

If even here means evening, then they commenced their day of atonement at the beginning of the ninth day, which would make it the ninth day atonement, and not the tenth. Begin it at even, at the close of the ninth day, and all is plain.

Again, the fifteenth day of the first month was the first day of the seven days' feast of unleavened bread. This is positive and plain, from Lev. xxiii, 6, and Num. xxviii, 17. The Jews were to celebrate the feast from the even of the fourteenth day, until the even of the one-and-twentieth day.—See Ex. xii, 18. Now if even means evening in this case, then the feast commenced at the beginning of the fourteenth day, twenty-one hours before the lamb was slain, and the fourteenth day was the first day of the feast, instead of the fifteenth, according to Leviticus xxiii, 6, and Num. xxviii, 17.

The preparation was a memorial which commemorated the slaying of that lamb in Egypt, whose blood was put on the two side posts, and on the upper door-post of the houses of Israel, that when the Lord passed through Egypt, to slay the first-born of the Egyptians, he might see the blood on the houses of Israel, and pass over them.—See Ex. xii, 7—13, and 21—27.

The feast of unleavened bread commemorated the hasty departure of Israel from Egypt, with "their dough before it was leavened; so that they had to bake 'unleavened cakes of the dough which they brought forth out of Egypt,' for their breakfast the next morning."—See Ex. xii, 31—39; xiii, 6—8 and 14.

Thus the time of the preparation, and the beginning of the feast of unleavened bread are clearly shown. On the fourteenth day, at three o'clock, P. M. the lamb was slain, and from that time to the beginning of the fifteenth day they were preparing the lamb, and putting away leaven out of their houses. This was the preparation, and the space of time that it occupied was called even.

The fifteenth day, which was the first feast day, commenced with the EVENING which immediately followed the preparation, or EVEN of the fourteenth day.

In the fourteenth day of the first month AT EVEN is the Lord's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord, etc.—Lev. xxiii, 5, 6.

It was at even, the time of preparation, and not evening,

that Joseph of Arimathea took the body of Jesus from the cross, and laid it in his new tomb. The holy women then had three hours to prepare spices and ointments, before the evening of the Holy Sabbath commenced, which they kept according to the fourth commandment.

The Sabbath that followed the crucifixion was called "an high day"—John xix, 31, because the first feast day came on the Holy Sabbath, that year. It was as likely to come on the seventh day, as on any day of the week. This view plainly proves that the crucifixion was on the sixth day of the week; therefore the next day was the Sabbath of the Lord our God.

"Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them."—Luke xxiv, 1.

The last three hours of the sixth day of the week, were not sufficient time for the women to prepare, and use the spices and ointments; so after they had bought and prepared them they put them aside, and rested on the Sabbath; and then early in the morning they came to the sepulchre to apply them to the body of Jesus: but he was not there, he had arisen. The modern view, which has blinded and ensnared some, that Monday is the first day of the week, when compared with Scripture testimony, teaches that twenty-seven hours from Friday at three P. M. to Saturday at six P. M. was not time enough to prepare, and apply the spices and ointment; therefore the women had to wait until Monday morning. This view is perfectly unnatural, blind, and inconsistent, while the one which we have here presented, is natural and plain.

Jesus rose from the dead on the third day. This he preached to the two disciples, as they walked in company to Emmaus.

"Then opened he their understanding, that they might understand the Scriptures.

And said unto them, thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke xxiv, 45, 46.

Jesus' sufferings on the cross were from nine o'clock A. M. to three o'clock P. M. Friday, the day that Jesus did "suffer" on the cross, was the first day, the holy Sabbath was the second day, and the first day of the week was the THIRD DAY; and Jesus rose from the dead.—See Cor. xv, 3, 4; Matt. xvi, 21; xx, 19; Mark ix, 31; x, 34; Luke ix, 22; xviii, 33.

Some have concluded that Christ rose on the Sabbath, from the following Scripture. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to the Sepulchre."—Matt. xxviii, 1.

Here we will give Whiting's translation. "After the Sabbath, as the first day of the week was dawning," etc. Campbell translates it as follows: "Sabbath being over, and the first day of the week beginning to dawn." etc. This makes it all clear.

