The Sabbath from the Time of Constantine to the Reformation.

We here see how the matter stood until the commencement of Constantine’s career. The Sabbath was generally observed, but Lordship was regarded as a festival of no particular importance or authority than Good Friday or Holy Thursday. No text of Scripture, or edict of emperor, or decree of council, could be produced in its favor. But from this time forth may be found emperors and councils combining to give importance to the Lord’s day and to oppose the Sabbath.

An important change was undoubtedly produced upon the regard paid to the first day, soon after the accession of Constantine, the first Christian emperor, in the early part of the fourth century. When he became master of Rome, he soon gave himself up to the guidance of the Christian clergy. “He built places of public worship. He encouraged the meeting of synods and bishops—honored them with his presence, and employed himself continually in aggrandizing the church. He was scrupulously attentive to the religious rites and ceremonies which were prescribed to him by the clergy. He fasted, observed the feasts in commemoration of the martyrs, and devoutly watched the whole night on the vigils of the saints,” and showed great anxiety for uniformity in the doctrines and observances of religion in the church.

He was, therefore, exactly suited to the wishes of the Roman bishop and clergy, in establishing, by his imperial authority, what they had no Scripture to support, and what their influence had hitherto been unable to effect, viz. a uniformity in the celebration of Easter and the first day. In 321, Constantine first published his edicts enjoining upon his subjects these superstitions which he had been taught to perform.

Socrates says, “He appointed as a suitable time for prayers the dominical day, which then was an especial day, and now is undoubtedly the very first. His bodyguard observed the day, and offered in it prayers written by the Emperor. The happy influence had hitherto been unable to effect, viz. a uniformity in the celebration of Easter and the first day. In 321, Constantine first published his edicts enjoining upon his subjects these superstitions which he had been taught to perform.

Socrates says, “The first day, according to the custom of the Christians, was considered the day of the resurrection of our Lord Jesus Christ.” And as quoted by Lucian, he says, that he admonished his subjects likewise that those days which were Sabbaths should be honored or worshipped.

Sozomen says, “He (Constantine) also made a law that on the dominical day, which the Hebrews call the first day of the week, the Greeks the day of the Sun, and also on the day of Venus, (i.e. Friday,) judgments should not be given, or other business transacted, but that all should worship God with prayer and supplications, and venerate the dominical day, as in it Christ rose from the dead; but the day of Venus, as the day in which he was fixed to the cross.”

Dr. Chambers says, “It was Constantine the Great who first made a law for the observance of Sunday, and who, according to Eusebius, appointed that it should be regularly celebrated throughout the Roman Empire. Before him, and even in his time, they observed the Jewish Sabbath as the day appointed by the Lord to be kept holy; but to satisfy the law of Moses, and to imitate the Apostles, who used to meet together on the first day.” He adds, “Indeed, some are of opinion that the Lord’s day mentioned in the Apocalypse, is our Sunday; which they have to have been so early instituted.” By Constantine’s laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in all cities and towns; but he allowed the country people to follow their work. In 538, the Council of Orleans prohibited this country labor.

To give the more solemnity to the first day of the week, Syl- restor, who was bishop of Rome while Constantine was Em- peror, changed the name of Sunday, giving it the more imposing title of Lord’s Day.

It is not to be doubted, that the laws of Constantine made the first day more conspicuous throughout the empire, as all public business was forbidden upon it. They changed its character from a special day, in which, as a weekly festival, all kinds of business and labor were performed in city and country, to be, as Eusebius says, the very first. This imperial favor for the first day was oppressive to all who conscientiously regarded the Sabbath from respect to the fourth commandment, in obedience to which the seventh day had always been observed; and if it had produced a general abandonment of its observation, it would not have been very surprising, considering the influence of court example and the general ignorance and darkness of the age.

Yet this does not appear to have been the case. The Sabbath was still expiously observed; and to counterfeit it the Council of Laodicea, about A. D. 350, passed a decree saying, “It is not proper for Christians to Judeaise and cease from labor on the Sabbath, but they ought to work on this day, and put especial honor upon the Lord’s day, as Christians. If any be found Judeaising let him be anathematized.”

Yet this did not produce any material change, for Socrates, a writer of the fifth century, who resided at Constantinople, makes the following remarks upon the celebration of the Sabbath, at the time he wrote, A. D. 449. He says, “There are various customs concerning assembling; for though all the churches throughout the world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient tradition, refuse to do this; but the Egyptians who are in the neighborhood of Alexandria, and those inhabiting Thebes, indeed have assemblies on the Sabbath, but do not participate in the mysteries, as is the custom of the Christians.

At Caesarea, Cappadocia, and in Cyprus, the Sabbath and dominant day, at twilight, with lighted lamps, the Presbyters and Bishop interpret the Scriptures. At Rome they fast every Sabbath.”

