

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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JOSEPH BATES, S. W. RHODES, J. N. ANDREWS, and

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THE SABBATH AND TEN COMMANDMENTS TAUGHT AND ENFORCED IN THE NEW TESTAMENT.

The New Testament makes mention of no other weekly Sabbath than the seventh day. Christians should not, therefore, observe another day, in the absence of any divine precept for so doing, and reject the Sabbath of both Testaments. "The seventh day," said Jehovah, "is the Sabbath of the Lord thy God."

It will be admitted that the "Sabbath of the Lord" should not be rejected, and another observed, without as positive testimony from the Bible requiring it, as there is for the seventh day. But when we search the New Testament through for a precept for the observance of the first day, we do not find it. It is not there. But the New Testament writers speak of the Sabbath of the fourth commandment, as of an institution that then existed in all its importance. None of them call it the "old Sabbath," or the "old Jewish Sabbath," as is common in our day; but they speak of it with all that reverence that the prophets have before them.

"And they returned, and prepared spices and ointments, and rested the Sabbath-day, according to the commandment." Luke xxiii, 56.

The Apostle Paul testifies that the "hand-writing of ordinances" was blotted out at the cross, see Col. ii, 14, therefore, whatever was abolished expired with Christ. Jesus was nailed to the cross the third hour of the day, or at nine o'clock, A. M. Mark xv, 25. From the sixth to the ninth hour, or three o'clock P. M., darkness was over all the earth, and at this hour Jesus gave up the Ghost. The holy women had three hours to see the body of their Lord laid in the sepulchre, and to return, and prepare the spices and ointments, before the Sabbath commenced. It is not possible to conceive how that St. Luke could record the fact of their "resting the Sabbath-day, according to the commandment," if, as some teach, the fourth commandment, requiring rest from labor on the Sabbath, had previously expired at the cross. The record of their resting on the Sabbath-day, according to the commandment, shows conclusively that the "commandment," and the institution guarded by it, both existed the day following the crucifixion. The modern view that Jesus "relaxed" the Sabbath, and taught his disciples, by precept and example, that they might violate it, charges the intimate followers of Christ, with ignorance and folly, in being so strict about the commandment. They could not conscientiously even apply the spices and ointments to the body of their Master on the Sabbath. All was still during the seventh-day. But "very early in the morning" of the first day of the week, all were active again. The angel came down and rolled the stone from the door of the sepulchre, and the disciples were running to and fro. We confess that it looks much more safe to follow the sure Word, and the example of the holy, who personally learned of Jesus, than uninspired men of this day who have been continually sliding from one position to another.

"But pray ye that your flight be not in the winter, neither on the Sabbath-day." Matt. xxiv, 20.

It is supposed by many that this text was spoken in reference to the destruction of Jerusalem. Some say it refers to the days of Papal persecution. But J. Litch, in the "Advent Herald" for Dec. 7, 1850, applies it to the "end of human probation." If the first view, which applies these words of our Saviour to the

destruction of Jerusalem, is correct, then it follows that Christ recognizes the perpetuity of the Sabbath, as really as the seasons of the year, about forty years after the Jewish feasts were abolished. If Matt. xxiv, 20, applies to the Papal persecution, then it follows of necessity that the Sabbath existed more than five hundred years after the crucifixion. But if J. Litch is correct, in applying this text to the "time of trouble such as never was," after "humiliating probation" closes, and just prior to the Second Advent, then Jesus clearly recognizes the perpetuity of the Sabbath through the entire gospel dispensation at least.

The great Apostle to the GENTILES preached on the Sabbath, and had no other regular preaching day. We have no record of his meeting with the disciples on the first day of the week but once, [Acts xx, 7,] and that was in the evening, or first part of the day, [Gen. i, 5,] to break bread. Mark this: Paul pursued his journey on foot to Assos, and sailed with his brethren to Mitylene, the same day that he broke bread at Troas. Let those who talk of apostolic example for Sunday-keeping, look at these facts. We say apostolic example is in favor of the seventh day.

"And Paul, AS THIS MANNER WAS, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii, 2.

The Apostle preached to the "Greeks" as well as the Jews at Corinth, "every Sabbath," for the space of one year and six months. See Acts xviii, 4—11. It is said that the only reason why Paul preached on the Sabbath, was because the Jews were assembled in their synagogues on that day. But this is not true; for we find the Apostle and his companions preaching elsewhere, besides in the synagogues, on the Sabbath.

"And on the Sabbath we went out of the city by a RIVER SIDE, WHERE PRAYER WAS WONT TO BE MADE; and we sat down, and spake unto the women which resorted thither." Acts xvi, 13.

If that meeting by the "river side" had been on the first day of the week, then the advocates of the first day might, with some degree of propriety, talk of Apostolic example for observing that day. But, as we have shown, there is no record of a public meeting of the apostles, in the day-time, on the first day of the week, in the New Testament; therefore it is folly to talk of apostolic example for Sunday-keeping. At Antioch, Paul preached on the Sabbath, at the request of the GENTILES.

"And when the Jews were gone out of the synagogue, the GENTILES besought that these words might be preached to THEM the next Sabbath.

"And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii, 42, 41.

Here are some things worthy of special notice. It was the Gentiles, not the Jews, that invited Paul to preach to them the next Sabbath. If Paul taught the people that the Sabbath was a mere Jewish institution, as many teach at this day, it seems really unaccountable how these Gentiles, who were entirely disconnected with the Jewish religion, should request him to preach to them on the Sabbath. It is evident that the reason why the Gentiles invited Paul to preach to them on the Sabbath, was because he regarded the seventh day as the Sabbath of the Lord, and the proper day for religious worship. If that request of the Gentiles had been made to a modern preacher, he would have replied, you need not wait till another Jewish Sabbath; to-morrow is Lord's day, we will preach to you to-morrow. That was certainly a good opportunity for the great Apostle to the Gentiles to show the Gentile portion of that community that the Sabbath was abolished, if it had been, as our opponents assert.—And if, as some teach, it was the design of Heaven that the observance of the first day of the week should rest upon "apostolic example," how convenient it would have been for the Apostle to have set the example in the city of Antioch, when the people were anxious to hear, and were in a good state of mind to receive right impressions. But instead of setting an example favoring the first day of the week, the Apostle entirely overlooked it, and the poor Gentiles, so anxious to hear the

word of God, had to wait until, what is falsely called, the Jewish Sabbath arrived!

The Jews never accused Paul with violating the Sabbath law. And it is evident that his most bitter enemies, the Jews, would have charged him with Sabbath-breaking if he had disregarded the fourth commandment, and taught its abolition, and sought to introduce another day instead of the Sabbath. "Men and brethren," says he, "though I have committed nothing against the people, or CUSTOMS OF OUR FATHERS, yet was I delivered prisoner from Jerusalem into the hands of the Romans." Acts xxviii, 17. This testimony would have been denied by those Jews who heard it, and the Apostle would have been silenced at once, if he had ever taught the abolition of the seventh-day Sabbath. But instead of this, he "dwelt two whole years in his own hired house," "preaching the kingdom of God," "with all confidence, no man forbidding him." See Acts xxviii, 30, 31.

Now, we ask, who can for a moment believe that Paul taught the Romans, Galatians, Corinthians and Colossians that the seventh-day Sabbath had been abolished at the cross, and at the same time was preaching every Sabbath, not only to the Jews, but at the request of the Gentiles, and by "a river side," and had no other regular preaching day? Those who can, make him one of the most inconsistent men that ever undertook to preach the gospel. But God forbid that we should thus charge the holy Apostle. We have the best of evidence that his teaching was in accordance with his example, and that he both taught and observed the Sabbath of the Bible.