That we have shown that the crucifixion was the day before the Holy Sabbath, and that the resurrection was the day following it, we hope is plain to all who may read this article.

There is, however, one lone text that is brought to prove that the position we have here taken is incorrect—

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. xii, 40.

The text must be explained so as to harmonize with the multitude of texts that positively declare the resurrection of Jesus on the third day. If Jesus lay in the tomb three days and three nights, then he arose on the fourth day, and not on the third according to the Scriptures. Scripture must explain Scripture, then a harmony may be seen throughout the whole.

Jesus never was in the heart of this globe, called earth; heart being the centre, or at least in the earth, beneath its surface. He was laid in Joseph's new tomb, or as Campbell has it, MONUMENT, "hewn out in the rock." Jonas was in the bowels of the whale. In like manner, Jesus never was in the heart of this globe.

Then earth in this case must mean the powers of earth, or the power and control of wicked men and the Devil. For proof that earth does not always mean this literal globe, see the following Scriptures:

"O earth, earth, earth, hear the word of the Lord."—Jer. xxii, 29. Here the people are addressed, and not this globe.—See also Deut. xxxii, 1; Isa. i, 2; and many other texts. On

that ever memorable night, that the Lord's supper, and washing the saints' feet were instituted, our Lord and Master was betrayed into the hands of sinners. He, knowing that the time had come for the powers of earth and hell to triumph over him a short season, passed over the brook Cedron, where he was taken and bound. As they came to take Jesus, he said to them—"When I was daily with you in the temple ye stretched forth no hands against me; but this is YOUR HOUR, and the POWER OF DARKNESS."—Luke xxiii, 53.

Thus Jesus was in the heart of the earth, or controlled and held by the powers of earth and hell, from the time that he was betrayed into the hands of sinners, until he arose from the dead, in triumph and victory. Jesus was as much in the heart of the earth when before Pilate, and on the cross, as he was while in Joseph's tomb. With this view, all the Scripture testimony will harmonize.

To some this may look like spiritualism; but let such give us a better view; that will harmonize all the Scripture testimony, and we will take it.

REMARKS ON 2 COR. iii. 6—18.

The subject of this chapter is the contrast of the *ministration* of the old covenant under Moses, with the *ministration* of the new covenant under Christ.

If we would correctly understand the Apostle, we must first observe, that there is an essential difference between a covenant, or law, and the *ministration* of a law. The former is the constitution necessary for the government of the people; the latter is the *ministry*, or the ordained powers to carry its laws into execution.

After God had delivered his people from the tyranny and bondage of the Egyptians, he declared unto them his "Royal law," which he engraved in tables of stone. This was called HIS COVENANT, which he commanded them to perform—Deut. iv, 13. This covenant was a primary constitution of righteous principles for all to strictly observe.

The *ministration* of this covenant, under Moses, was the ecclesiastical powers, with all their offices and services connected, and their statutes and judgments to enforce the execution of "his covenant," and their penalties for disobedience, and also their justification and pardon through the atonements, called "carnal ordinances"—Heb. ix, 10, as were written by the hand of Moses in a book, called "the book of the covenant"—Deut. xxxi, 9—11, 24—26.

The law of God being first presented to the people written in tables of stone, and not in the mind and heart, therefore they soon forgot and broke it: hence the new covenant—Jer. xxxi, 31—34; Heb. viii, 7—13, was promised and "established upon better promises." Paul says, "For if that first covenant had been faultless, then should no place have been sought for the second." The fault is not in the covenant itself; but in the manner in which it was presented, viz. upon tables of stone, and deposited in the ark, and not in the mind and heart. And because it was not written upon the heart, "they broke my covenant," verse 32, and "continued not in it." But in "the time of reformation," when "Christ being come an high priest of good things to come," his covenant was established upon a better foundation, and better promises, viz. "I will PUT MY LAWS into their MINDS, and WRITE them in THEIR HEARTS."

Thus the new covenant is the same laws as the old; the difference is only in the new and better *ministration* of it, or the manner in which it is presented to the people, being written by the Spirit of God upon the mind and the heart. The *ministration* of the ten commandments under Christ's ministry is called the "ministration of the Spirit; for the Spirit of Christ searcheth all things, and knoweth what is in the heart."