This account of the manner of celebrating the Sabbath in the fifth century, is corroborated by Sozomen. He says, “At Constantinople, and almost among all, the Christians assemble upon the Sabbath, and also upon the first day of the week, excepting Rome and Alexandria; that the ecclesiastical assemblies at Rome were not upon the Sabbath, as in almost all other churches of the rest of the world; and that in many cities and villages in Egypt, they used to commune in the evening of the Sabbath, on which day there were public assemblies.”

In regard to fasting on the Sabbath at Rome, here referred to, it ought to be said, that from the earliest times to the fourth century, the practice had been to observe the Sabbath in a holy day. But the Church of Rome, in its opposition to the Jews, made it a fast day, that the separation might be marked and strong.

In the eastern churches they never fasted upon the Sabbath, except in Egypt; and this was the custom in the western churches, where the day was observed, as is the case in the modern Catholic Church.”
cepting one Sabbath in the year, which was the day before the Passover. But in the western churches they celebrated a fast every week. It was in reference to this that Ambrose said, "When I come to Rome, I fast upon the Sabbath; when I am here, I do not fast.*" Ambrose also said that concerning the Sabbath, it was so far from being harmful to fast on the Sabbath, that they would condemn the Roman Church, and many places near to and far from it. And if they should think it a sin not to fast on the Sabbath, then they would blame many eastern churches, and the far greater part of the world." This Sabbath fasting was opposed by the eastern church; and in the sixth general Council held at Constantinople, it was commanded that the Sabbath and dominical day be kept as festivals, and that no one fast or mourn upon them. The practice of fasting, therefore, was chiefly in the western churches, about Rome.

It is perhaps unnecessary to examine the relative importance attached to the seventh and first day of the week, at this time. Sufficient may be found, however, to assure us, that the Sabbath was observed, and that no one regarded Sunday as having taken its place. This is shown by the provision of the Council of Latodica, A.D. 365, that the Gospels should be read on the Sabbath; and by the action of a Council of Trullo (mentioned in Robinson's History of Baptism,) which regulated and enforced the observance of the Sabbath. It is shown by the expostulation of Gregory of Nyssa, "How can you look upon the Lord's day, if you neglect the Sabbath? Do you not know how this is done by ourselves, and the others who you affect to follow?" And as sisters we find them hand in hand in the Ecclesiastical Canons. Penalties were inflicted by the councils both of Latodica and Trullo, on clergymen who did not observe the Sabbath in this form, and after her return from thence to her own lodgings, she herself and all her company fell into the mire of the mist and dirt, which was the making of clothes and garments for themselves and for others, as they were appointed.

St. Chrysostom, patriarch of Constantinople, "recommended to his audience, after impressing upon themselves and their families what they had heard on the Lord's day, to return to their daily employments." Dr. Francis White, Lord Bishop of Ely, speaking of this matter, says, "The Catholic Church for more than six hundred years after Christ, permitted labor, and gave license to many Christians to work upon the Lord's Day at such hours as they were not commanded to be present at the public service by the precepts of the church."

In the sixth century efforts were made to prevent this labor. The following preamble of a synod held by command of King Ethelrath, of Burgundy, will show the condition of things, and the means used to improve them: "We see the Christian people, in an unadvised manner, deliver to contempt the Dominical day, and, as in other days, indulge in continual labor. Therefore they determined to teach the people subject to them, to keep the dominical day, which, if not observed by the lawyer, he should lose his cause, but if a countryman or servant did not keep it, he should help himself to do his task, which was the making of clothes and garments for themselves and for others, as they were appointed." The church, by which it was decreed, that Saturday, from the twelfth hour on Saturday, to the next day, which seems to be the first constitution of that fast; and dedicating the Sabbath to the Virgin Mary was by Urban II. in the latter part of the eleventh century. About this time we find Esychius teaching the doctrine that the precept for observing the Sabbath was not one of the commandments, because it was not at all times to be observed according to the letter; and Thomas Aquinas, another Roman ecclesiastic, saying, "It seems to be inconvenient that the precept for observing the Sabbath should be put among the precepts of the Decalogue, if it do not at all belong to it; that the precept, 'Thou shalt not make a graven image;' and the precept for observing the Sabbath, 'Remember the Sabbath day.'"

The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to Heylyn, there were Christian societies established in Scotland as early as A.D. 436; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. Binus, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day [Sunday] in Scotland, as late as A.D. 1203. This year, he says, "a council was held at Edinburgh on the occasion of the introduction of the Dominical day, which council was held in 1203, in the time of Pope Innocent III.," and quotes as his authority, Roger Hoveden, Matthew Paris, and Lucius Eccl. Hist. He says, "By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday."

