What day of the week was observed by the Apostles and Primitive Christians? The practice of the Apostles and early Christians is justly admitted to have an influence in determining how we should understand and discharge our religious duties. For this reason, the strongest efforts are made to show that they regarded the first day of the week as the Sabbath. But the Scriptures afford no evidence of this. On the contrary, there is the fullest proof that they religiously observed the seventh day—the only day which is called Sabbath in the New Testament. In confirmation of this statement, we notice the distinction that is constantly made in the writings of the Apostles between the Sabbath and the first day of the week. The seventh day is uniformly called the Sabbath and the first day is mentioned only as such. Thus, the writers of the New Testament adopted any other day for the Sabbath than the one commonly called by that name, their manner of speaking of these days is both mysterious and deceptive, as it is directly calculated to mislead us respecting a religious duty. No person who regards the first day for the Christian Sabbath, will apply this name to the seventh day; neither will one observing the seventh day, style the first day of the week Sunday. Thenceforward, Paul went into the synagogue and reasoned with the Jews. From this time Lydia was converted and baptized. In the 18th chapter of Acts, it is said of Paul, who was associated with Christ and the Virgin Mary, the Apostles and Martyrs, a multitude of days were eventually introduced to religious notice, and urged upon the Christians by their teachers. Among others were Ash Wednesday, Holy Thursday, Good Friday, &c.—When the festival meeting throughout every week was come, all the people who were there assembled went to the church, and during the communion there are sundry observations and customs, which with them was a crime worthy of death. It is admitted to have been used for a long time; and it appears not to have been originally intended to supercede the religious regard united to the seventh day by the scriptures, when the practice of the disciples were at that time. It is said of them, that “they rested the Sabbath day according to the commandment,” and on the first day they “went into the country.” In the 14th chapter of Acts, we are told that Paul and his company went to a place of worship in Antioch on the Sabbath, to which place we have a sketch of the sermon preached by Paul on that occasion. By the request of his Gentile hearers, he preached the next Sabbath, when nearly the whole city came to hear him. In Philippa, Paul and his company, on the Sabbath, resorted to the river side where prayer was wont to be made. At this time Lydia was converted and baptized. In the 18th chapter of Acts, it is said of Paul, who was associated with certain disciples in Corinth, that “he reasoned in the synagogue every Sabbath, and persuaded the Jews and Greeks;” and this practice he continued in their city a year and a half. At Ephesus, Paul went into the synagogue and reasoned with the Jews, which is also admitted to have been on the Sabbath day. In Thessalonica, there was a synagogue of the Jews, and Paul, as his manner was, went in unto them, and three Sabbath days reasoned with them out of the Scriptures; Acts xvii. 2. These quotations are sufficient to show that the Apostles and primitive Christians observed the seventh day, in place of the first day of the week, as a day of rest, as a day of devotion, as a day of meditation. In Acts xxviii. 17, Paul, in reply to the slanders of his enemies, declares that he had committed nothing against the customs of the fathers. Now, was it the custom of the fathers to keep the seventh day for the Sabbath? And was it customary to keep the first day? If so, then Paul kept the Sabbath only two days in the week, and not the first, for the Sabbath. In this thing there was a perfect agreement among all the Christians of the apostolic churches. The Jews, who were ever ready to accuse them, and render them despicable in the eyes of their nation, never upbraided them with a violation of the weekly Sabbath, which with them was a crime worthy of death. It is directly calculated to mislead us respecting a religious duty. For this reason, we notice the distinction that is constantly made in the writings of the Apostles between the Sabbath and the first day of the week.
Thoughts on the Sabbath

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

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

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

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

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

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

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

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

As the Sabbath of the Lord had a real existence before the law of commandments contained in ordinances was appended, thereafter the Sabbath was made for man, and not man for the Sabbath. [Col. ii.]

Mark the distinction between God's Sabbath, and those of the Jews, as presented in the prophets. Of the perpetuity of the first, let us judge after reading Isa. lxvi, where we are informed of its existence in the new earth. But God assures us it is not the prophet, that the latter shall "cease." See Hosea ii, 11. The fulfillment of this prophecy may be read in Col. ii. Please compare Isa. ixi, 4, Ex. xx, 10, with Hosea ii, and Lev. xxiii, and note the language, "my sabbaths," and "her sabbaths."