The dispensation under Moses was called the "ministration of death," and the "ministration of condemnation; for by the law (through its *ministration*) was the knowledge of sin, condemnation, and the penalty, death. And they all were under the condemnation or "curse," until "the appearing of our Saviour Jesus Christ, who hath ABOLISHED DEATH, and hath brought LIFE and IMMORTALITY to light through the gospel."—2 Tim. i, 10.

Christ died for the redemption of the transgressors under the first covenant, that the called might receive the promise of eternal inheritance. See Heb. ix, 15.

It is evident that no man was justified in the sight of God by the works of the law, (the *ministration* of Moses,)—See Gal. ii, 16, iii, 11—Acts xiii, 29.—"For it is not possible that the blood of bulls and of

goats should take away sins." Those sacrifices could never make "the comers thereunto perfect."—See Heb. x, 1—4.

Thus the *ministration* of the covenant under Moses could truly be called the "ministration of DEATH," and of "CONDEMNATION;" for while it condemned, it could not take away sin; neither give the redemption—LIFE and IMMORTALITY. "But the Spirit giveth life; and the Lord is that Spirit." Through the death and resurrection of Christ, and faith in the blood of the atonement, is this life given.

Verses 7—11 speak of the "ministration of death" and of "condemnation," which "was passing away," (Whiting's translation,) and the *ministration* of the Spirit which was a far more glorious dispensation than that of Moses, and which followed and "remaineth."

It was not the covenant "engraven in stones," neither the "glory" that was "abolished;" but it was the *ministration* of death, that is, the *ministration* of Moses, that was passing away.

"The 'vail' verses 13—16, is the *ministration* of Moses; for while the services of Moses were 'read,' and continued, 'their minds were blinded,' and they could not see, nor understand, nor believe that Jesus Christ was the end of all the typical services. But when they look at the blood of Jesus for the atonement—"the Lamb of God that taketh away sin," then faith is revealed by the Spirit and the "vail" is "taken away."

"Now the Lord is that Spirit; and where the Spirit of the Lord is, there is liberty." That is, if they have the Spirit of Christ dwelling in them, they are free from the yoke of bondage—Gal. v, 1, and they are free from the condemnation which they were under, while under the law of Moses; and while they are beholding the glory of the Lord, they are changed from glory to glory, by the Spirit of the Lord.

Thus the difference of the two ministrations. One is a "ministration of condemnation," and of "the letter," that is, of the hand-writing of Moses; the other is a *ministration* of LIFE, or JUSTIFICATION by the Spirit of Christ.

OTIS NICHOLS.

We see in the "Harbinger" for March 15, the remarks of C., under the head, "To correspondents," which we cannot let pass without noticing. He says—

"F. W. We suppose 'the commandments of God,' Rev. xiv, 12, are all the precepts that God has given to govern men's conduct, not the ten commandments."

A mere "suppose," without bible evidence, is like sliding "sand," while God's word is solid "rock." If the ten commandments are not God's, as C. supposes, then whose are they? If it is said that they are done away and do not exist, then we ask, where is God's law for idolatry, swearing, killing, stealing and adultery? If these commandments are "done away" then they do not exist, unless it can be shown that the Great Law-giver has given them a second time, which cannot be proved, and there is, therefore, no law for such sins. Is it asserted that nine of the commandments were re-enacted at the cross? We ask for proof. If it could be so, no one could re-enact them but Jehovah, the Great Law-giver. In that case they would certainly be the commandments of God. But how preposterous to charge God with such folly as to abolish, do away, destroy, his ten commandments at the cross, and at the same moment re-enact nine of them!—all this to get rid of his Sabbath that he "blessed," "sanctified" and "hallowed," and calls "my holy day," &c.!