Boethus (de Scottis, p. 344) says, "In A.D. 1308, William, king of Scotland, called a council of the principal of his kingdom, by which it was decreed, that Saturday, from the twelfth hour at noon, should be holy; that they should do no profane work, and they should observe until Monday." The writer says that in A.D. 1301, Edward, bishop of Flay, came to England, and there preached from city to city, and from place to place. He prohibited using markets on Dominical days; he said that this command underwritten concerning the observation of the Dominical day, came from heaven. The history of this singular epistle, entitled A holy command of the Dominical day, the pious Abbot stated to be this: 'It came from Heaven to Jerusalem, and was found on St. Simon's tomb in Golgota. And the Lord commanded this epistle, which for three days and three nights men looked upon, and falling to the earth, prayed for God's mercy. And after the third hour, the Lord stood up, and gave the introduction shop stretched out his mitre, and they took the holy epistle of God and found it written.' [We will give some extracts from this epistle, partly as a matter of curiosity, and partly to show the credulity of our ancestors, and by what means they were averted into what was to them a new religious observation.]"
day, do work any thing unless what is good, which if any do, let him amend by repentance; and if ye be not obedient in this command, Amen, I say unto you, and I swear unto you by my sepulchres of the dead and hide you for fear of the beasts; and I will send upon you beasts having the heads of lions, the hair of wool, and tails of camels; and they shall be so hunger-starved that they shall devour your flesh, and ye shall desire to flee to the sepulchres of the dead and hide you for fear of the beasts; and I will take away the light of the sun from your eyes; and I will send upon you darkness, that without seeing, ye may kill one another; and I will take away my face from you, and will not show you mercy; for I will burn your bodies and hearts of all who keep not the Dominical holy day. Hear my voice, lest ye perish in the land because of the Dominical holy day. Now know ye, that ye are safe by the prayers of my most holy mother Mary, and of my holy angels who daily pray for you. I gave you the law from Mount Sinai, which ye have not kept. For you I was born into the world, and my festivals ye have not kept; I worshiped my right hand, and ye keep the first day, and the festivals of my saints, I will send pagans to kill you.

Provided with this new command from heaven, Eustachius preached in various parts of England against the transgressions of the Dominical day, and other festivals; and gave the people abjuration upon condition that they hereafter reverence the Dominical day, and the festivals of the saints. The time appointed as holy, was from the ninth hour on the Sabbath until Monday morning at sunrise. And the people vowed to God, that hereafter they would neither buy nor sell any thing but food on Sunday.

Then, says Binius, the enemy of man envying the adoptions of this holy man, put it into the heart of the king and nobility of England, to command that all who should keep the aforesaid traditions, and chiefly all who had cast down the markets for things vendible upon the Dominical day, should be brought to the king's court to make satisfaction about observing the Dominical day. Binius relates many miraculous things that occurred on the Sabbath to those that labored after the ninth hour—i.e., after three o'clock in the afternoon of the seventh day, or Saturday. He says, upon a certain Sabbath, after the ninth hour, a carpenter, for making a wooden pin, was struck with the palsy, and a woman, for spinning upon the Sabbath, after the ninth hour, was also struck with the palsy. A man baked bread, and when he broke it to eat, blood came out. Another grinding corn, bread came in a great stream instead of meal, while the wheel of his mill stood still against a volley of water. Heated ovens refused to bake bread, if heated after the ninth hour of the Sabbath; and dough left unbaked, out of respect to Eustachius' new doctrine, was found on Monday morning well baked without the aid of fire. These fables were industriously propagated throughout the kingdom; yet the people, says Binius, fearingingly and humanly, more than that divine, returned as a dog to his own vomit, to keep markets of saleable things upon the Dominical day.

Mr. Bampfield says, The king and princes of England, in 1277, 1280, did not agree to change the Sabbath, and keep the first day, by this authority. This was in the time of King John, against whom the popish clergy had a great pique for not honoring their prelacy and the monks, by one of whom he was finally poisoned.

Binius (Councils, Cent. 13) states that King John of England in 1208, in the tenth year of his reign, for not submitting to the popish impositions upon his prerogatives, was excommunicated by the Pope, and his kingdom interdicted, which occasioned so much trouble at home and abroad, that it forced him last to lay down his crown at the feet of Mandaphlaus, the Pope's agent. After the excommunication and interdict, the king, in the thirteenth year of his reign, by writ, removed the market of the city of Exon from Sunday, on which it was held, to Monday. The market of Lanceston was removed from the first to the fifth day of the week. In the second and third years of Henry III, many other markets were removed from the first to other days of the week, which King John would not permit to be done. He also issued a writ which permitted the removal of markets from the first day to other days without special license.

The parliament of England met on Sundays until the time of Richard II., who adjourned it from that to the following day.

In A. D. 1203, A council was held in Scotland to inaugurate the feast of the Sabbath and there came also a legate of the Pope, with a sword and purple, indulgences and privileges for the young king. It was also there decreed, that Saturday, from the twelfth hour at noon, should be holy.† The Magi,† according to this Council was about the observation of the Dominical day nearly brought in, and that they ordained it should be holy from the twelfth hour of Saturday even till Monday.