Wherever the commandments of God are taught and enforced in the New Testament, the Sabbath of necessity is taught and enforced, for the simple reason that the fourth commandment is one of the ten.

"Children, obey your parents in the Lord; for this is right. Honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth." Eph. vi, 1-3.

It will not be denied that Paul here refers to the ten commandments as engraven in the tables of stone. He quotes the fifth commandment, which is the *first* on the second table, and which has a "promise" annexed to it. It is "the first commandment with promise;" the first of the six containing our duty to each other. If the commandments of God, mentioned in the New Testament, refer to all the precepts given to govern the church of Christ, as some teach, then we fail to see the propriety of calling the commandment showing the duty of children to their parents, the *first with promise*. It is evident that the Apostle refers to the order of the commandments of the Decalogue. See Rom. vii, 7-14; Luke xxiii, 56; Matt. xix, 17-19; xv, 3, 4; v, 17-19.

"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12.

"And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. xii, 17.

Here are some things in these texts of peculiar interest to us. First, it is the remnant of the seed of the woman, with whom the dragon makes war. A remnant is a small part, and the last end. The remnant of the seed of the woman, therefore, must be the last portion of the church, the "little flock," who are waiting for Jesus to come the second time. In their patient waiting time, they keep the commandments of God.

Second, they possess, and keep the "testimony," or "faith" of Jesus Christ, [the Son,] as well as the commandments of God, [the Father.] It will be admitted that the testimony, or faith of Jesus, includes every New Testament requirement peculiar only to the gospel, such as repentance, faith, baptism, Lord's supper, &c. Then we inquire, What are the commandments of God to be kept in connection with the testimony of Jesus Christ? It will not do to say that they are "all the precepts that God has given to govern man's conduct, not the ten commandments," as asserted by "C," of the "Advent Harbinger." This assertion virtually charges the True Witness with making a useless distinction between the commandments of God, and the testimony of Jesus Christ. We say, therefore, that the commandments of God, mean nothing more nor less than the COMMANDMENTS OF GOD, the ten which he spake to the people, and wrote with his finger in the table of the covenant. We are satisfied that

this natural position never would have been questioned by Adventists, had it not been for a desire to get rid of the fourth commandment.

Third, no one has a right to say that the "commandments of God" mean only nine of them; all save one. Let those who are tempted to do so, first read Rev. xxii, 19.

"And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book."

It is evident that the dragon is wroth, and makes war with the remnant, because they observe the fourth commandment, as well as the other nine. Nine of them are universally admitted to be binding, and are professedly kept, and the very dragon himself says, this is as it should be. But the war is coming for keeping the commandments of God. Remember this. Well, will any make war with us for not having "other gods before" the Living God, or for not making a "graven image" to bow down to? Certainly not. If we should do so, we should at once be called heathen. Neither will war be made with the remnant for not profaning the Name of God, for honoring their parents, and for refraining from murder, adultery and theft, for not bearing "false witness," and for not coveting their neighbor's house, or wife, &c. Nine of the commandments may be strictly regarded, and the dragon will be as mild as a lamb. But let the "remnant" reject, and totally disregard the day which the papacy has put in the place of the Sabbath of the fourth commandment, which is now observed by the daughters of Babylon, and keep the Sabbath of the Lord our God, and the dragon's ire will be stirred. Then, and not till then, can it be said that they keep the commandments of God. Then the war will come from the two-horned beast, that is yet to speak "as a dragon," and the "remnant" who keep the commandments under the message of the third angel, [Rev. xiv, 9-12,] will feel his wrath. But the commandment-keepers are not left here.—The True Witness [Jesus] presents them triumphantly marching through the golden gates of the City of God, where they have a right to the Tree of Life. "Blessed are they," says the Son of God, "that do his [the Father's] commandments, that they may have right to the tree of life, and may enter in through the gates into the city." Rev. xxii, 14.

"A Prophet shall the Lord your God raise up unto you, of your brethren, him shall ye hear in all things." Acts iii, 22.

This Prophet was no other than the Son of God. Moses was the teacher of the Jewish dispensation, Christ of the Gospel.—We must "hear" Jesus relative to the commandments, law, Sabbath, and all else. The desire of every Christian should be, "Speak Lord, for thy servant heareth." Says the Mediator of the New Covenant, "If thou wilt enter into life, keep the commandments." If it is said that commandments here mean all the requirements of the gospel, then we answer, Jesus quotes five of the precepts of the Decalogue, which shows what he meant by "commandments." But it is asserted that Jesus answered the young man as a Jew, and that his instructions were only to last till the crucifixion, and then the commandments would no longer be binding on him? To this we reply, that the young man was not inquiring of Moses his duty as a Jew; but of the Son of God, the way to life. He taught the young man the duty of all Christians, down to the resurrection of the just, when "Life" and Immortality will be given. Praise His Name.

Well, says the objector, "I will observe those commandments that the Great Teacher has quoted in the New Testament, and no more. As he has never quoted the fourth, I am not bound to keep the Sabbath." Stop Sir, did you know that Jesus never quoted the first four commandments? Search and see for yourself. Now if you reject those commandments not quoted by Christ, then you strike from your duty, as a Christian, the four commandments on the first table of stone, showing your duty to God. And you have, therefore, the same liberty to profane the Name of God, as you have to desecrate the Sabbath of the fourth commandment. It may be said that the third commandment is referred to in Matt. v, 33. But it will be seen, by a closer examination, that Jesus refers to the ninth, instead of the third. Whiting translates it thus: "Thou shalt not swear falsely, but shalt perform to the Lord thine oaths." This is in substance the ninth commandment, "Thou shalt not bear false

witness against thy neighbor." The "ambassadors for Christ," who stand "in Christ's stead," should teach the same way to "Life" pointed out by the Master. "If thou wilt enter into life keep the commandments."

But it is said that Christ, in his answer to the lawyer, resolved the ten commandments into two, requiring love to God, and love to our neighbor. Therefore it is "not a Christian duty to keep the Sabbath." Those who do not search for themselves, but receive as truth what is told them by their preacher, or what they read in their favorite paper, may be satisfied with this position. But let it be compared with Scripture and reason and it will be seen to be unsound and deceptive. It is admitted by our opponents, that whatever change has taken place in the commandments and Sabbath, occurred at the crucifixion, and resurrection of Christ. Therefore, if the precepts of the Decalogue have been abolished and set aside, and if the two great commandments take their place, it was not done until the crucifixion. Before this portion of Scripture can help the no-Sabbath position it will have to be altered, and the question of the lawyer will have to read, Master, which will be the great commandment in the law, after the ten commandments are abolished, instead of, "which IS the great commandment in the law?" And the reply of Christ should also read like this, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This will be the first and great commandment in the gospel dispensation, instead of, "This IS the first and great commandment." And the second shall be like unto it, instead of "And the second IS like unto it. On these two commandments will then, in the gospel dispensation, hang all the law and the prophets, instead of, "On these two commandments hang all the law and the prophets." But it is much more safe to abandon a false position, than to wrest the Scriptures.