But there is a grand difficulty in the way of this supposition. It is this. The class spoken of, [Rev. xiv, 12,] not only keep the commandments of God, [the Father,] but the faith of Jesus, [the Son.] The same people, [Rev. xii, 17,] are called the "remnant," which must be the last end of the church, who are waiting for Jesus. They "keep the commandments of God and the testimony of Jesus Christ." Now if all the precepts taught by Jesus and his apostles are included in 'the commandments of God,' then what is the "testimony" or "faith of Jesus?" Will some one tell us? The True Witness has made a distinction between the commandments of God, [ten commandments,] and the "testimony of Jesus Christ," [testimony of Christ and the apostles,] so clear that every effort to confound them will fail, and be the means of spreading the true light on this glorious subject. Mark this: The "remnant" not only obey every precept peculiar to the gospel, found in the testimony of Jesus Christ, but they keep the commandments of God, Amen. C. says—

"Jesus resolved those ten into two—first, 'Thou shalt love the Lord

thy God,' &c.; second, 'Thou shalt love thy neighbor as thyself.'"

Did Jesus show that any change had taken place in the ten commandments, or that a change was to take place in them? We answer, He did not. Those who argue a change in the ten commandments, say that it was affected at the crucifixion. Let this be distinctly understood.—Said the lawyer, "Master, which is the great commandment in the law?" Jesus quoted to him the first great law of love to God, and added, "This is [not will be after the commandments are changed at my crucifixion,] the first and great commandment." Then it had been the first, ever since man needed to be governed by the great law of supreme love to God. This great law of love was, and is the foundation of the four precepts, written on the first table of stone. After quoting the second great commandment, which is the foundation of the precepts on the second table, Jesus said, "On these two commandments hang [not will hang after the crucifixion,] all the law and the prophets." Let this point be carefully studied, and it will be clearly seen that Jesus shewed the lawyer the two great principles which were then, ever had been, and ever will be, the foundation of the ten commandments. On these two great commandments then hung, always hung, and ever will hang, that law, one jot or tittle of which was not to pass, till heaven and earth pass away..

The assertion of C. that "Paul says that that which was written and engraven in stones "was done away," "abolished," is without foundation. It was the "ministration" of the law, and not the law itself, that was abolished. This is clearly shown in Bro. Nichols' article on this subject, in this number.

It is also asserted by C. that "the Sabbath commandment is not adapted to the gospel age." We say that the fourth commandment is perfectly adapted to the physical and spiritual wants of mortal men.—There were, however, certain restrictions laid on the children of Israel in the wilderness, such as, "let no man go out of his place on the seventh day," to gather manna, or to pick up sticks to kindle a fire to cook it, which are no part of the Sabbath commandment. Just before the opening of the new dispensation, when the gospel was to operate "in all the world," Jesus the Lord of the Sabbath, removed from the institution the traditions with which the blind Jew had covered it, and left it standing on its own eternal base, the fourth commandment. This, Jesus did in healing the sick, and in pronouncing such acts as relieving the sufferings of man and beast, **LAWFUL**—according to "the Sabbath law." Who dare say they were *unlawful*? Those who say the Sabbath was abolished at the cross, should know that it was certainly in full force up to that time. Therefore, to charge the Son of God, and his holy apostles, with Sabbath-breaking, seems indeed blasphemous.—Who dare do it?

Sister Lucinda Woodworth writes from Randolph, Vt., March 10.—"The ten commandments are just what we need to show us what we must do to be holy. I have ever believed that they were the law of God. And they have never been done away as I can find. I thought I was keeping them till the Sabbath question came up, then I concluded that Saturday was the true Sabbath, for I could not find any thing in the word of God that teaches us to keep the first day of the week. But here I met with another difficulty, viz. the three nights that Christ said he must be in the heart of the earth. The three nights I could not find, and have Sunday the first day of the week. But I am now convinced that we have not had the right meaning of "heart of the earth." I see now it was explained by Christ, when he said, "Now is your hour and the power of darkness." How long did they have him in their power? From Thursday night until Sunday morning, which must be the third day, when he arose from that "power."

O how glad I was when I saw what the Sanctuary to be cleansed was, and the true Tabernacle, which the Lord pitched and not man.—Jesus our Great High Priest, has the fan in his own hand, and he will thoroughly purge the floor. Glory to his lovely name, he will take care of every jewel."

☞ We are sorry to say that some, to whom we have sent the paper regularly, have changed their place of residence, and have neglected to inform us, so that we might stop their paper, or send it to their new address. We fear that those who manifest so little interest for the truth and neglect so clear a duty to those who wish to spread the truth before them, cannot be benefited by it until they repent of such negligence.—We shall be obliged to drop a number of names from our list, of those we have not heard from.

