THE SIXTY-NINE WEEKS AND 2300 DAYS.

We are now more than two years past the disputed ground in chronology for the ending of the 2300 days, and some from the consideration of this fact, admit that they terminated in 1844, but are unwilling to admit the truth and glorious truths which of necessity follow. Others, to avoid the truth consequent upon the termination of the days in '44, deny the fact of their being ended in the past and not continued... The false fabric built on this basis was exploded in the spring of 1850... This is the FIRST TIME, in the EXACT FORM, the statement and the conclusion have been given... And Peter was not disobedient unto the heavenly vision, but went; and when he had come to the house of Cornelius, he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation; but God, who knoweth all hearts, hath made this man both to the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel,... And forasmuch as I have seen the truth of this, I have no objection to the conclusion, that 1844 was the termination of the 2300 days, but I have never been satisfied with the calculations to which they have been reduced in order to make it consistent with the word of God. The Wests and others, I am glad to see, are giving up the fabric, but two or three are still pursuing it... But what I wish to do is to show that the conclusion is absolutely true, and cannot be avoided.
be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon thee shall these things be fulfilled. And I myself did not know him, but he that sent me to baptize with water told me, upon whom thou shalt see the Holy Ghost descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record, &c.

It is clear that previous to this time Jesus was not known, or manifested to John, nor Israel, as the Messiah. Neither do the Scriptures recognize him as the Messiah previous to this point of time from this point they begin to recognize him as such. See John i. 41. Andrew said to Simon, We have found the Messiah, which is, being interpreted, the Christ. [margin, the Anointed.] Again, when Jesus talked with the woman of Samaria at Jacob's well, The woman saith unto him, I know that Messiah cometh, which is called Christ. Jesus saith unto her, That speak unto thee AM HE. John, iv. 25, 26.

On another occasion He said to his disciples, But what shall ye say that I am? Peter answered, Thou art the Christ. He answered Peter, Blessed art thou Simon Bar-jona: for flesh and blood hath not revealed it unto thee, but My Father which is in heaven. Matt. xvi. 15-17. And when he was demanded of the high priest whether he was the Christ, Jesus said I am. Mark xiv. 61, 62. After Jesus was anointed, he was led by the Spirit into the wilderness, being tempted forty days and forty nights in the presence of the Spirit (Luke i. 32). He also says of this people, the daughter of Zion, The holy people, The redeemed of the earth, just before he comes with his reward, that he calls them that dwell on the earth, preparatory for, and leading to the coming of Christ on the white cloud. This coming is the same as the one mentioned in connection with our text: Say ye to the daughter of Zion, Behold, thy salvation cometh; behold his reward is with him, and his work before him. John in connection with the third and last message, before the appearance of the white cloud, brings to view two classes of persons, each with their appropriate mark, ensign, or standard. One class pays homage to the beast and his image, by receiving their mark, or ensign in their forehead, public profession of the antichristian and his associates. The other class utterly refuses to pay any adoration, reverence, or respect for the mark of the beast, and its two-horned dragon-mouthed associate, but choose rather to patiently wait the arrival of the white cloud, and its adorable guest. They take for their standard the commandments of God, and the testimony or faith of Jesus. See Rev. xii, 17.

Isaiah [viii, 20] holds up this standard as a true test by which to try all the children of light, and the children of darkness. To the law and to the testimony; if they speak not according to this word it is because there is no light in them. John and Isaiah were viewing each the same things. John saw them patiently waiting. Isaiah says of the saints, I will wait upon the Lord, . . . and I will look for him. John views it under the third and last message, just before the reaping time. Isaiah places it after the shut door, where the testimony is to be bound up, and the book sealed; it is the glory of the last times. Not among the Gentile world. This is the seal of the living God. Rev. vii, 1-3. He also places it just before the wicked are driven to darkness. The law and the testimony, or the commandments of God and testimony of Jesus, is the true standard under which the disciples, or true saints are to rally, preparatory to the battle of the great day. This is the standard to be lifted up to the people, to the daughter of Zion, while the way is prepared, the highway cast up, and the stones and stumbling blocks are cast out.