It is evident that Christ was teaching the lawyer the two great principles, on which the ten commandments ever hung, and ever were to hang as long as God was to require man to love his neighbor as himself, and his Maker supremely. When it can be shown that these two great principles, supreme love to God, and love to our neighbor, are abolished, then, and not till then, will it be seen that the commandments that have ever hung on them are fallen. The first four commandments, on the first table of stone, show us our duty to God. They owe their existence to, and hang on the principle of, supreme love to God. He who loves God supremely will not violate them. The last six, on the second table, show our duty to each other. These hang on the righteous principle, "Thou shalt love thy neighbor as thyself." He who does, will not violate one of them. Thus, "love is the fulfilling of the law." Rom. xii, 10. It is said that nine of the commandments are "embodied in the law of Christ, and enforced," but the Sabbath law is left out. The "law of Christ" is the new commandment given to the church. "A new commandment I give unto you," says Jesus, "that ye love one another." John xiii, 34. "This is my commandment, that ye love one another, as I have loved you." Chap. xv, 12. Paul explains this commandment or law more fully. "Bear ye one another's burdens, and so fulfill the LAW OF CHRIST." Gal. vi, 2. The assertion that nine of the commandments are embodied in this one law, or new commandment of Christ, is groundless. This is one of the smooth fables of the last days, suited to itching ears. Were it possible for any of the precepts of the Decalogue to be embodied in this one law of Christ, none but the last six showing our duty to each other, could be. This position also leads to the conclusion that the crucifixion abolished all ten of the precepts of the Decalogue, and that the same act re-enacted, brought back, and embodied nine of them in the principle of love to our brethren! Therefore, supreme love to God, "the first and great commandment," is left out of the question after all!

Jesus observed, and taught, his Father's commandments, so did his apostles; but they never called them the law of Christ, or any part of the new commandment given by Christ. When Christ and the apostles speak of the commandments, or law of God, they certainly mean all ten of the precepts of the Decalogue. This is plain enough for Christians. But unbelief can always find a handle to take hold of, and calls in question the plainest revealed truths. God has not revealed himself to man in such a manner that he cannot doubt. If he had, there never would have been an Infidel. The Second Advent of Jesus is

one of the simplest truths of the Bible, yet few lay hold of the "blessed hope," while thousands doubt. Just so with the Sabbath. Those who wish to believe the whole truth, may, relying on the word of God alone, believe without a doubt, while those who fear the cross catch at straws, and sink in unbelief.

As there is no record that the Sabbath law was violated in the days of Christ and his apostles, we see no reason why the letter of the fourth commandment should have been separately enforced by them. The only natural reason why the apostles did not rebuke the sin of Sabbath-breaking, is because the sin did not exist in the early church. The Sabbath was their regular preaching day, and they had no other. And Paul, John and James taught the keeping of the commandments of God, as a test of Christian fellowship, and eternal salvation. Those who read the Bible know that the commandments of God are taught and enforced as a whole in the New Testament, and this is sufficient to condemn them in the judgment, if they violate the fourth. Because the fourth is not separately enforced, those who wish to violate it for some worldly object, through pride, or the fear of man, will not be guiltless before God. He will not be trifled with. His word will not return unto him void. If the Sabbath-breaker should be asked in the judgment, what excuse he had for violating the Sabbath law, he would not dare, while standing before the great white throne, to say that he broke it because the fourth commandment was not separately enforced in the New Testament. Such an excuse may look quite plausible to some, and may ease the conscience now; but the day is not far distant when those who teach that the fourth commandment may be violated, will feel, with deep anguish of spirit, this simple, yet tremendous truth, that Christ and his apostles, when enforcing the commandments of God, and making the observance of them a test of Christian fellowship, and eternal salvation, mean THE COMMANDMENTS OF GOD, instead of nine of them.

Says Jesus, "Think not that I am come to destroy the law." Master, what law? "Whosoever therefore shall break one of these least COMMANDMENTS," &c. "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law." If the Sabbath passed from the law at the time of the first Advent, heaven and earth then passed away. Such a view would suit Spiritualists, but not those who are looking for Christ to come and make all things new.

Says James, "Whosoever shall keep the whole law, and yet offend in one, [point is here a supplied word. Macknight translates it, "fail with respect to one precept,"] 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, 10-12. Here are some things which should be carefully noticed. First, the Apostle quotes the sixth and seventh commandments in verse 11, which shows that the "law" of which he speaks is the Decalogue. Second, if we observe nine of its precepts, but fail in one, we become transgressors of the law, and therefore are guilty of all. "For he that said, [Jehovah, when he spake the ten commandments,] Do not commit adultery, said also, Do not kill." Under the same circumstances, and at the same time, the same Holy Being said also, "Remember the Sabbath-day to keep it holy." "The seventh day is the Sabbath of the Lord thy God." If we "offend in one," or "fail with respect to one precept," we become "guilty of all." Third, this law is called by the Apostle the "law of liberty," the "perfect law," and the "royal law." Moses' law was imperfect and faulty. It is called [Gal. v, 1] "the yoke of bondage." Fourth, if we fulfill the "royal law" according to the SCRIPTURE, [the Decalogue Ex. xx,] we shall "do well." And fifth, we are to "so speak," and "so do," as "they that shall be judged" by this law. How very natural and irresistible the conclusion that man will be judged by the same law given him as the rule of his duty to God, and to his neighbor.

Dear Reader: are you living in violation of the fourth commandment? Let me exhort you to prepare to meet your God. He, who uttered in thunder tones the "Royal Law," is soon to call you to an account how you have regarded it. If you pass on till the judgment as you are, you will appear before God a transgressor of his holy law, and guilty of all, having failed in one precept. The true light upon the commandments is now

shining. Oh, be entreated to lay hold of it before it is too late. Let the light of the commandments shine into your mind. Resolve, by the grace of God, that you will not fail in one precept, then fly to Jesus for pardon of past neglect. He will plead your cause before his Father. Pardon will be given, and a full salvation through the atoning blood of Christ. But be resolved to go forward now. Delay no longer. Let not the death-like slumber that has come over the world hold you any longer.

THE REVIEW AND HERALD.

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

PARIS, MONDAY, JUNE 2, 1851.

THE TIME OF THE SABBATH.

The institution of the Sabbath embraces a certain part of our time as sacred unto the Lord, and we wish now to notice the care with which God has preserved to us a knowledge of that sacred time. The institution of the Sabbath is regarded as a unit throughout the Bible. It is a sacred day which may not be shifted from one day of the week to another, nor yet from one point of commencement to another, without destroying the institution itself. Hence the reckoning of time, as presented in the Book of God, varies not.

THE COMMENCEMENT OF THE DAY. Gen. i; ii. Darkness was the first, as light was the last division of the first day. The darkness was called Night, and the light was called Day; and these two,—the evening and the morning, made up the first day. The statement is repeated with reference to the second and third days. On the fourth day God created lights in the firmament of heaven to divide the day from the night. "And God made two great lights; the greater light to rule the day, and the lesser light to rule the night;" that they might divide the light from the darkness. Under the rule of God's great time-keepers, [Deut. iv, 19,] day and night have ever since existed, and have come with the utmost regularity to all the inhabitants of the earth. Thus these two great divisions of time, morning and evening, or day and night, which make up the day of twenty-four hours, have come down to us as they were given to Adam. Thus, as the first six days began and ended, the seventh also began and ended in like manner.—With reference to evening, notice further Gen. xix, 1; xxiv, 11, 63, Lev. xxii, 6, 7.

Lev. xxiii, 32. By direct commandment, the Israelites were to reckon on the tenth day of the seventh month from even unto even, or from about sunset to the same point again. The commencement and termination of the tenth day must correspond to the commencement and termination of the other days. Hence at the same hour the Sabbath also begins and ends. Note also Deut. xxiv, 13—15; Josh. x, 26, 27.