Binius says, A synod was held in Oxford, A. D. 1223, by Stephen, Archbishop of Canterbury, where they determined that the Dominical day be kept with all reverence, and a fast upon the Sabbath.§

The first law of England made for the keeping of Sunday, was in the time of Edward VI., about 1470. Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by the king, and that it should be observed; that they should observe the Dominical holy day. Hereafter, the king and nobility of England, to command that all who should keep the Dominical day, and the festivals of the saints, and on the Dominical day, and other festivals; and gave the people allegiance to the Pope its head of the church, and in England and Scotland, as late as the thirteenth century, and the Sabbath was as gradually brought into contempt and disuse.

The process by which the change was effected appears to be this: By fine obtaining an annual celebration of the first day at the close of the Passover in honor of the resurrection; then a partial observation of the day weekly, it being then generally so observed among the heathen; then obtaining for it the support of civil laws, ecclesiastical canons, and penalties, and by giving it the title of Lord's day; then by requiring the observation of the entire day. To abate and ultimately eradicate all respect for the Sabbath, it was first turned into a fast, then it was dedicated to the Virgin Mary, resting upon it signified as Judaism and heathen, and the preaching of it called Antichrist; and finally, prohibiting the fourth commandment and observance of it, by doing it from the Dialogue. And thus, so far as the Roman church wasgewater, the point was gained, and thus probably she performed her part in the fulfillment of the prophecy of Daniel (vii, 25), He shall think to change times and laws; and they shall be given into his hand until a time and times and the division of times.

The cause of the Sabbath must also have been seriously affected by the rise of the Ottoman empire in the seventh century, and the successes of the Mahometans in conquering the eastern division of the church. Mahomet, as he professed, formed the plan of establishing a new religion; or, as he expressed it, of repealing the only true and ancient one professed by Adam, Noah, Abraham, Moses, Jesus, and the prophets; by destroying idolatry, and weeding out the corruptions which the later Jews and Christians had, as he supposed, introduced. He was equal ly opposed to both Jews and Christians. To distinguish his disciples the more fully from both, he selected their day of weekly celebration, the sixth day, or Friday. And thus, as a writer of the seventeenth century remarked, they and the Romans crucified the Sabbath, and the Jews and Romans did the Lord of the Sabbath, between two thieves, the sixth and the first day of the week.

We have thus traced the history of the Sabbath in the Roman church down to the thirteenth century; and we see that through the whole of this period, the seventh day every where retained at least the nominal honor of being called the Sabbath, and that no other day had ever borne that title; and that not until the reformation.***

† Bampf. p. 116.
§ Binius, p. 285.
|| Bampf. p. 118.
markable letter found on St. Simon's tomb, had it been assented, by any one that the observation of the first day, Lord's day, or Sunday, was enjoined by the authority of Jesus or his apostles, no example of theirs plead in its favor. Even then it was not pretended that the Scriptures suggest its observation.

The traces of the Sabbath found among those Christians who separated from the Catholic communion were never embraced in it. Among these is the Greek church, which separated from them about the middle of the eleventh century, and had a larger extent of empire than the papists now have. According to Beverley's Enquiries, p. 128, this church solemnly observed Saturday festivals, and forbids as unlawful to go to church in Sunday except in Lent; retaining the custom followed before their separation. The same author states that the Syrian Christians, who compose a numerous body in the East, celebrate divine worship solemnly on both the Sabbath and first day, continuing the custom of the Roman church at the time they separated from that communion. Sunday's Travels, p. 173, speaks of a Christian empire in Ethiopia that celebrate both Saturday and Sunday, "that they have given cross and many ancient truths."
The Abyssinian Christians are another numerous body, whose principal residence is in the empire of Abyssinia, in Ethiopia. They are represented as being similar in some respects to the Papists. Purchas speaks of them as "subject to Peter and Paul, and especially to Christ, as observing the Saturday Sabbath." They are also mentioned by Beverley, and are a sect of Christians, who, in the twelfth century, in Lombardy, called Pasagani, charged with circumcision of their followers, and keeping the Jewish Sabbath. Mr. Beverley considers the author of their practice the bloody right slander charged on them account of their keeping the Jewish Sabbath.

Mr. Beverley says that in 1555 there were Christians in Rome who kept the Sabbath, and therefore called Sabellians, and are represented as differing in other respects from the Romanists. Many of the Armenian Christians are believed to observe the ancient Sabbath. The language of Dr. Buchanan, when speaking of those of whom are settled in the East Indies, indicates this. Their doctrines and laws, as far as the author knows, have not been published, nor has any other account been obtained of them.

There has probably not existed a class of Christians since the Apostles' time, who could more justly claim to be apostolic than the Waldenses, who were formerly a numerous people living in the valleys of Piedmont, whether they revered, says Mr. Bur-ri, "as the foundation of Christianity, the laws for the observance of the first day, in the fourth century; where they remained, according to Scliger and Beverley, in the time of Elizabeth of England, i.e., the latter part of the sixteenth century."