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

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

Brevery forbids a more lengthy notice of this important point.

Our Lord came to "sanctify the law and make it honorable." He kept his Father's commandments; but he brushed aside the traditions of men by which they were made void. "The Sabbath," says he, "was made for man, and not man for the Sabbath. By which he rebuked the pharisees divers times for their Sabbath observance.

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

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

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

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

As the Sabbath was made for man, we find it under all dispensations, and in every part of the Bible. Those, therefore, who profane the Sabbath, sin against God and wound their own souls.

Paris, Nov. 15, 1850.

J. N. ANDREWS.

New Testament Testimony

The Commandments of God Clearly Taught and Enforced in the New Testament, by Jesus and his Apostles

Those who profess to keep all the commandments of the Lord our God, are frequently told by their opponents that the commandments of Moses, on which he wrote on tables of stone, are not taught and enforced in the New Testament; hence we Genius, in the Gospel, are not bound to keep them. They admit their binding nature in the Old Testament, but say they were all abolished at the crucifixion of our Lord. On this point, those who profess the traditions of men, who have repudiated the word of God, are the enemies of our blessed Lord, and second, by the profession of three inspired apostles.

1. The testimony of Jesus. The young man didn't ask, said unto him, Good Master, what good thing shall I do that I may have eternal life? Jesus answered—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, and with all thine understanding.

2. Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? [Here we see that commandments and laws are synonymous.]

Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

Once more, "And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, what is written in the law? he readeth thou! and he answering said, Thou shalt love the Lord thy God with all thy heart,
with all thy strength, and with all thy mind, and thy neighbor as thyself. And he said unto him, Thou hast answered right, this do, and thou shalt live.

Here we see that Jesus gives the essence of God's law thus:—"On these two commandments hang all the law and the prophets." The first of the two tables, namely, the commandments of God, is the first commandment, which Jesus gave to the. whole law of God, to prove that we violate every one of them, or any part in it, he is guilty of all. For he that said, Do not commit adultery, eludes all, both Jew and Gentile. How clear it is, in this verse, that Jesus did not teach the abolition of his Father's law at his crucifixion; Paul also.

For Paul goes on to say, "What shall we say then? is the law sin? God forbid. Nay, I had not known sin, but for the law: for I had not known what is good, but the law: for I had not known sin, but by the law: I died spiritually in the law, while yet it was alive. And the commandment which was ordained to life, became death unto me. For sin is the transgression of the law. And sin is entered in the world, through one man, and death通过 faith? God forbid: yea, but sin was dead by the law. And whosoever shall violate, or teach others to violate, God's commandments, shall be highly esteemed in the kingdom of heaven."—Rom. viii, 2, 3. This is the twentieth commandment. For we are to be holy, and the holy law is holy, and the commandment holy, and just, and good, and ordered to life; and spiritual, [that is, by faith, after the ascension of Jesus] and that Paul himself with his mind served, or kept it, and delighted in it, and says, it is established by faith under the gospel, contrasted with Moses' under his administration. Then the law is established simply by our believing, and keeping it. Let us see the date of this letter to the Romans and we find it was A. D. 60. Now subtract the date of the crucifixion A. D. 31, where our opponents tell us that the law of God was abolished, and we have 29 years the wise days of the date; showing without fear of contradiction, that the law of God, and the commandment holy, just, and good, and ordered to life; and spiritual, [that is, by faith, after the ascension of Jesus] and that Paul himself with his mind served, or kept it, and delighted in it, and says, it is established by faith under the gospel.

Second, the testimony of James. —If ye fulfill the royal law, according to the scripture, Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect only to the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if they commit no adultery yet if thou kill, sin. Sin is entered in the world, through one man, and death: but if we are justified by faith, we are therefore, all such as knowingly violate God's commandments, shall not reign in heaven. Praise the Lord! We have determined to obey, and claim this blessed promise.