Neh. xiii, 19. At the command of Nehemiah the gates of Jerusalem were to be shut when it began to grow dark, before the Sabbath. This was enforced to prevent the violation of the Sabbath. The season of the year was the latter part of the seventh month, as may be learned from comparing verses 15—18, with Lev. xxiii, 39. The feast of ingathering followed the vintage. At that season the sun sets about five o'clock at Jerusalem. For proof, notice the time of sunset at Charleston, S. C., at that season. For in the same latitude, the sun sets at the same hour, by the clock. Hence it is certain that the commencement of the day, though in the vicinity of sunset, is NOT ALWAYS at that point, for the rising and setting of the sun is constantly varying. Notice further Judges xiv, 18; xix, 14—16; ii Chron. xviii, 34.

Mark i, 21—32. The close of the Sabbath, or even, is clearly shown to be about the time of sunset. A further view may be obtained from an examination of Luke xxiii, 56. The crucifixion occurred the day before the Sabbath, and that their bodies might not remain on the cross upon the Sabbath day, the soldiers were sent to put them to an immediate death. John xix, 31. A more definite idea of this point may be learned from Deut. xxi, 23; Josh. viii, 29. Hence the commencement of the Sabbath was after the burial of Christ. See the texts quoted.—That God should give his people sanctified time, and then leave them at liberty to follow the customs of the heathen in respect to the commencement of the day, is a view of sufficient absurdity to refute itself. As long as the sacred institution exists, there must be uniformity in regard to the reckoning of the time.

At the vernal and autumnal equinoxes, the sun rises and sets at six o'clock to all the inhabitants of the earth, and the days and nights are

then equal, that is, twelve hours each. Our Lord has shown that there are "twelve hours in the day." John xi, 9. The parable of Matt. xx, gives a further view of the commencement and ending of the day. The third hour corresponds to nine o'clock, the sixth hour to noon, the ninth hour to three o'clock, and the eleventh hour to five. The last class of laborers were called at this hour, and dismissed at even, having wrought one hour. These facts show that the fixed point from which to reckon day and night is at six.

We now inquire what day of the week is the true seventh day—the day on which God rested, and which He sanctified? As there is no direct testimony with reference to the observance of the Sabbath from Creation to the departure of Israel from Egypt, we pass over that period and inquire whether the true Sabbath was known to Israel. Please read Ex. xvi. When the people murmured for bread, God sent them manna, a certain quantity every day. This continued until the sixth day, when there was a double portion. The seventh day there was none. That which was gathered on the sixth, kept good over the Sabbath. Thus by a three-fold miracle, weekly, for the space of forty years, God pointed out to Israel the true seventh day. Hence whether a knowledge of the seventh day had been preserved to Israel or not, the true day was pointed out by God himself. Now from this time forward the history of the Sabbath is given in connection with a succession of inspired men, who pronounced the blessing of God on those who should observe it, and his curse on those who should desecrate it. Hence we may be certain that throughout the time of the Old Testament, the knowledge of the true seventh day was preserved.

Now we notice the testimony of the New Testament. Christ gave his sanction to the day which was then observed as the Sabbath, and explained its design.—Luke iv, 16; John vii, 23; Mark ii, 28. After the crucifixion, the disciples rested the Sabbath day according to the commandment. Then they did rest on the day which the commandment required them to observe. To teach that God's ancient people had lost the reckoning of the week, is to affirm that the record is untrue which declares that they rested the Sabbath day according to the commandment.

From the time where the word of inspiration leaves us, we have several important witnesses who have kept the reckoning of the days of the week. 1. The Jews, who have always kept the seventh day. They were scattered into all nations at the time of Jerusalem's destruction, [Luke xxi,] and, although there are in this class many millions, yet they all agree as to what day is the seventh. 2. The Christians, who have ever regarded either the seventh, or the first day. There are many millions of this class, and they are divided into three great bodies, the Catholic, Greek, and Protestant churches; these also are subdivided into many bodies, yet all these classes agree in the reckoning of the week. 3. If the testimony of a third witness be needed, we introduce the Mahometans, who arose at the commencement of the seventh century. They were required by Mahomet to keep the sixth day, Friday. Throughout their vast body uniformity exists in reckoning the days of the week. As these three witnesses agree, not only with themselves, but with each other, we say that their testimony is to be believed. To suppose that these three classes who have acted without concert, have all made a mistake, and yet have all agreed in it, is to suppose an absolute impossibility. We may be as certain that we have the true seventh day, as we are that the sun which shines in the heaven above us, is the same sun that shone on the first week of Creation.

In noticing this subject further, we will examine the views of those who, after admitting the perpetuity of the Sabbath, attempt to show that Sunday is the seventh day.

1. "The original Sabbath was observed until the departure of Israel from Egypt. Then God changed the Sabbath from the seventh day, back to the sixth, which was observed until the resurrection of Jesus. Then the first day, the true seventh day from Creation, took the place of their seventh day. So that those who now keep the first day of the week, keep the Paradisiacal Sabbath." Jennings' *Jewish Antiquities*, as quoted in the "Herald" of April 12.

2. "Christ was crucified on Friday, and lay in the tomb three days and three nights; hence his resurrection on the first day of the week must have been on Monday. Then Sunday, the previous day, is proved to be the true Sabbath." Joseph Turner, as given in the *Bible Advocate*, Dec., 1847.

These views, though offered in proof of the position that Sunday is the Sabbath, clearly contradict each other, for while one admits that Saturday is the seventh, and Sunday is the first day, as given in the New Testament, the other affirms that Sunday is the seventh, and Monday is the first day. As they do not agree with one another, we will inquire how far they agree with the Bible.

1. Mr. Jennings attempts to show from Ex. xvi, that the Sabbath was changed from the seventh to the sixth day, and that the seventh day was henceforward called the first day of the week. This change of the Sabbath, was made in order to distinguish Israel from the nations around, who kept the true Sabbath! Does he find this change written in this chapter? O no. He infers that the children of Israel journeyed on the seventh day previous to the one on which the manna fell. And from this inference he draws another, that the Sabbath on which the manna fell was not the Sabbath from Creation, but another.

To this we reply, that men must be in a drowning state, to catch at such straws. The attempt to show that the Sabbath was changed from the seventh day back to the sixth, when no such thing is named, in order to be able to reckon the seventh day as the first afterward, shows with what determination men will "wrest

the Scriptures," in order to sustain a sinking cause. But we wish to offer direct testimony on this point. Ex. xx, 8-11. "Remember the Sabbath day to keep it holy. The seventh day [not the sixth] is the Sabbath of the Lord thy God.—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." To express the facts in a word, God required Israel to keep that day holy, which he had sanctified. He sanctified the day on which he rested,—the seventh day. Gen. ii, 2, 3. But is it not possible after all that the Israelites were ignorant of the true Sabbath? Let Neh. ix, 13, 14, answer the question.—"Thou camest down also upon mount Sinai,—AND MADEST KNOWN UNTO THEM THY HOLY SABBATH." The Bible then, settles this question beyond all doubt. The sign between God and Israel consisted in their keeping holy the day on which God rested. Ex. xxxi, 15-17.