They adhered firmly to the apostolic faith, and suffered severe persecutions from the Catholics, who were their most bitter enemies. Mr. Robinson, in his History of Baptism, says, "they were called Sabellians and Sabelliti; so named from the Hebrew word Sabbath, because they kept the Saturday for the Lord's day."

They were also called Sabelliti, because they rejected the festivals, or Sabbaths, in the low Latin sense of the word. The account the Papists gave of their sentiments in the time of Elizabeth of England is not without its authority, although his language, which is written in the "Old Testament," is not necessarily scriptural, and is more easily explained by the church of Rome than by scripture, the construing the many passages as I did, the cause of my present position, is necessarily deferred until the next number. The lengthy article in this number from Bro. Bates will be read with interest and profit. The following from Bro. Butler's letter, is to the point. It is choosing to hear from our dear brethren who have recently embraced the present truth. Bro. Chamberlain sent the letter to us, that we might publish a portion of it, which we do with pleasure.

Our remarks on "Our present position," are necessarily deferred until the next number. The lengthy article in this number from Bro. Bates will be read with interest and profit.
MIDNIGHT CRY IN THE PAST.

In the fall of 1844, about every Advent believer taught and believed that a cry at midnight, as taught by Jesus our Savior in the parable of the ten virgins, [Matt. xxv, 6], was the true cry, then sounding throughout the land; and that cry would close the personal appearing of the Lord Jesus, on the tenth day of the seventh month, 1844.

The basis of the whole argument rested on the termination of the 2300 days, [years,] which were to begin at the going forth of a certain decree to restore and build Jerusalem, after the Babylonian captivity. See Dan. ix, 25. It was clearly established that this decree was given to Ezra, by the Persian king Artaxerxes, in the seventh year of his reign, the chronological date of which is, b. c. 457. See Ezra vii, 12, 13. See also the date in the margin. It was admitted on all hands, that if this date was right, the whole argument was conclusive; for by subtracting b. c. 457, from 2300, it would inevitably bring the time to a. m. 1813 or 4. Our opponents would not admit this date, because it was the work of uninspired men.

This date, b. c. 457, was the testing point, and had been from about the commencement of the proclamation of the Advent doctrine. Learned men, both in and out of the colleges; ministers and historians throughout the land, raised all their most weighty objections. Chronology was examined, and re-examined, discussion between them, and the leading men in the Advent doctrine. It was finally settled, as far as it then could be, that Advent believers had the clear light, that b. c. 457, was the only, and true point from which to begin to count the 2300 days. And thus, with all confidence it was placed upon the old chart, and in the Advent standard works. And it was the starting point to settle the whole subject of the Advent doctrine; and with it the true Midnight Cry was shown by all the lecturers. Indeed, without this date to start from, it was utterly impossible for any Advent lecturer to prove where, or when, the 2300 days would end. Because with this decree, or permission to Ezra, to restore and build Jerusalem, began Daniel's seventy weeks of 490 years, which were to be cut of from the first part of the 2300 years leaving 1810 years more to carry us to the end.

A simple figure will illustrate this point. Suppose for instance, that all of the Advent lecturers referred to above, should have understood the science of navigation, equally as well as the science of chronology. And they, by some invisible power, had been placed on board a ship on the ocean, nothing visible but sky and water; and were then told, that the ship had sailed from Boston, some indefinite number of miles, and was bound for Liverpool. That the precise distance between B, and L, was 3200 miles. Could they have ever understood how many miles they would have to run, to reach Liverpool! No, it would have been impossible, except it had been revealed to them how many miles the ship had run from Boston, up to the time they found themselves on board her.

A starting point is equally as necessary in chronology, as in navigation. Now it is perfectly plain that the Tabernacle in heaven, is the house of God, according to this, and some of the following chapters, God directed the Tabernacle, to which the Lord pitched, and not man. [Ex. xvi, 5] Here it is perfectly plain that the Tabernacle in heaven, is the one which Moses saw while on the Mount. He made the Sanctuary in the wilderness just like it. This is the house that our Great High Priest officiates in, since the day of Pentecost, when his first work in his daily ministration commenced by the conversion of 3000 souls.

And when his daily ministration ends, he will, like the shadow, rise up and shut to the door, and still following the shadow, or type, he will pass into the Most Holy Place, and present the whole house of Israel before the Lord. This he must do, on the tenth day of the seventh month, at the end of his "APPOINTED TIME," which is the last day of the 2300 years. This is one clear part of the scripture testimony, which brings us to the Midnight Cry. We come then to the second prominent portion of scripture which shows the event to transpire at the end of the 2300 days, viz, the teachings of our divine Lord, in the parable of the ten virgins.