If Who are commanded to lift up a standard? The sixth verse says, I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence. Yes, God has a few chosen and tried, whom he has called out and placed upon the battlements, as faithful sentinels, to proclaim the signs or signals of his message, and lift up the standard, and say, if any man worship the beast, [papal] or his image, [protestant], by keeping the day they have instituted for a Sabbath, and neglect to keep the Sabbath of the Lord, our God, no shall drink of the wine of the wrath of God, soon to be poured out without mixture of mercy. On the other hand blessed are those who patiently wait, and keep the commandments of God, and the faith of Jesus. They are also saying down here to the end
of the world," to the daughter of Zion, " Behold thy salvation cometh," &c. See verse 11.

III. When is this standard to be lifted up?

To the same watchmen who are required to lift up the standard, " the Lord hath proclaimed, [where?] unto the end of the world, saying, ' Behold, thy salvation cometh,' &c., the only appropriate place and place for the cry just before he comes to reward each as their work shall be,—John introduces the standard under the third and last message, previous to the coming of Christ on the white cloud.

Thus we have a definite and clearly defined standard, and God has elected to the watchmen and place him on the walls, to prepare the way, and lift up and hold out the true standard, to the people, and say to the daughter of Zion, Thy King cometh, having salvation for all who " keep the commandments of God," and have " the faith of Jesus," and all in their place where the prophets placed them in the order of prophetic events.

O, how brilliant is the light that now illuminates the path that shines more and more even to the perfect day. O ye Laodiceans, awake! awake! and no longer be deceived by those who once were leaders to the Advent flock, but now they tread down the rich pastures, and foul the deep waters with their feet.

God says, he will judge between small cattle of lambs and kids, " and the great he-goats." [See margin.] What a fearful doom awaits those who have led the flock astray from the true standard. O, be entreated to no longer follow these false leaders, but rally around the true standard, now raised, which is destined to triumph over all others; the standard of King Jesus, around which all must rally if ever they are numbered with the 144,000, which are to stand upon Mount Zion with the Lamb.

O, fly! fly! Tarry not in all the plain. Keep all the commands of God. Not nine only, remember there is ten of them, and a breach of one will cut you off from being numbered with those " who keep the commandments of God," and have " right to the tree of life," &c. Also get " the faith," or " testimony of Jesus," by which you may learn his true position in the heavenly Sanctuary, and confess your sins, that they may be blotted out while the day of atonement lasts; for in a few days he will put off his priestly robes, and put on " the garments of vengeance." Then all who are not found under the true standard, sealed with the law, will be ranked under the banner of vengeance. Then all who are not found under the true standard, as long as God and his created intelligences exist.

Thus we have a definite and clearly defined standard, and the law of God which was already perfect, holy, just and good!

In Jer. xxxi, 8-33, we learn that a new covenant was to be made with the house of Israel, but not according to the covenant made with the house of Israel, because it is said in Deut. v, 3, " No man shall make with me a covenant, or be in my mind and in my heart, that he may fear me;

I. That the one law is the basis, or foundation of both covenants. How foolish the assertion then of our opponents, that the law of God neither indeed can be, " So then they that are in the flesh (or carnally minded) cannot please God. And to be carnally minded is death, but to be spiritually minded is life and peace." Paul said, "The law is spiritual." And he delighted in, and served the law of God. And David said, "O how love I thy law," and "your peace have they which practise thy law and nothing shall offend them." Amen.

II. The word, "law," for they are synonymous terms, is the word which ye have heard from the BEGINNING. Word, commandment, and law are synonymous terms in these texts. This is clear from the face of the text, viz., "The old commandment (or law, for they are synonymous terms) is the word which ye have heard from the BEGINNING." See also Ch. iii, 11, 12, " For this is the commandment, [or law] that ye have heard from the great beginning, that we should love one another. Not as Cain, &c." Here we have it in clear terms. The message or commandment, or law of love to one another, was from the BEGINNING. And who will say that the law of God did not exist before the beginning? Well then, on these two HANG ALL THE LAW AND THE PROPHE-ETS. Enoch, Jacob, Joseph and many others were prophets before the law was delivered from Mount Sinai. How could they have hung on the law of love to God, and their neighbor, if no such law existed in their day?