But we are told that these are not God's commandments; but the New Testament commandments. We do not find any such name for a commandment, or any such practice of God, that takes the place of the old. Let us now come to the New Testament, and see what Jesus said. He will make it all plain. "Ye have heard that it was said of old time, Thou shalt not kill."—Verse 21. "Ye have heard how the scribes and Pharisees sit in the gate," and that Paul himself with his mind served, or kept it, and delighted in it, and says, it is established by faith under the gospel.

James has here quoted the sixth and seventh commandments from the law of God, to prove that God is holy, and the commandments holy, just, and good, and ordered to life; and spiritual, [that is, by faith, after the ascension of Jesus] and that Paul himself with his mind served, or kept it, and delighted in it, and says, it is established by faith under the gospel. "Thou shalt love thy neighbor as thyself, ye do well. But if ye have respect only to the whole law, and yet offend in one point, he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. Now if they commit no adultery yet if thou kill, sin.

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King eternal, and was given for all his subjects in the universe, without bounds, or limit; because they are to be judged by it. This therefore, cannot be an indefinite law, called by our opponents, the New Testament, but one that all who shall meet to the judgment. It is also the very opposite to the yoke of bondage. See Gal. v. 1. This letter of James is dated A. D. 60; the same year, when the Romans crucified our Lord Jesus Christ, and the commandments of God were abolished. His peculiar message to them was to preach the gospel, and show them, all that was abolished of the law of Moses. His most bitter persecutors were thesmes of keeping the commandments of God, never charged him with violating one of them. It was abolished, it was specially his duty to declare the same to his hearers. How dare he then teach such doctrine to the Romans, when he is stated in the two points above, at least 20 years after he received his message.

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

Here you will please to remember that this witness was miraculously inspired, and specially raised up and sent forth to teach the truth to the Gentiles, some time after the crucifixion, where the opposite party testify that the commandments of God were abolished. His peculiar message to them was to preach the gospel, and show them, all that was abolished of the law of Moses. His most bitter persecutors were thesmes of keeping the commandments of God, never charged him with violating one of them. It was abolished, it was specially his duty to declare the same to his hearers. How dare he then teach such doctrine to the Romans, when he is stated in the two points above, at least 20 years after he received his message.

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THE REVIEW AND HERALD.

PARIS, DECEMBER, 1850.

OUR PRESENT POSITION.

There has never been a time since we first embraced the Advent faith, that our position looked so clear and satisfactory as at the present. Our pathway, like "the shining light that shineth more and more unto the perfect day," is brightening at every step we take. This was to be the portion of the 'just,' who, in the waiting, watching time, should "live by faith." The 2300 days.—This prophetic period has been, and still is, the main pillar of the Advent faith. It is, therefore, of the utmost importance that we have a correct view of the commencement and termination of this period, in order to understand our present position.

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

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

There is a seeming contradiction in the language of the Prophets—"though it tarry, wait for it; because the Lord has not said that he will tarry." This was explained only by Second Advent History.

"Write the vision, and make it plain upon tables, that he may run that readeth it. [This was fulfilled when the first published time was made plain upon the chart.] For the vision is yet for an appointed time, the end thereof shall not be delayed, though it tarry, [seem to tarry, by reaching into 1844, beyond the first published time,] wait for it; because it will surely come, it will not tarry."

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

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

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

We believe that we are occupying that period spoken of by our Saviour, when the Bridegroom tarries—Matthew xxv. 5, to which the king-words—"he that is not ready to build the temple, and his all-seeing eye is scanning every name. Reader, this scene is now drawing to a close. In a few days more, our Adventists will have finished their pleading, and God will send forth the seven last plagues, and his four more judgments, and utterly destroy every soul, that is found breaking his commandments. It will be too late then to ascertain whether these opponents knew better than the Lord Jesus, and his three special witnesses, whom God had inspired, and set forth to teach his commandments. If you have any evidence that your name is on the beasts-place of judgment, hesitate not another moment, to do and keep all the commandments of God. Amen.

JOSEPH BATES.