On this point we design to be brief: because our view, and the history of this glorious work which we wrote about four years since, is now published in a past in the "Advent Review," No. 5, page 69. At Midnight there was a Cry made, Behold, the Bridegroom cometh: go ye out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, give us of your oil: for our lamps are going out. [See margin.] But the wise answered, saying, not so:—lest there be not enough for us and you: but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the Bridegroom came: and they that were ready, went in with him to the marriage: and the door was shut. Afterward came also the other
virgins, saying, Lord, Lord, open to us."—Matt. xxv, 6-12. When this parable was fulfilled, it brought us to the true substance of the shadow of which we have been speaking in the first prominent portion of scripture, with this difference, the true Israel are in every nation, kindred, and tongue, and people; hence the messengers, and their messages are flying in every direction, to every nation, proclaiming the hour of his judgment has come. Seven years is about the period of this proclamation. See "Advent Shield" No. 1, Page 9. It was not everlasting until the close of the year 1837—that it the work attracted much attention, &c. Here we see it requires a series of years to get the true Israel ready; whereas in the type they could be, and undoubtedly were brought around the tabernacle in a few moments, by the sound of the silver trumpets. They remained around the tabernacle, outside of the court, one day in a state of affliction, with their minds and sympathies within the second veil, in the Most Holy Place; listening to hear the sound of the bells on the robe of their high priest—The first sound would be knowledge to them that their sins were all blotted out; and then the scapegoat would carry them away into a land not inhabited. During all this time the door was shut.

Now in the antitype, all of the true Israel of God, must be in a similar position, by faith, in every place where they are. For when the Midnight Cry is made as it was, in the fall of 1844, at the end of the 2300 days, or at that time the door is shut. Do read the parable again, Matt. xxv, 10. See how clear it is when compared with the type. The door must be shut, for our High Priest to open the other door, [Rev. iii, 7, xxi, 19], and enter into the Most Holy Place to cleanse the Sanctuary, to fulfill the prophecy; because Daniel was shown in vision, that it WOULD BE. This work of cleansing the Sanctuary is this; Jesus our Great High Priest, crowned and robed, in his royal court dress, [just like the high priest in the shadow.] rises up, and shuts the door [Leith xii, 23], where he had been the Mediator for all the world, and opens the door of the Most Holy Place, [or as John calls it, the Temple of God], and there appears before God, as Daniel saw him [chap. vii., 9, 10], with the whole of Israel represented on his breastplate of judgment, [like the high priest.] to plead with God, to blot out the sins of Israel. This is the coming of the Bridegroom to cleanse the Sanctuary, at the end of 2300 days; and the fulfillment of Matt. xxv, 10. From this time to the voice of God, the whole house of Israel are in the little while, Heb. x, 36, 37, their soul affliction, as in the type, Lev. xvi, 29, patiently waiting establishing their hearts, for the judge stands before the door: the coming of the Lord draws nigh. Joel i, 15, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 12. They are doing the work of the third angel's message and are waiting their Lord's return from the wedding. "Lk. xii, 36. The precious promise of the Bridegroom to all much is, "Because thou hast kept the word of my patience, I ALSO WILL KEEP THEE," &c. Amen. This is the state of the Israel of God, and must be until the house of God is judged, 1 Peter iv, 17, and fitted for deliverance. See how it resembles the type. Now this must all take place after the Midnight Cry, and the door is shut. And to have any agreement with the type, Jesus our High Priest must have a ruling out, and gatherings of the true Israel, in their places of worship on earth, at his "appointed time," (2300 days) just as much as the high priest did at his appointed time, once a year. Both in the type and antitype, must be on the tenth day of the seventh month.

When the high priest went in before God, to plead for the forgiveness of the sins of ancient Israel, on the day of atonement, in other words, to cleanse the Sanctuary, the people did not see him until the whole work was finished, and the scape-goat had made his way with all their sins.

When the whole days work was finished they were delivered from their state of affliction, and returned to their tents, rejoicing in God for deliverance. So Jesus our Great High Priest is invisible to the true house of Israel, when he shuts the outer, and opens the inner door, and appears before the Ancient of days, in the Most Holy Place, in the New Jerusalem, to cleanse the sanctuary, on the day in which the Midnight Cry is closed. That is not his coming to this earth after his people. No matter if we did explain it so; that will never make it true. Our mere explanation of the thing did not, neither will it, alter the prophecy. The prophetic and clear cry was: "Behold the Bridegroom cometh; go ye out to meet him." This was the proper, the right, and only true time for it. The Cry was in its fullest sense given, and the Bridegroom did come, according to the "manner" in the type, and they that went in with him did it by faith. Therefore, when the Sanctuary is cleansed, and the great day of atonement ended; that work will be the blotting out of all the sins of the true Israel of God; then we believe the Devil, the scape-goat,) will be chained, or led away into a land uninhabited, bearing on him all the sins which are now being confounded by the whole work of God, in this day of atonement.

Then, "the Lord also shall rear out of Zion, and utter his voice from Jerusalem, and the heavens and the earth shall shake," &c. Joel iii, 16. Then he will deliver every one, that shall be found written in the book." Dan, xii, 1. This event is the signal for "the battle of that great day of God Almighty." After this work is finished, then Jesus will descend from heaven with a shout, &c, and redeem his waiting people. This is scripture testimony.