"Verily, verily, I say unto you, before the law was given from Sinai, I was in the world." [John xxii, 31-38, we learn that a new covenant was to be made with the house of Israel, but not according to the covenant made with the house of Israel, because it is said in Deut. v, 3, "No man shall make with me a covenant, or be in my mind and in my heart, that he may fear me;

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Hiram Edson.

Fort Gibson, (N. Y.), Feb. 22, 1851.

To Correspondents. — I. In writing, let everything of a business nature, such as the names of those who desire to receive Review and Herald, be put in a place by itself, not mixed up with other matter.

Let the name and Post-office address, (i.e., the town, County, and State,) be distinctly given. Every letter in each word should be plainly written. Some names are so badly written that we are not able to find them out. Between the name and the address, a comma (,) should always be inserted, that it may be seen that pertains to the name. And the name of the letter.

3rd. Let everything be stated explicitly, and in as few words as will give a clear expression of the writer's meaning.
To Isr. Fancer—Your communication is received. A press of other duties has prevented us from noticing it sooner. Having the fullest conviction that your view of the 2300 days, that they extend to, and terminate this spring, is erroneous, and subversive of the Advent faith, we cannot publish it. If we believed that the 2300 days extended to the Sanctuary event, and that the cleansing of the Sanctuary was the burning of the world, or the removing of the curse from it, or any portion of it, then we should probably search for the end of the days in the future, or renounce the Advent faith. But there is no evidence that the earth, or any portion of it, is the Sanctuary. You cannot bring one text of Holy Scripture to prove this view of the Sanctuary, so commonly held by Adventists. Do you still to your aid Ex. xv, 17; Ps. lxviii, 54, and Isai. lxiii, 18? We assure you that these texts do not prove what they are said to prove. When compared with each other, and with their connections, it will be seen that they alone afford sufficient evidence that God's Sanctuary, under the old, or new dispensation, is not the earth or any portion of it. [See Review and Herald No. 4.] We admit that if the earth, or the land of Canaan in the Sanctuary in Dan, viii, 14, then you are right in looking for the termination of the 2300 days in the future. But as there is no Bible proof of it, and as there is abundant evidence that the days have ended, and that the Sanctuary of which Christ is the Minister, or Priest, is now being cleansed, your view is all wrong, and perfectly calculated to ruin those who still adhere to it. It is true that your time will soon expire; but if we judge of the future by the past, we may expect that when this spring passes, some will still endeavor to prolong the 2300 days, and look to some future date for their termination.

We believe that the "Advent Herald" is correct in commencing the 70 weeks of Daniel, a. c. 457, and in placing the exaltation in the "midst" [middle] of the 70th week, in the spring of A. D. 1844, and the end of the 70 weeks in the autumn of 1844. You see that this view does not fail to terminate the 2300 days in the autumn of A. D. 1844. You do not fail to see the "nakedness" of their position, while they still adhere to the unscriptural view that this earth, or any portion of it, is the Sanctuary; for they have a blank space of six and a half years, with nothing to cover it. But we assure you that your position is better than that of the "Advent Herald." With you, we believe that the Bible gives us definite time, and that it was to be understood, and preached, and with it the world was to be warned. But we do not believe that God designed that such work should be made with the 2300 days as has been, since 1844, in setting some six or eight different times for their termination, with little or no evidence. God does not have to mend his work, and do it over again and again. The Angel, with the "everlasting gospel" [Rev. xiv, 6, 7], who proclaimed "the hour [period or time] of His judgment," did not misunderstand his message from 1840 to 1844. That trumpet of alarm did not give an uncertain sound. That proclamation had all the marks of the work of God, and we are far from admitting that that Angel started with a wrong date, therefore it has become necessary that his message should be corrected some six or eight times!

He that has given us time has also taken care of chronology; and when the right time came, removed the "seal" so that the "vision" might be understood, believed, preached, and the world warned. We did understand the "vision," the right time was proclaimed, and God set his seal to it. Amen.