Fairhaven, Mass., Nov. 4, 1850.
enced after the beginning of B.C. 677. The same was also true of the other periods. The great jubilee of 2450 years, commencing with the creation of Jehoshua b. C. 607; and the 2300 days, commencing with the 70 weeks b. C. 457, would respectively require 1843 full years after Christ added to as many full years before Christ, as the years in which the 2300 days were made to the fraction of the year, when we divide the number of years in each; and in subtracting from each period the date B.C. of its commencement, there would remain A.D. 1843, for no reference whatever was made to the fraction of the year, which in each case, had transpired from its commencement, and which would require that each period should extend as much beyond the expiration of A.D. 1843, as they respectively began after the commencement of the year B.C. 457, by which they are dated.

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

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

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

"Advent Herald" for March 2, 1860.

The subject of this lecture gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downwards we have the undoubted Canon of Ptolemy, and the undoubted era of Nasa-keran, extending below one vulgar era. At the point where inspired chronology leaves us, as this can of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of Ptolemy that the great prophetical period of seventy weeks is fixed. This Canon places the seventh year of Artaxerxes, in the year B.C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth years of Artaxerxes. Four hundred and ninety years, beginning with the seventh year, must commence B.C. 457, and end in A.D. 34. Commencing in the 20th, they must commence in B.C. 457, and end in A.D. 47.

As an event occurred in A.D. 47 to mark their termination, we cannot reckon from the 20th; we must, therefore, look to the 7th of Artaxerxes for the commencement of the 2300 days. This date we cannot change from B.C. 457 without first demonstrating the inaccuracy of Ptolemy's Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy is apparently demonstrated have not been correctly calculated; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than guesses work. As the seventy weeks must terminate in A.D. 34, unless the 7th of Artaxerxes is wrongly fixed, and as that cannot be changed without some degree of effect, we demand that evidence marked that termination? The time when the spoils were turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A.D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated. And we will here give another short extract from the "Herald" which is to the point. The article is headed, "The date of the crucifixion." It establishes an important point, that the crucifixion was A.D. 31.

"At the death of Christ, God ceasing to have pleasure in sacrificial holocausts, gave an conspicuous and burst offerings and clinging for sin; it is evident that his death caused the sacrifice and oblation to cease," (Dan. ix, 27, 28) and this, as predicted, was "in the midst of the week." This falling in A.D. 31, 18 years before and exceeding the 2300 days by A.D. 34, could be the last point to which seventy weeks, 490 years, could be extended from B.C. 457—the seventh year of Artaxerxes Longimanus. Thus with the crucifixion in A.D. 31, all the dates harmonize, which cannot be said of any similar date, and extend for more than 200 years, from B.C. 457, to the year A.D. 347; and for more than 200 years, from A.D. 347, to the year A.D. 547. Now if the crucifixion was in the spring of A.D. 31, in the midst of the seventieth week, as clearly shown by the "Herald," then it follows of necessity that the seventy weeks, 490 years, terminated in A.D. 34. For three and a half years, the last half of the week of seven years, would reach to that point of time. As the seventy weeks, or 490 of the 2300 years, terminated in the autumn of A.D. 34, then the remaining 1810, after the seventy weeks are "cut off" certainly terminated in the autumn of 1844. Really, the "Herald" should not continue, what they have so clearly taught, and established, relative to the main pillar of the Second Advent faith!

It will not be denied that this calculation of the 2300 days, that they commenced A.D. 457, was the foundation of the judgment hour cry, (Rev. xiv, 6, 7) by the angel flying in the midst of heaven. This calculation of the days was the burden of the first angel's message. Therefore, we enter the text, and consider the subject, as concerning us, and believe this matter has been brought to bear against us, and that it has aroused men to repentance. Shall we admit that the first message is now being given by those who virtually acknowledge that its very foundation, the 2300 days, ended in 1844? Certainly, we shall not. None will fail to see the utter foolish of such a position. Then we say that those who have proved the commencement of the 2300 days a. c. 457, the crucifixion A.D. 31, have virtually acknowledged the days ended, and the first angel's message (Rev. xiv, 6, 7) fulfilled more than six years since.