Jesus plainly taught us that there would be a Cry at Midnight, and that the door would be shut, and the Bridegroom would come, [Matt. xxv, 6, 10] and that this would not be the "coming of the Son of Man." For he had already said, "But of that day and that hour knoweth no man, no, not the angels of heaven, but my Father only." Matt, xxiv, 36. Then again in the parable he admonishes us thus; "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." Chap, xxv, 13. But we did have the very day the Bridegroom came, viz: on the last day of the 2300 years, the tenth day of the seventh month, 1844. This was also the last day of a Cry at Midnight, and that day the door was shut. It was not, then the whole Advent doctrine, that has been proclaimed throughout the land, is no more to us than 'sounding brass or a tinkling symbol." It is even worse than "hay, wood or stubble." For the 2300 days was the rallying point during the two angel messages, clear down to the tenth day of the seventh month. Take those figures from the true chart, the old one, and every advent believer would lose their reckoning. Before 1844, the 2300 days, speaking after the manner of men, was EVERY THING. Since Oct. 1844, by the greater portion of Adventists, it is NOTHING, only a date in the world, and with this 2300 days, Now in the clear light of this subject, let us just look at the type taken by the conductors of the two leading Advent papers in our midst, viz; the "Advent Herald," and "Voice of Truth!" also, Bro. Miller, and about all the Advent lecturers in this work. Please read their Confessions, Evidences, Positions, and their then present duty, respecting this very work, in the "Advent Review," for 1850.

We will here give a few extracts: "Those who have not been in this late movement, can appreciate nothing respecting it. And we regard it as another, and a more SEARCHING TEST, than the first proclamation of the time."

"We believe that THIS LAST CRY HAS BEEN A TEST, and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when "he rose up to flee unto Tarshish from the presence of the Lord.""

Page 5. In the meantime we kept two power pressers in continual operation, so long as was needed, in multiplying the copies of our paper of Oct. 10, of which we issued about 100,000 copies." Page 6. [Copied from the Advent Herald.]

The motto for the above paper was, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM!" Agreeable. "But we cannot yet admit that our Great High Priest did not on that very day, ACCOMPLISH ALL THAT THE TYPE WOULD JUSTIFY US TO EXPECT. WE NOW BELIEVE HE"

"We think the parable of the ten virgins clearly tells where we are. The proclamation of the tenth day of the seventh month, we believe was the midnight cry, when all, not a part, of the virgins arose, trimmed their lamps. This time was continued until the tenth day passed." Page 7. [Copied from the "Voice of Truth."

Further—"We have done our work in warning sinners, and in trying to arouse a formal church. God in his providence has SHUT THE DOOR." Page 8.
I presume, brother March, you have seen Bro. Hale and Turner's "Midnight Cry," printed in Boston, Jan, 1815, concerning the marriage in the parable of the virgins. I do believe in the mean they will say that this occurred till after the turning. "Then Christ spoke in the same spoken of at Matt, xxxi, 19! I think he has." Page 10.

"That God has been in this cause, I have not a shadow of a doubt, and that time has been the main spring, is equally as clear; and that if we leave not time, no mortal could prove that Christ is near, even at the door. Yea as ever, looking for, &c. WILLIAM MILLER." Page 11. Once more:

"They found the spirit and the Providence of God concerning most manifestly to give the Midnight Cry. Amid the signs of these last days nothing that thus occurred till after the turning. When they say they believe it, they prove themselves liars; for after the formation of the Laodicean state of the church at Albany, N. Y., April 20, 1845, the greater portion of the lecturers went out through the land, advocating an open door, in direct and immediate opposition to the work of the Midnight Cry. For that work shut the door without the shadow of a doubt.

Shall we once more repeat what they said? hear it. "SO WE BELIEVE THAT THIS LAST CRY [Midnight Cry] HAS BEEN A TEST; and that with our views of duty, we should as much have sinned against God, had we refrained from giving that message, as Jonah did when he rose up to flee unto Tarshish from the presence of the Lord." We say then, that here is positive proof that they have been SINGING AGAINST GOD EVER SINCE, in writing, preaching, and in various other ways, by opposing and setting at nought the very and identical point in their Advent experience, which was the "MAIN SPRING" to the whole vision. Yes, after the Albany Conference in 1845, where they organized the Laodicean Church, they went out openly and boldly declaring to their hearers, that the door was wide open. They said it was not shut, neither would it be, until Jesus came, and then the 2300 days would end. This of course began to destroy, and has eventually ruined the whole work and design of the Midnight Cry, and left them not on the flat rock which they boasted of, but on sliding sand, which in a little moment will leave those that continue to stand there in the gulf of perdition.