2. The position of Joseph Turner. With regard to the space of time between the crucifixion and resurrection of Jesus Christ, we are free to confess that we have believed according to the record, that Christ was crucified the day before the Sabbath, [Mark xv, 42, 43,] and that he was raised the day after, [Mark xvi, 1, 2, 9,] or in other words, he was crucified on the fourteenth day of the first month, the antitype of the paschal lamb, [John xviii, 28; 1 Cor. v, 7,] and raised on the sixteenth day, the antitype of the first fruits. Lev. xxiii, 10, 11; 1 Cor. xv, 20, 23. Thus embracing a part of three days, instead of a part of four, as some claim, by which they contradict a multitude of texts which assert that Christ should rise from the dead on the third day.

The question now arises, What proof have we that Christ was crucified on Friday? We answer, that the ONLY proof is found in the fact that he was crucified the day before the Sabbath, [Mark xv, 42,] which according to the undisputed records of all nations, comes on Saturday. How then is it proved that the Sabbath comes on Sunday? It is answered, that the Sabbath following the crucifixion was the passover sabbath, and that the next day was the Sabbath of the Lord, then Christ was raised on the first day, Monday. To this we answer, that if the day following the crucifixion was not the Sabbath of the Lord, then the position that Christ was crucified on Friday is abandoned, and the crucifixion is moved back to Thursday, for the only proof that Christ was crucified on Friday, is found in the fact that it was the day before the Sabbath, or Saturday. Thus this act of inserting another sabbath before the Sabbath of the Lord, instead of setting the resurrection forward one day, actually sets the crucifixion back to Thursday. Hence those who claim the period of three days and three nights in full time, will bear in mind that instead of setting the resurrection forward, and deranging the reckoning of the days of the week, they are actually setting the crucifixion back one day, by inserting a day between that, and the Sabbath of the Lord.

J. N. A.

[From Mr. M. Truesdell.]

DEAR BRO. WHITE:—I am still striving to obey the truth, that I may grow in grace and in the knowledge of the truth as it is in Jesus, and be found of him in peace without spot and blameless when he shall come to be admired in all them that believe, and to reward his faithful children. I have been edified and enlightened in reading your publications touching the law of God and the Sabbath. O how clear it is that the law of God that was written in stone is still in force, and not abolished. Most all are willing to admit that nine of the commandments are binding, but the fourth commandment is nailed to the cross they think, because it is not separately enforced in the New Testament. If God had designed the Sabbath to cease at the crucifixion, with the ceremonial law of Moses, I think it very reasonable to suppose that God would have placed it along with these carnal ordinances which were contrary to us, and against us, which were not designed to be perpetual. But the fact that God has placed the Sabbath commandment in the midst of nine moral precepts, and wrote it in stone, shows plainly, I think, that it is of the same nature of the rest, and is perpetual. The reason why so many of our Advent Brethren reject the Sabbath is, I think, because they have not carefully examined the subject for themselves, not because they do not love the law of God. My prayer is, God speed the truth, and open the eyes of all to see and believe, that are willing to see. And God bless you and all the dear brethren that are proclaiming the truth, and reward you with Eternal Life.

Since I wrote to you last, I have been reading Justin Edwards' Sabbath Manual, in which he labors hard to show that Jesus and his apostles changed the Sabbath from the seventh to the first day of the week. But he utterly fails in the attempt, for he does not give us a single text that says the first day of the week is the Sabbath instead of the seventh. But there is one difficulty in my mind about the Sabbath. It is this. Mr. Edwards says there is no identical period of duration holy in itself, or one day is no more holy than another. But our setting apart a day, and resting from labor, makes it holy. And he says it is not numerical identity that is referred to in the command, from the fact that day and night, the first day and the seventh, to different people, come at totally different times, therefore, all men cannot keep the Sabbath at the same time. For while we are keeping the Sabbath in America, the Christians in Asia and other places in the world, will be at work. Now, Dear Bro. does not the fact that every spot on the earth is constantly changing its position with regard to the sun, and that all men cannot keep the Sabbath at the same time, show that no day is intrinsically holy in itself. If you can remove this difficulty, or give me light on this point through your paper, I should be very glad, for I have been much perplexed about

it, and some of my Brethren that believe in the perpetuity of the law of God, and for a few weeks kept the seventh day, have for the above reasons concluded to keep the first day; but their minds are open to receive light and truth.

Yours in love.

MARSHALL M. TRUESDELL.

Martin's Hill, N. Y., April 23, 1851.

REMARKS. Most joyfully do we comply with the request of Bro. T. We believe the time has come for the fourth commandment to be clearly understood by the "remnant," and the Sabbath kept by them "according to the commandment," therefore every reasonable objection can and should be answered according to Scripture.

The signification of Sabbath is Rest, and when connected with day, it denotes Rest-day. God Rested the seventh day. He sanctified and blessed that very day, "BECAUSE that in it he had Rested from all his work." Gen. ii. "Remember the Sabbath-day [Rest-day] to keep it holy." "The seventh day is the Sabbath [Rest] of the Lord thy God." "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 [Rest-day,] and hallowed it." Ex. xx. This is the language of the Bible. But Mr. Edwards thinks our setting apart a day makes it holy. He differs from the word of God very much on this subject. The Divine Record says that "God blessed the seventh day and sanctified it; because that in it he had rested." Mr. Edwards thinks that we may make "a day" (any day) holy, that is, we may sanctify and bless either of the days of the week, by resting on them.—But no one will fail to see the folly in calling such a sabbath "THE SABBATH of the Lord." It would emphatically be a sabbath of man—made by man. The Bible teaches that God sanctified the seventh day, that is, he made the Sabbath. Mr. Edwards view is that man makes the Sabbath, by sanctifying either day he chooses, by resting on that day.

We say that the Rest-day of the Lord thy God, can mean no other day than the very one on which God Rested. He Rested on the seventh day. His resting on that day did not sanctify it. He first Rested, then blessed and hallowed that day; "BECAUSE that in it he HAD Rested." If the seventh day did not become holy by the act of God's Resting upon it, is it not vain to talk of a day being made holy by man's resting upon it? Mark the language of the text. It does not read, that God sanctified and blessed the seventh day by resting on that day; but that he sanctified the seventh day, "BECAUSE that in it he had Rested."

The Sabbath institution wholly consists in, and is inseparably connected with, the fact that God Rested on the last day of the first week of time, and then blessed and hallowed the very day on which he Rested. No other day has been the Rest, or Sabbath of the Lord thy God, but the last day of each week since God Rested. Man may appropriate any other day of the week to the Lord, but it will be man's rest-day. Therefore he that observes the Rest of the Lord thy God, must observe the very day of the week on which the LORD THY GOD RESTED.

It is evident that the Sabbath law does not require that the same identical twenty-four hours should be observed in all parts of the globe.—Neither does the Bible teach that God made an "identical period of duration holy in itself." The Divine Record says, "God blessed THE SEVENTH DAY." Not a seventh day, or a seventh part of time, neither "an identical period of duration;" but THE SEVENTH DAY. The language of Scripture is, "The SEVENTH DAY is the Sabbath."—God gave the Sun "to rule the day." Gen. i, 16; Ps. cxxxvi, 7-9. Governed by God's great time-keeper, given to rule the day, it is not possible for all the inhabitants of the earth to keep the same identical twenty-four hours, yet all may keep the seventh day, the day that God sanctified. The Word does not say that God blessed the identical period that he rested. He blessed the seventh day. And man was to observe the seventh day, wherever situated on the globe, when it should come to him, ruled alone by the Sun. See Bro. Bates' article in No. 9, pages 71, 72.