[Letter from Bro. Truesdell.]

MILLFORD, March 17, 1851.

BRO. WHITE:—A few weeks ago I had my attention called to the Sabbath by reading a pamphlet, titled, "Seventh-day Sabbath not abolished," a review of Bro. Marsh's article, and was surprised to find Bro. Marsh's position so feebly supported by Scripture. Soon after this, I saw your pamphlet, called the "Present Truth," which I carefully read, and after a prayerful investigation of the subject, I am convinced it is truth. Yes, a great and important truth. My prayer is Lord show all thy children this important truth. I believe the Sanctuary to be cleansed at the end of the 2300 days, is in heaven.

I am not ready to endorse your view of the shut door, but if it is truth I hope I shall see it. I would like to have you answer one question through your paper. Does the shut door exclude all conversions? I have received a few numbers of your paper, and I wish you to continue to send them. Bro. Holt and Edson have been preaching through this section of country, and a number have believed the truth.

Yours waiting for Jesus. MARSHALL M. TRUESDELL.

"Conversion, in the strictest sense, signifies a change from sin to holiness. In this sense we readily answer that it does not "exclude ALL conversions," but we believe that those who heard the "everlasting gospel" message and rejected it, or refused to hear it, are excluded by it. We have no message to such. They have no ears to hear us, unless we lower the standard of truth so low that there would be no salvation in it. But there are those who may be converted.

1. Erring brethren. We believe there are many in the Laodicean church, who will yet be converted as the Apostle directs in his epistle to the waiting brethren. "Brethren, if any of you do err from the truth, and one CONVERT him; let him know, that he which converteth the SINNER from the error of his way shall save a soul from death, and shall hide a multitude of sins."—James v, 19, 20.

2. Children, who were not old enough to understandingly receive or reject the truth, when our Great High Priest closed his mediation in the Holy Place at the end of the 2300 days, are subjects of conversion from sin to holiness. Their names were borne in upon the breast-plate of judgment, and they are subjects of the mediation of Jesus. God's ways are equal. He will give every intelligent being a chance to be saved.

3. When Elijah thought that he was alone, God said to him, "I have reserved to myself seven thousand men, who have not bowed to the image of Baal." We believe that God has reserved to himself a multitude of precious souls, some even in the churches. These he will manifest in his own time. They were living up to what light they had when Jesus closed his mediation for the world, and when they hear the voice of the Shepard in the message of the third angel they will gladly receive the whole truth. Such will be converted to the truth, and from their errors. But we think we have no message to such now, still "he that hath an ear to hear let him hear." Our message is to the Laodiceans, yet some of these hidden souls are being manifested.

ELI CURTIS.—I wish to say to the brethren and sisters, that I have been much grieved with the strange course pursued by this man, in republishing my views, and sending them about in connection with worthless and foolish matter, such as the Dixboro Ghost, notwithstanding I have earnestly entreated him not to do so. I consider him void of judgment in spiritual things, blinded by the deceptions of the Enemy. I did my duty to him faithfully when I hoped he would turn from his singular course.

E. G. WHITE.

LETTERS RECEIVED SINCE MARCH 18. O. Hewitt; E. L. H. Chamberlain; A. R. Morse, and others; I. Camp; J. C. Bowles; M. M. Truesdell; Joseph Bates; Otis Nichols; H. S. Case, 2; R. G. Whitcomb; J. Barrows, 2; P. D. Lawrence; W. W. Simpkins; G. W. Holt; S. T. Belden; Philip Collins; Harvey Morgan; W. Morse.

RECEIPTS. H. S. Gurney, Sarah Dexter, P. M. Bates, J. S. Wright, J. S. Wager, \$1 each; C. Lyman, \$2; L. Hastings, R. Loveland, Bro. Emmons, \$5 each; M. S. North, \$10; W. Holcomb, \$3; E. P. Below, S. G. Cottrell, 50 cents each; A. S. Coburn, \$3.

☞ We have made arrangements so as to be able to publish the Review and Herald once in two weeks.