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

We fully believe that the great trouble with these men is, that they set themselves to work to "re-arouse the slumbering churches," after they had done all their duty to them faithfully, and after God had said, by his Spirit and Providence, let them alone. Many of them declared their work for the world forever done, to give up the work to do over again, what they had once well done. When God was with them, and when his hand was seen in the great work, the judgment hour cry went forth with power until the first published time closed, and thousands joyfully received the glad tidings of the coming kingdom of God. But when men undertake, unaided by the Spirit of the great God, "to re-arouse the slumbering churches," we see the sad result. When the Spirit of God spoke through feeble clay, then the trumpet gave a certain sound. Ten thousand voices were raised in sweet harmony to swell the last note of warning to the churches and world, until the work was finished. Then feeble man was seen "in the field again," with human energy, trying "to re-arouse the slumbering churches," that had fallen into a perpetual sleep. Loud calls were heard from mothers, who had confessed their work for the world forever done, to give up the mighty work of God in 1843 and 1844, as a "mistake," "mesmerism," &c, and to enter "the field again." Now we enquire, what has been the result? The history of six years past will tell the sad story.—Spiritual death has followed. Thousands who were consecrated to God,
and had living faith in the Advent, six years since are now buried up in the spirit of the world. They have taken their sacrifices from the altar, and have lost their faith, by reason of the darkness and uncertainty that has been thrown over the whole Advent movement, and they are now unprepared for the coming of Christ.

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

Most of the shepherds, instead of feeding the flock with meat in due season, left them to perish, and went out “to re-secure the slumbering churches.” Many of the precious flock did not unite with them to feed, or do over again, what God had finished. And being deserted and “thrust” by those shepherds, they were left to fall under wrong influences, and to take the opposite extreme, and embrace such gross errors as modern spiritualism, &c. But—Glory be to God! we are now beginning to see the fulfillment of his precious promise, “I will look that which was lost, and bring again that which was driven away, and will harden up that which was broken, and will strengthen that which was sick.” [Eze. xxxiv, 10.

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

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

Our object in these remarks, is to expose the absurdities in the position of those who reject the present truth, and still profess to stand on the “ORIGINAL FAITH.” We would, with deep feelings of humiliation, thank God that our present position is clear and harmonious; and that we can show a more excellent way. Our position is clearly marked out in the word of God. The fourteenth chapter of Revelation is one of those matters of fact, in their own experience, to acknowledge that we have. The class of Christians mentioned by the third angel are those who went forth to meet the Lord; were disappointed in not seeing him at the end of the day; and in their disappointed situation, and time of “PATIENCE” are keeping the Sabbath of the Lord our God. Glory to God! we see them! They are our dear brethren and sisters in the kingdom and patience of Jesus Christ!; who claim the right of following the example of the followers of Jesus, who “trusted the Sabbath-day, according to the commandment,” after “the hand-writing of ordinances” was nailed to the cross.

[To be continued.]

LETTERS.

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

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

How are the things of Esau searched out! how are his hidden things sought up! This is not the excitement of the moment, no; it is the power of truth on the heart, written there by the Holy Spirit. We heard, felt and proclaimed the cry ourselves, and in obedience to the voice of Heaven, ‘Come out of her my people!’ we came out from the sectarian churches.

‘And the third angel followed them.’ Here we learn that the third angel follows the other two, that is, does not go on his mission with the others, but follows, after they have finished their work. Now if the first has been sounding for some dozen years up to this present time, and is to continue, as some teach, until the Advent, then we ask them, the burden and the weight of the second and third angels to deliver their solemn messages. No one will say, in immorality. Then they must give up their error, that the first is to continue until the coming of Christ, and give the second and third angels their proper places. Then our past experience and present position is a perfect harmony. “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” Thus closes the solemn message of the third angel. By “the patience of the saints” we understand to be meant their trying, waiting time, after the termination of the 2300 days. The burden of the second angel’s message was delivered prior to the fall of 1844. There is no further mention of the prophetic time run out, and the great disappointment to all that loved the appearing of Christ, then came. Since that point of time our faith and patience have been severely tried.