The children of Israel certainly fulfilled the purpose of God in keeping the Sabbath. We have not the least intimation that they understood the commandment to mean a seventh day, or a seventh part of time. If they had understood the sanctification of the Sabbath as Mr. Edwards does, and had themselves sanctified different days, what confusion would have existed in the camp. God withheld the manna only on the seventh day. "The seventh day," and not a seventh day, is the language of the Bible. "Thou camest down also upon Mount Sinai, . . . and madest known unto them thy Holy Sabbath." Neh. ix, 13, 14;

"Thy holy Sabbath," in this text, means God's Rest-day, the very day on which he Rested, and then sanctified. This holy day God made known to Israel. It did not become holy by being observed by Israel, no, no; God made it holy after Resting upon it. To teach that the words "thy holy Sabbath," mean nothing more than any day of the week that we make holy by resting upon it, seems a gross perversion of the Word. Those who thus wrest the Scriptures, do it to their own peril.

Again, God calls the Sabbath, "MY HOLY DAY." Not one of his holy days, for he has but one. Not one of the seven days that we may make holy by resting upon it, but the day that God hallowed and made holy himself. God's word is sufficiently plain. "My Holy Day."—We have now seen some of the inconsistencies in Mr. Edward's position in laying a stepping-stone from the seventh to the first day, viz. that the commandment only requires a seventh portion of time. We have also seen that God's Word removes it, and confines the Sabbath institution to the seventh day alone. "The Sabbath was made for man." It was given to him for a memorial to commemorate God's Rest-day after he made the world in six. It is impossible to commemorate it on another day. As well might the Passover been celebrated on the sixth month, or the fourth of July in winter. "Order is Heaven's first law." To say that God has required man to keep a seventh portion of time, and has left mankind, some to keep one day, and others another, is charging God with leaving the institution at loose ends, and leaving open a wide door for the Devil to create confusion.

But it may be urged by some that the commandment requires that an identical period of duration should be observed, therefore the Sabbath is not a universal, but a local institution, belonging only to the Jews.—To this we reply, that if the same identical twenty-four hours are required to be kept, the least variation is a violation of the Sabbath, as much as a variation of twenty-three hours, and therefore the Jews to keep just twenty-four hours holy time, and to commence it at the same time, would have to be arranged along the same line of longitude, so that the rising sun would strike them at the same point of time. But, no doubt, the rising sun varied one hour to the Jews, so if, as some teach, they commenced the Sabbath at sunset, some began it one hour sooner than those farthest west. If they commenced it at six o'clock, the result would have been the same. Admitting that the sun varied only half, or a quarter of an hour, that time was as holy as any portion of the day, and if the same twenty-four hours is required in the law, the least variation was a violation of it. But it may be said the Jews could make a calculation, and all commence the Sabbath at the same moment, though at different times of the clock. To this we reply, so may the Israel of God on the face of the whole earth. And when it can be shown that the commandment requires an identical twenty-four hours instead of the "SEVENTH DAY," Sabbath-keepers will be ready to set about the work. "For this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John v, 3. But at present we are perfectly satisfied with the Sabbath pointed out in the Bible—"the seventh day." Here we wish to call attention to an important Prophecy which has a bearing on this subject.

"Thus saith the Lord, Keep ye judgment, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it, that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Neither let the son of the stranger, that hath joined himself to the Lord, speak, saying, The Lord hath utterly separated me from his people; neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my Sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters: I will give them an everlasting name, that shall not be cut off. Also the sons of the stranger, that join themselves to the Lord to serve him, and to love the name of the Lord, to be his servants, every one that keepeth the Sabbath from polluting it, and taketh hold of my covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar: for mine house shall be called a house of prayer for all people. The Lord God which gathereth the out-casts of Israel saith, Yet will I gather others to him, besides those that are gathered unto him. All ye beasts of the field come to devour, yea, all ye beasts in the forest."—Isa. lvi, 1—9.

The first verse of this Prophecy shows where it should be applied.—It is when the "salvation" of God "is near to come," and his "righteousness to be revealed." It is just before the Second Advent. It is just

prior to the "supper of the great God." Rev. xix. "All ye beasts of the field come to devour." Isa. lvi, 9. The condition of sharing the great salvation to be revealed at the Second Advent, is the observance of the Sabbath. Such will God bring to his "holy mountain," and "give them an everlasting name," "better than of sons and of daughters," "that shall not be cut off." We think that this certainly applies to the immortal state. It should be noticed that "the son of the stranger," [Gentile,] "the eunuchs," "the out-casts," and "others," "besides those that are gathered," are required to keep the Sabbath.—From these considerations we conclude that this Prophecy applies to the gospel age, therefore, the Sabbath is a universal institution, designed for the whole world—for "man."

But, to get rid of this conclusion, no doubt it will be said that this Prophecy belonged to the Jews alone. If so, it could apply to them only when scattered away FROM their "holy mountain," among the nations of the earth; for the promise is, that those who keep the Sabbath from polluting it, "even them will I BRING TO my holy mountain." Now if this applied to the Jews alone, it could only while they were in a scattered state. But if the Sabbath was a local institution then they could not observe it, so as to be brought to the "holy mountain," for this is the condition of the Prophecy. This is sufficient to show that the Sabbath is an universal institution, "made for man," spread abroad on the face of the whole earth.

POPULAR OBJECTIONS ANSWERED. It is not uncommon for those upon whose attention the claims of the seventh day are urged, to attempt to escape the force of truth by a variety of objections. This is often done by such as are convinced that the Scriptures require the observance of the seventh day and not the first. It is a remarkable feature of these objections, that they are totally unlike and destructive of each other.—But as they are often presented and much relied on, we will mention a few of them.

"The original Sabbath cannot be observed in different parts of the earth, as the day begins at different points of time." This objection, if it were of any force, would affect the observation of the first or any other day of the week equally with the seventh. It is, therefore, an objection to the appointment of any particular day, and of course charges God with folly in giving the commandment. All that can reasonably be inferred from this difference of time, is that the original Sabbath was not observed at exactly the same time in all parts of the world. And since all the nations of the earth agree in the numbering of the days of the week, no practical difficulty could ever arise from this.—The same may be said in regard to "sailing around the world." If it is really an objection, it lies against the appointment of any day. Those, therefore, who acknowledge the wisdom of God, should be slow to make such an objection to his commandment. Those who object to the seventh day because they can gain or lose a day by sailing around the world, may consistently with themselves call two nights and an intermediate dark day one night. The truth does not require that men should thus "put darkness for light," and so "wrap it up." A cause which demands it ought for this reason to be abandoned.—*Sabbath Vindicator*.

REPAIRING THE BREACH.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, &c." Isa. lviii, 12, 13.

That the seventh-day Sabbath is the subject of this prophecy, will not be denied. That it has been trodden down by the professed church of Christ for "many generations," the history of the church plainly shows. The Sabbath law being one of the immutable precepts of the Decalogue, its being trodden down has caused a "breach" in the law of God. This breach is to be repaired by the true church, before it can "stand in the battle in the day of the Lord." Ezekiel speaks of the same breach.

"Ye have not gone up into the gaps, [margin breaches,] neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord." Chap. xiii, 5.

This prophecy cannot apply to past time, because the "day of the Lord," the burden of the prophecy, is future. But how are we to become repairers of the breach? Let Isaiah answer. "Thou shalt be called, The repairer of the breach, The restorer of paths to dwell in, If thou turn away thy foot from the Sabbath, from doing thy pleasure on my Holy Day, and call the Sabbath a DELIGHT, the HOLY of the Lord, HONORABLE." Then there is but one way to repair this breach, and that is by keeping and teaching the Sabbath of the Lord.—But what does the Lord say of those who refuse to help make up this

breach, and choose to call the Sabbath a yoke of bondage, instead of a "delight," dishonorable, instead of "honorable." And who tread down that day which Jehovah styles, "The Holy of the Lord," and "My Holy Day." Let the Prophet answer.