Do not think us harsh and unchristian when we, honestly and in love, tell you that this work of removing the "land marks," and following from one point of time to another to find the end of the 2300 days, like a man following an arrow, window, or Advent cause, destroys true faith, offends God, and if persisted in, will lead to certain ruin. We invite you to turn your attention to a more excellent way. Once more read the seventeenth chapter of Revelation, and mark well the messages of the first, second, and third Angels. Notice with care the message of the third, which introduced the "commandments of God," which are the ten commandments, and nothing more or less. Compare this with Chap. xii, 17. There the dragon was war with the woman, and went on to take war with the remnant of her seed, which keep the commandments of God." &c. A remnant is a small part, and the last end—Therefore, the remnant of the seed of the woman must be that "little flock," the last end of the church, at the coming of Christ, to whom it is the "Father's good pleasure" to give the "kingdom." The dragon is war, because they keep the "commandments of God." You can keep the tenth commandment of God's immutable law, and give the idea that those who keep it are fallen from grace, and are in the road to perdition; will meet all this again in the Judgment. Hear what the "Alpha and Omega" says of those who "keep the commandments of God." "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter into in through the gates into the city." This testimony is worth more to us, than that of all those who hate the Sabbath of the Lord. But it is subject to dwell on the "sabbath question" and "sabbath question" again, is place to our publications on this subject, and also the cleansing of the Sanctuary. Compare them with the Scriptures, and we trust you will not fail to see the fulfillment of prophecy in our Advent experience, that the 2300 days have ended, that the Sanctuary in Heaven is now being cleansed, that we are in the time of the third angel's message, and that the Sabbath of the Lord our God be observed.

The following remarks on the 70 weeks, and the 2300 days, from the "Advent Herald," are full of truth and interest, and should be carefully studied by all our readers. It will be seen that this view establishes one of the main pillars of the present truth.

To Correspondents. W.—Should we receive a communication in which it was earnestly claimed that four and five make ten, backed by arguments, conclusive to the writer, but of no weight to our mind, what would be our duty respecting its publication? It might be claimed that a free interchange of thought might evolve light on the subject, and we might be pained to refuse the friend who wished to see his article in print. Yet could we publish it? Should we do so, it would not only show his want of comprehension, but would show our unfitness for the station in which we are placed, which requires that we detect and expose fallacious reasoning, and give no place to statements which are not facts. We do not naturally like to be shown to be mistaken, to point out mistakes is no pleasant duty. And as it is always more agreeable to gratify a friend, than to refuse his communication, to reject such an office is a duty that is often too severe.

"Now the above applies to you, and all the communications we have received, or seen elsewhere, attempting to assign a new date for the termination of the seventy weeks. There are certain chronological points which have been settled as fixed; and before the seventy weeks can be made to terminate at a later period, those must be unsettled, by being shown to have been fixed on wrong principles; and a new date must be given for their commencement based on better principles. "Now, that the commencement of the reign of Artaxerxes Longimanus was a. c. 461-3 is demonstrated by the agreement of above twenty eclipses, which have been repeatedly calculated, and have invariably been found to fall in the times specified. Before it can be shown that the commencement of his reign is wrongly fixed, it must first be shown that those eclipses have all been wrongly calculated. This no one has, or ever will venture to do. Consequently the commencement of his reign cannot be removed from that point.

The seventy weeks must date from some decree for the restoration of Jerusalem. Only two events are named in the reign of Artaxerxes, for the commencement of those weeks. The one is the decree of the seventh year of his reign, and the other, the that of the twelfth. From one of these, those four hundred and ninety years must reckon. Since his reign began a. C. 444-3, his seventh year must have been a. c. 438-7; and his twelfth a. c. 445-4. If the seventy weeks date from the former, they cannot terminate later than d. c. 341; and if from the latter, they cannot have terminated earlier than a. d. 46-7. Consequently you cannot terminate them in d. c. 41, as you do, without first showing the inaccuracy of the astronomical calculations."

In addition to the above, sixty-four of the seventy were to extend to the Messiah, the Prince. It does not read that they are to terminate when he is called the Prince, or that he is to begin to be the Prince.
THE REVIEW AND HERALD.