The facts appear consistent, these leaders claimed the three and a half years of disputed time about the Saviour's birth, before A. 1845, which would not run out until the spring of A. 1847. During this time, or at that point, the 2300 days would end, and the Lord Jesus would come. It was obvious and clear still, that secret convictions were on the minds of some of the leading ones, that the 2300 days were in the past; but this must be w rapt up and kept behind the curtain, and out of the papers; for such a view again made public, would destroy the very foundation of their nameless fabric. But to the points in their steady way. Amid this confusion, about all that believed in the Lord's coming, the time that! true point, and causing disappointment and confusion in their ranks, was on she minds of some of the leading ones, that the 2300 days were ended; this of course began to destroy, and for about six successive years, wrote, preached, and argued against it, with all their power; without giving one single particle of light, or moving the point they started from. But have filled themselves and their hearers with pride, worldly mindedness, and a distrust for every thing that God would have them honor and love, under the sounding of the third angel's message.

"Say, is the Midnight Cry in the past? Are the foolish virgins manifest? Is the starting point settled? We suppose the Editors of the "Advent Herald" claim some merit for settling this starting point in their paper for March 2, 1850. See also, the extract in "Present Truth," No. 10, page 78. God will give them none, for they settled it right in 1844. If, after their five years rebellion against it, they had acknowledged the truth connected with it, I think they might have been regarded. Instead of this, the writer of the article told us that the 2300 days were ended; but nothing was accomplished. He well knew that that was a 'lying divination.' He knows it now. It is plain, therefore, that these articles were not given, to bring back the honest erring ones, to the plain simple truth, that the Midnight Cry was given in 1844, and that the door was shut. For they knew that was the clear fulfillment of the Cry, both in the parable and type. We said that they settled it in 1844. The following letter is still further proof.

"Boston, Oct. 30, 1844. My dear Bro. Bates—This will be handed to you by Bro. Davis. He will let you have a copy of our article of faith in this time, 'this trying time.' I repose in God. I never felt more happy and reconciled to his will: the work has saved me—it has been a blessing to us all. And let us hold on. Though we have not realized our hope, yet we have confounded the world by our faith and stand justified before God. Alorahua did not offer Isaac, God provided a lamb, so he has provided something else for us. And now to suffer and live for his name a little while longer.

Yours, J. V. HEDGES."

If the reader is still curious enough to know how the leader of the reprobate house of Israel gets round this, we reply—He very kindly and frankly acknowledges that he did believe it; but he saw his error, and confessed it. Very true; but what did he confess. Please turn to the first page of the "Advent Review," and read on and there you will see not only his confession of all the past being true, but he vindicates it, and declares the whole work to be right, the LAST CRY [Midnight Cry] A TEST, both in the type and parable, as we have already quoted.

Here was a general acknowledgment of all the past; and yet after the organization of the Laodicean Church, April, 1845, they came out in open rebellion against the very vital point, that gave them any title to the name of Advent. Consequently, they would have required us to adopt their proper Scripture name; [Revel.] then all the honest believers, searching for truth, would have underwritten them, and avoided...
their treacherous dealings against the Lord, and the "strange children": they have bogged in connection with fallen Babylon. If by any means whatever, they could prove from all their past sixty years yield labor, throughout this land, England, or the West Indian, that they have not been a single convert to God, then would they appear in a blackened fold more benison light upon them now do. For, by their own publishers, standing confessions, (as before stated,) the Lord Jesus, as Master of the house, had shut the door, and no man could open it. See Rev. iii, 7; Luke xiii, 25; Matx, xvi, 16. This was the last day's work of the Midnight Cry, where the fulness of the Gentiles came in, Rom. xi, 25. Now if they have opened the door, then have they gained the victory, over the Son of God, and they have to have attained a second judgment. In no other way could they get one true Gentile convert. But there need be no fear on this case. Jesus has done this work, and he is now advocating the cause of all true believers in the house of Israel. We know that these people are saying, and will still insist, that they have reclaimed hundreds of backsliders, and that scores have been converted to God, under their teaching, since the Albany Conference, April, 1845.

We say, that as long as they continue rebellious against their lawful Prices, it is morally impossible for them to beget for him one peace subject. God has a true test, by which to try every individual since the Midnight Cry. It is "the commandments of God and the faith of Jesus," Rev. xiv, 9-12. We have yet to learn, that one single one of their professed converts, or reclaimed backsliders, have reached this standard. But we fully believe they have some honest souls that they have drawn away with them, into their delusive, by their treacherous dealing with the Lord, deceiving teaching. Our purpose is, after these. We would use every right way to get them from this Lamechian state. This then is one strong reason why we send forth this article, to open the eyes of those who were, and still are honest, and may possibly be saved, if they will at once flee from this rebellious house of Israel. If truth is, we have no unkind feelings towards the most rebellious person in the house of Israel. We would plead for them as long as we see any Bible love, and may possibly be saved, if they will at once flee from this rebellious house of Israel. We know that these people are saying, and will still insist, that they have reclaimed hundreds of backsliders, and that scores have been converted to God, under their teaching, since the Albany Conference, April, 1845.

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