"Thus saith the Lord God; Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord saith; and the Lord hath not sent them; and they have made others to hope that they would confirm the word."—Ezek. xiii, 3—6.

Herod was called a "fox" by Christ, because he was cunning and artful. When the word is used by the prophet, it is designed to represent the artful positions taken, and crafty course pursued by those who refuse to engage in the work of repairing the breach in the law of God, necessary for the house of Israel to stand in the battle in the day of the Lord. When the Sabbath question came up among Adventists, an attempt was made to prove that the first day of the week was the Sabbath. Reference was made to a few texts in the New Testament, and the testimony of what are called the "Christian Fathers," was quoted largely to supply the lack of Scripture testimony. But as the Advent people professed to take the Bible alone for their rule of faith and duty, and as the New Testament did not afford the least evidence that the first day was holy time, it was necessary that a new position should be taken to dispose of the Sabbath, so as to still those who were becoming interested in it. Those who searched the New Testament, supposing they could find proof for the first day, were surprised that there was none, and many were ready to embrace the Sabbath of the Bible. But at this period, J. Marsh, S. S. Snow, and others, came out with the position that the ten commandments were abolished. This was a very short way to dispose of the Sabbath question. No distinction was made between the law of God, and what Paul calls "the *enmity*, even the law of commandments CONTAINED IN ORDINANCES;" but the word "law," in the New Testament, was considered to mean both, notwithstanding this view virtually charges St. Paul with teaching the greatest absurdities and contradictions. This view has led some to speak of the law of God with contempt and ridicule. The "Holy of the Lord" has been called the "old Jewish Sabbath," and "a yoke of bondage," and those who have considered it a "delight," and "honorable," have been called "Judaizers," "fanatics," &c.

But this view did not put the Sabbath question to rest. Many could not take the broad ground that the commandments of God were abolished. It was therefore necessary that a position, more artful and crafty than those already mentioned, should be taken. Such a position was taken by J. Turner, in the Bible Advocate for Sept. 23, 1847. We give his own words as follows:

"I must keep that day of the week that 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."

He then labored to show from Matt. xii, 39, 40, that the first day of the week was the true seventh day, therefore the leading classes of mankind had, even to a man, made a mistake of one day in numbering the days of the week! This position, (though the idea of such a mistake seems absurd in the extreme,) had a wonderful power to deceive and ensnare some. A few gave up the Sabbath. But it will be seen that T. held the same position relative to the perpetuity of the Sabbath that we do. Therefore he could be charged with "Judaism," "falling from grace," and being "under the bondage of the law," with as much propriety as we, who do not believe that Jews, Christians, and Mahometans have all been put into a deep sleep, or something equivalent, so as to all agree in a mistake of one day in numbering the days of the week.

But in less than eight months T. took the ground that the ten commandments were abolished, and charged those who taught what he professed to believe a few months before, (that "the seventh day is the Sabbath of the Lord our God,") with leading "the unwary under the bondage of the law of Moses." See his article headed "Judaism." "Bible Advocate" for May 4, 1848. None will fail to see that these two positions are perfectly destructive of each other. For if "the seventh day is the Sabbath," and is our first day as taught by T., then the Sabbath is not abolished. But if the Sabbath is abolished, then it is worse than folly to talk of keeping our first day as the Sabbath of the Lord our God. But as the great object was to throw obstacles and doubts in the way of

those who were inclined to observe the seventh day according to the commandment, either position could be employed, as would best accomplish the design.

Soon, J. B. Cook came out with a series of articles in the "Advent Harbinger," in which he labored to show that the Sabbath law was "relaxed." That we might or might not observe it. But to make it a matter of importance sufficient to be urged as a Christian duty, was unlike the spirit of the gospel. Reference was made to the miracles of Christ which he wrought on the Sabbath, and to the disciples eating the ears of corn on that day when hungry. But no fact is better established than that the law was in full force till the crucifixion, therefore Jesus and his followers strictly observed its letter up to that time. When Jesus says "It is lawful to do well on the Sabbath-days," Matt. xii, 12, he means that acts of mercy and necessity, such as he and his disciples did on the Sabbath, were in accordance with the letter of the fourth commandment. The wicked Pharisees said that those acts were "not lawful." They charged Christ and his disciples with departing from the letter of the Sabbath law—with Sabbath-breaking. Has not J. B. C. taken his stand with them? Judge ye. Who would not rather be on the side with Christ? These different positions, most of them destructive of each other, have all had an effect, and have led some from the truth of the Bible. We noticed the following, which we copy from the letter of C. I. Percival, "Advent Herald," April 5, 1851.

"I should like very much to see a short editorial upon the evidences of the divine authority in changing the day of rest from the seventh to the first day of the week; although I am perfectly satisfied in my own mind, I might obtain some new ideas that would be valuable."

Says the Editor of the "Herald," "We shall publish an article on the Sabbath soon." We therefore expected that an attempt would be made to show from the New Testament, that the "day of rest" had been changed "from the seventh to the first day." But instead of this, the next number of the "Herald" contained an article from "Jennings' Jewish Antiquities," in which the writer labors to make it appear that the Sabbath of the fourth commandment is not the original Sabbath—the day on which God rested, but that our first day is the original seventh day. Mr. Jennings shows the institution of the Sabbath at Creation, but utterly fails to show that the Jews kept the sixth day. No point can be better established than that the fourth commandment enforces the observance of the very day on which God rested—the *seventh day*. The only reason given in the Bible why God instituted the Sabbath of the fourth commandment is, "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." As the Sabbath was given for a memorial to commemorate God's Rest-day, after he created the world in six, to remove it from the very day of the week on which God rested, destroys the institution itself. As well might the passover have been observed on any day of either of the months in the year, as the fourth of July be celebrated on the twenty-fifth day of December. It utterly destroys a memorial to move it from the day on which the event occurred, which it celebrates.

The "Herald" for April 19, also contains an article from "D. T. T. JR.," headed "THE LORD'S DAY—THE CHRISTIAN SABBATH." It gives what is commonly called the testimony of the "Christian Fathers," gathered from the "Sabbath Manual," as proof that the Sabbath has been changed "from the seventh to the first day of the week." But in all this, the "divine authority" desired to appear in the "Herald," by C. I. Percival, is missing. How unfortunate for that first-day theory that the inspired testimony of Paul, John, Jude, or James cannot be produced in its favor! The "Herald" for May 3, contains a note from P. M. Morgan, addressed to "Bro. Bliss," recommending the article of Mr. Jennings, and asking the brethren to "read that article again." But Mr. Bliss says, "We are not prepared to say that the argument of Mr. Jennings is perfectly conclusive," &c. "The article of Bro. Taylor in the Herald of April 19th is conclusive to our mind."