33.

when they terminate. They were to extend to the MESSIAH—the words, the Prince, being added to show who was signified by the MESSIAH. Sixty-nine weeks of years are four hundred and eighty-three years. Beginning with the seventh of Antæxes, they extend from the sextile in the first day of the moon from hence to the sextile in the last day of the moon. Was there anything in either of those years which would make the words, 'unto Messiah the Prince,' appropriate? When Jesus was baptized, a voice was heard from heaven acknowledging the SAVIOUR as the SON OF GOD, in which the Father was well pleased. Consequently HE was 'the Messiah—the Prince' whose coming had been predicted. With that baptism the SAVIOUR commenced the work of his public ministry. The Messiah had lived three years, as it was predicted he should at the end of sixty-nine weeks. When he was acknowledged as the Son of God— the Messiah—he went into Galilee preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled.' The time then fulfilled, must have been some predicted period. There was no predicted period which could then terminate, but the sixty-nine, or seventy weeks of those then terminated? We have seen that the former, reckoned from the seventh of Antæxes, as it is fixed by astronomical calculations, would end in A. d. 29-37; and a. d. 27 we find is the precise point of time which the SAVIOUR must have been about thirty years of age, when he was baptized of JOHN. The SAVIOUR had been born, his birth could not have been later than B. c. 4; and the precise year when Helton began the work of rebuilding the temple, according to the Jews, was A. D. 20. The SAVIOUR, therefore, must have been thirty years of age, when he was baptized of JOHN. From the eclipse which marked the death of Hesiod, before which time the stars ceased to foreshadow the sacrifice then offered. Was that in the time of the SAVIOUR? It is fixed by astronomical calculations, would end in A. D. 26-7; and the precise year when Helton began the work of rebuilding the temple, according to the Jews, was A. D. 20. The SAVIOUR, therefore, must have been thirty years of age, when he was baptized of JOHN.

The two new works, viz: "The Bible Sabbath," and "Thoughts on the Sabbath and the perpetuity of the Law of God," can be obtained of Bro. Otis Nichols, Dorchester, Mass., or at this place. We have a few left. Price, 12 for $1, or 12 1-2 cts. single copy.

The brethren in Western New York can obtain the Chart of Elias Goodwin, Oswego.

The Paper.—It may be our duty to say a few words relative to the course we have been led in sending out the paper. When we began to publish we had but a very small list of names; in fact but few indeed, were then interested in the present truth. We thought best to send the paper to all, whose names were sent in by the brethren, without price. Thus we have continued to do, and God has blessed the effort, far beyond our expectations. But very few papers have been returned, and most every mail brings some new names for our list. Some, however, to whom we send the paper without subscription, in these days of discord and war, among those who reject the present truth, we may expect to be treated unkindly by some at least. But the cheering accounts, from the brethren, of the work of the Lord, and the spread of truth, fill us with joy, and urge us on in our present work.

Our object in sending out the paper gratuitously has been, that it might immediately be put into the hands of all who would read it with candor. The "Publishing Committee" are all of them destitute of means of their own, therefore, those who are interested in the spread of truth, and are benefitted by the publications, will see that the pleasure and blessing of sustaining this cause is theirs. The brethren in this State are generally poor. None in this vicinity own a foot of land, a house, or even a horse. But the cause of publishing has been freely and fully sustained. There has been no lack the year past. God has opened the hearts of a few of the friends of the cause. Some who have no other means to sustain their families and the cause than day labor, have done much. A zeal for the truth is kindled in some hearts that will not be checked, and the cause will be sustained.

But, we ask, is it right that a few self-sacrificing souls should bear the whole expense, and share the whole blessing? Our readers will all answer, that it is not. Mark this: we do not speak of want. If this was any other than the cause of God, we then might have to urge appeal after appeal for help, as is done in other papers. More than a score of brethren have said to us, "If you need means, just let me know it and you shall have it." But shall we call on such free hearted brethren while three-fourths of those who read the Review and Herald have done nothing to support it? We think we should not. We shall therefore expect those who have fully embraced the present truth, and who have not aided in this work, to help us as the Lord has prospered them.—We do not expect help from those who are not fully with us in the present truth; but those who are, will not neglect their duty.

PUBLICATIONS.