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

The class of Christians mentioned by the third angel are those who went forth to meet the Lord; were disappointed in not seeing him at the end of the days; and in their disappointed situation, and time of “PATIENCE” are keeping the Sabbath of the Lord our God. Glory to God! we see them. They are our dear brethren and sisters in the kingdom and patience of Jesus Christ!; who claim the right of following the example of the followers of Jesus, who “trusted the Sabbath-day, according to the commandment,” after “the hand-writing of ordinances” was nailed to the cross.
I want to say to all the Brethren in the East, be strong, have faith in God. Call to mind the former things, remember the wonderful works of God in days of old. By faith Israel passed through the sea: God led them in the wilderness. He gave them an angel's food. He brought water out of the flinty rock to quench their thirst.

O, ye children, eat of that bread which cometh down from heaven, and drink large drafts from the fountain of life. The Lord is our shepherd, we shall not want. Awake, awake, put on strength. The reprobate of the Lord shall return and come with singing unto Zion. 

By faith the walls of Jericho fell down after they were compassed about seven days. The remnant of Israel will soon shout victory over the beast, and his image, his mark, and the number of his name. In a little while the 144,000 will stand with the Lamb on the mount Sion singing the song of deliverance, and their experience, so peculiar to no other people, Amen.

God. Call to mind the former things, remember the wonderful works:

And praise his Holy Name for afflictions. With the Psalmist, it has been of the Lord shall return and come with singing unto Zion.” By

since the fall of ’44, or somewhat later, through the influence of false souls would have indited an immediate reply; but outward circum-

“Before I was afflicted I went astray, but now I have kept thy word, and thy law do I love.” May the Lord bless you, and your brethren and sisters, and prayer for us.—

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Most of our number have and confessed their errors at the conference, held at North Paris, Sept., 1849. Some, however, who did not attend, still persisted in their own course; and until recently, have exhibited little or no interest in the present work of the Lord; but, by the aid of the little paper, the “Advent Review,” is calling to remember the evidences of the past work and power of the Lord, interest once more revived. And at the conference in this place, November 23-4, an earnest desire was manifested to return to the fold of Christ. hearty con-

G. W. HOLT.

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

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

We need to drink deeply of the Holy Spirit to keep pace with the movement of the times. Truly the scurried sheep are the most sought and sought out. The gathering time has come, to the truth of which our souls can testify. A. S. STEVENS.

Paris, Me., Dec. 8, 1850.

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

Bro. Hiram Edson, from Washington, N. H., Dec. 1.—As it re-

Amen. G. W. HOLT.

[Letter from Sister A. S. Stevens.]

Dear Brother White—the “Review” No. 5, and yours with two dollars enclosed, were received the 27th. The deep feelings of my soul would have induced an immediate reply, but outward circumstances prevented. The notes are received in the name of the Lord, with thanksgiving for this, another evidence that “pure and undefiled religion” is still extant upon the earth. With respect to your notice of my case, (though unexpected,) I believe you moved in accordance with the mind and will of the Spirit. I cannot describe what I felt, when by the return of disease, I found that I should be unable to pursue my occupation as I had hoped. Mental relief was obtained only, by committing my way anew to the Lord, and trusting in him. You have my grat-

seven years, we clearly see that God’s hand is moving; and his right

You are struggling for victory. O, pray that we may

with all our heart; yes, the Lord has set his hand the second time to recover the remnant of his people. I feel to praise the Lord for what he has done for us, in this part of his vineyard. All that the Lord has pleased in my hands is so the altar. I believe the Lord is making a short work in the earth; and what is done, must be done quickly. I send you fifty dollars to use in the cause of the Lord.

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5; F. M. Shimper; Josiah N. A. Hollis; Albert Belden, $10; S. B. Harmon; S. T. Belden; H. S. Case, $5; F. M. Shimper; Josiah Hart, $1; David Arnold; R. Curtis.

For Sister Shimper—Evan Hewett, $1; Albert Belden, $8.

W.

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