We have briefly reviewed some of the many positions taken on the Sabbath question by our opponents, to show that perfect confusion exists among them on this question. One comes forward to overthrow the Sabbath; but as he does not accomplish the work, another takes another position to overthrow it. But his position entirely overthrows that of his brother who first wrote against the Sabbath. This forcibly re-

minds us of the course pursued by those who wrote against the Second Advent. One came forward to overthrow what was called "Millerism" and said that Mr. Miller was wrong; the 2300 days were not prophetic, but only 1150 literal days. Another in overthrowing Mr. Miller's views, first showed that the position that the 2300 days were only 1150 literal days was incorrect, and then labors to prove that they were 2300 literal days. But Mr. Bush came forward and took the ground that Mr. Miller was right as to time, that the days were prophetic, but that he mistook the event to occur at the end of the 2300 days. In overthrowing the views of Mr. Miller, Mr. Bush also overthrew Dowling, Stewart, and many others. Those who are opposing the Sabbath of the Bible, are doing as these did who opposed the Second Advent.—But truth was a unit then, it is a unit now; while error ever has a multitude of heads and horns. Truth ever flows in an even channel, and its advocates are united; but erroneous views are fated to devour each other. Those who had the one true position on the Second Advent, triumphed, for the God of truth was with them. Those who have the one true position on the Sabbath question, though few in number, will have Him on their side, who is more than all that is against them.—The breach in the law of God will be repaired, that "the house of Israel may stand in the battle in the day of the Lord."

[From Sister Cole.]

DEAR BRO. WHITE:—In compliance with the request of some of the brethren, I sit down to write some of the trials and experience I have passed through of late. But what are they? I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, Phil. iii, 8. I have been a member of the M. E. Church eleven years. Last fall, through affliction of body, I was led to search my heart. I found that I needed a deeper work of grace. The words sounded in my ears—Without holiness no man shall see the Lord. I purchased a book on that subject; but it gave me no relief.

I conversed with the Methodist Minister on the subject of holiness that he so much preached, but found he was destitute of it, and popular.—Some of the members professed holiness; but I saw their lives did not correspond with Bible holiness. They could go hand in hand with the world. They could lie, make good bargains, be fashionable, popular, &c. I wanted something to overcome these evil propensities. The Minister told me if I was right, the Church would be, &c. But I returned to my Bethel with my Bible and asked God for light and knowledge.

Soon after, father hired Bro. Chapel to do some work for him. He talked some upon the present truth, which set me to thinking and searching my Bible more and more. I saw plainly then, that the church was a fallen people. I felt that I could not stay with them. It seemed to me that thick darkness had overshadowed them. But I did not understand the cause. I felt impressed to go and talk with Bro. Chapel's family. I went: the Lord opened my understanding and sent the truth to my heart. I borrowed pamphlets and papers, which I carefully read. I could say from my heart, it is truth; yes, a great and important truth. I feel that the ten commandments are just what we need to show us what we must do to be holy. I thought I was keeping them, but I found by searching, that I was not. I had broken the fourth commandment, the Sabbath of the Lord our God. I felt to put my hands to my mouth and weep bitterly. I have always felt that the seventh day was the Sabbath, but thought Sunday ought to be called the seventh. I knew not that the Pope had altered the day, until I read the history respecting it. I am thankful that the Lord has shown me the true Sabbath, for I no longer want to worship the Beast.

I plainly saw that if I ever entered the kingdom I must keep all the commandments. Oh, how I longed to be free from the church! But here were trials. My parents, brothers, and friends were members of the church. They held me near their heart, I their only daughter and sister. They thought all was peace and safety until I commenced reading in the present truth and going to meeting.

Prayers and tears were poured out over me. Many false reports respecting the Advents were brought up to discourage me, but the Lord kept me, praise his name.

The first Advent meeting that I ever attended was last March. The Lord was with us. Third meeting was the Conference at Oswego, the last of March, where I received some more light and strength. Soon after I got home, the Enemy sent one of his Messengers (the Methodist

preacher) to talk with me. He made himself manifest. He said he could prove anything by the Bible, he could prove it was right to steal; &c. The Lord stood by me. When gone, my parents asked if I had joined the Millerites, and was determined to go with them. I told them if receiving the truth, and believing as they did, was joining them, I had; for I felt I must serve God rather than man. Then father told me I must leave his house; for he would not have a Millerite in his house. I left and went to Bro. Chapel's, who kindly received me, where I staid a few days. Then came to Bro. Arnold's. Brother and Sister Goodwin were there. I there was buried with Christ in baptism. I then came home with Brother and Sister Goodwin, where I now remain. I feel truly thankful that the Lord has opened a place for me with this family. I feel that I am among the children of God. The Lord has done great things for me, whereof I need to rejoice. He has brought me out from among the rubbish, glory be to his name.

Yours in hope.

HARRIET COLE.

Oswego, N. Y., April 23, 1851.

CONFERENCES.

Providence permitting there will be a Conference of the brethren at Camden, Oneida Co. N. Y., to commence Friday, June the 20th, at 9 o'clock, A. M., at the house of Bro. Chandler B. Preston. Brethren from all parts of the State are invited to attend. Camden is situated 18 miles north of Rome. Cars leave Rome every morning and evening for Camden.

By request of the brethren.

GEO. W. HOLT.

There will be a General Conference at West Milton, (N. Y.) half a mile west of Milton Centre, on the road from Saratoga to Johnstown, and four and a half miles northwest of Ballston Spa, to commence Friday, June 27, at 2 o'clock, P. M., and hold over the Sabbath and First-Day. Bro. Holt, Rhodes, White, and others are invited to attend. There will be conveyance at the Depot on Friday for those who may come in the cars. Bro. far and near are invited to attend.

In behalf of the Bro.

HORACE CUSHMAN.

NEW WORK.—"The Seventh-day Sabbath."—This pamphlet of 48 pages, contains our articles in the "Review and Herald," on the Sabbath question. It is designed principally for the traveling Bro. to distribute to those who have not read on the subject. It will be ready in a few days.

☞ We have 800 extra copies of No. 11. Those who wish them should send in their orders. They should be distributed immediately.

THE APOCRYPHA, a convenient size to carry in the pocket, can be had by addressing E. L. H. Chamberlain, Middletown, Conn. Price 20 cents single copy. Packages sent by Express, 15 cents.

☞ All orders for publications, letters and remittances should be sent in season to be received by the 9th of June, as we shall leave Paris for Western New York about that time. Our Post Office address from the 18th to the 23d of June, will be Camden, N. Y. From the 25th to the 30th of June, West Milton, Saratoga Co., N. Y.

☞ There is a quantity of Pamphlets, the "Advent Review," and works on the Sabbath, at Bro. E. P. Butler's, Waterbury, Vt. The brethren in that region can obtain them of him.

LETTERS RECEIVED SINCE MAY 14.—E. L. H. Chamberlain, 2; F. Wright; S. W. Rhodes; W. H. Lillis; Otis Nichols; J. Camp; E. P. Butler; Horace Cushman; J. G. Foy; M. M. Truesdell; A. Woodruff; S. Howland; F. Wheeler; J. Barrows; A. S. Hurlbut.

RECEIPTS.—F. M. Shimper, Ann Smith; R. Earle, R. G. Whitcomb, Harriet Cole, E. C. Briscoe, Edward Andrews, P. Folsom, B. Stillman, J. Martin, \$1 each. A. R. Morse, Saul Strong, \$10 each. P. M. Bates, \$3; C. P. Finch, \$2; Levi R. Chapel, \$4.

☞ If nothing in providence prevents, we will meet with the brethren in Boston, Thursday June, 12, at 4 o'clock P. M. Also with the brethren at Middletown, Conn., or where Bro. Chamberlain may appoint, June 14 and 15.

THE EXTRA. We shall have four or five hundred copies left, to supply those who wish for it, after sending it out with the paper. The printer's bill alone including stock, for this little work is \$15, 70. Those who are specially interested in it, and esteem it a privilege, are invited to assist in paying for it.