The calls for publications have probably increased ten fold the last six months. And it seems necessary that quite an amount of means should be immediately expended, not only in publishing new works on the present truth, but in getting out another edition of a number of works which are nearly exhausted. There are but few laborers in the wide "harvest," and in many places but few to hear the evidences of our position, publications must take the place, in a great measure, of lectures. The brethren that travel cannot tarry long enough, in each place they visit, to spread out before those who have an "ear to hear," one half the Scripture evidences of our position; therefore they must have publications, containing an exposition of our views, to leave with those whose ears and hearts are open to the truth.

We have thought best to circulate all our publications gratuitously. But in doing so there are some things which are unpleasant and wrong which we will name. 1. A few devoted brethren and sisters have made liberal donations in order that the publications might, without much price, be put into the hands of all those who would read them; while most of those who have been benefited by them have contributed nothing to defray the expenses of publishing. This is not right. Every brother and sister should be forward to do something, as God has prospered them. But as the publications are circulated free, and as a few whole-hearted servants of the Lord have sold worldly possessions, or have divided the small amount obtained by day labor, and have freely contributed, so that we have had no occasion to make any call for means, many entirely neglect their duty in this matter.

2. Some seem to use and distribute the publications as if they cost nothing, which is very likely to give the impression, to many, that they are of but little value, hardly worth reading. Therefore, in some cases, at least, they will not be so likely to accomplish good as if sold at a reasonable price. Hence we will say, that the folding, stitching, wrapping, and delivery of works, which are of but little value, hardly worth reading. Therefore, in some cases, at least, they will not be so likely to accomplish good as if sold at a reasonable price. Hence we will say, that the folding, stitching, wrapping, and delivering of these works has cost us more than we had a right to expect, and have been done by those (some of feeble constitution, who have often done labor till past midnight) who have had no other pay than the consciousness of having done what they could for the cause. It can but be a case of grief to have the publications freely handed out, without price, to those whose there is no possible hope of their doing good. Said Jesus, "Give not that which is holy unto dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and mock you." We cannot refrain from urging the necessity of having these things, which are unpleasant and certainly wrong, corrected by the brethren.—We have been extremely anxious that all who are searching for truth should have the publications, therefore, in order that the light should at once be set before such, we have thought best to circulate them without price; but it should be done in a judicious manner, and all the friends of the cause should be invited to cast in their mite, to aid in paying for them. If any wish publications to distribute to those who are desirous
of finding and obeying the truth, let them ascend in their orders, they shall have them; and if any are not able to pay the postage, we will pay it for them.

The present state of the cause certainly calls for a vigorous and united effort of all the brethren and sisters. And it is necessary that great order should be secured, and carried out, in order that the purpose of God be accomplished by us, in letting our "light so shine before" the scattered members of the body of Christ, that they may be led to glorify the Father in heaven, in keeping all his commandments. We are certainly safe in following in the footsteps of the apostles of our Lord Jesus Christ, and in carrying out that system of order introduced by them."—

Says St. Paul:

"Now concerning the collection for the saints, as I have given order to the churches of Galatia, so do ye. Upon the first day of the week, let EVERY ONE OF YOU lay by him in store, as God hath prospered him, that there be no gatherings when I come." Cor. xvi, 1, 2.

Now we are quite sure that it would be well pleasing in the sight of the Lord for all our brethren and sisters to act on the plan, (or a similar one,) in raising funds to meet the expenses of publishing, that was introduced by the Apostle for the poor saints. And we will here suggest the propriety of the brethren in every place, once in two or four weeks, collecting what each can spare to aid in publishing. And when forwarded to us, it shall be credited to the church or individuals who send it.

THE WEEKLY SABBATH INSTITUTED AT CREATION AND NOT AT SINAI.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that was in them, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." Ex. xx, 8-11.

These are the words of the fourth commandment, the great Sabbath law, which Jehovah spoke from the smoking Mount, and with his finger wrote upon tables of stone. With the divine requirement is also given the reason why the Creator instituted the weekly Rest, which is as follows:—"For [or because] in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day, and hallowed it." None can fail to see that the Sabbath institution is inseparably connected with God's resting on the seventh day of the first week of time, which day he then "blessed" and "sanctified." Therefore, at the close of Creation, God instituted the weekly Rest, a memorial of himself, and gave it to "man," to observe in commemoration of the very day on which the Creator rested.

We are told by those who advocate the no-Sabbath views that the Sabbath was given to commemorate the deliverance of Israel from Egyptian bondage. But this view is not only unscriptural but absurd in the extreme. The deliverance of Israel from Egypt was on the fifteenth day of the month Abib. It was commemorated by its two annual memorials, the passover and the feast of unleavened bread. These institutions were well calculated to call to mind God's wonderful power manifested in bringing Israel from the house of bondage. But a moment's reflection is sufficient to satisfy any reasonable mind that God never designed the weekly Sabbath to commemorate an event which took place on the fifteenth day of the month Abib. God rested on the seventh day after six days of labor. That day of the week he "sanctified" and "blessed." And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made, and God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii, 2, 3.

It is not possible for the Sabbath to commemorate any event only that which occurred on the last day of the first week of time. What if we should assert that the feast of unleavened bread was designed to commemorate God's Holy Rest at the close of Creation? Certainly none would believe us. Neither shall it be believed that the seventh day Sabbath was designed to commemorate the deliverance from Egypt, which was to be commemorated only once a year! One is as absurd as the other. It is true that God, after he had brought the natural seed of Abram out of the house of bondage, reminded them of his Sabbath, and to observe it; but there is not a word on record to show that it was then instituted. The reason is plain why God, at that time especially enjoined the observance of the Sabbath, which is as follows:

"And remember that thou wast a servant in the land of Egypt, and the Lord thy God brought thee out thence through a mighty hand, and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. v, 15.

While the children of Israel were slaves in Egypt they could not keep the sabbath. But they had been from Egypt but thirty days when God reminded them of it, and, in giving the man a rest, he commanded the Sabbath by three standing ministrations. See Ex. vii, 19—30. They were then free, and the only reason why God at that time commanded them to keep his Sabbath was because he had brought them "out thence through a mighty hand, and by a stretched-out arm; [where they could keep it]; therefore the Lord thy God commanded thee to keep the Sabbath-day." God does not here speak of the Sabbath, as of a new institution. He calls it "the Sabbath," as if speaking of an old institution perfectly understood by the people.

God has given but one reason for the institution of the Sabbath, and that reason shows that it was "made" for the first "man," Adam, and all his posterity.

"For in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it." Gen. ii, 2, 3.

That God instituted the weekly Rest for man to keep in commemoration of his Rest on the seventh day, after he had created the world in six days, is as clear as the noon-day sun. It is one of the most simple and glorious truths of the Bible.

The passover was a memorial for Israel, that they might not forget their wonderful deliverance from Egyptian bondage. The commemoration of the body and blood of Christ is a memorial instituted for the church to keep in memory the Lamb of God who suffered and died for us. So the seventh-day Sabbath is a weekly memorial to commemorate God's Rest-day, after he had created the world in six, that man might not forget the living God who made heaven and earth. If man had always observed this memorial, none would have forgotten God, and there never would have been an infidel in the world.

How wonderful and wise the plan of Jehovah, laid out in the beginning! Man was to labor six days, and on the seventh rest from servile labor and care; and by viewing the heavens, the earth, the sea, and all things which were created in six days, he was to be enabled to mind the living God. The sabbath was thus intended to be kept from the creation to, at least, the close of time.

God has "blessed the Sabbath-day and hallowed it" but once, and that was when there was but one man living.

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made."

Gen. i, 7.

Mark well the language of that portion of the deeplagoe which gives the reason for the institution of the Sabbath.—When speaking of the Creation in six days, and the Rest of the seventh, God says, "Wherefore the Lord blessed the Sabbath-day and hallowed it." Here the seventh day is called "the Sabbath-day" at the very period when he bestowed his blessing upon it, which was on the seventh day of the first week of time. As we have seen the institution of the Sabbath inseparably connected with God's Rest at the close of Creation, and as the Creator bestowed his blessing upon the Sabbath, not once, but that at Creation, and as he designed the Sabbath for a memorial of himself, that the whole human family might call to mind the living God who made heaven and earth, by following his example and resting on the seventh day, we are now prepared to understand the words of our Saviour when he says, "The Sabbath was made for man." The word "man" when used as it is here, in its broadest sense, means all mankind. Not the Jews only, but man, the
whole race of man, the same as in the following texts: "Man that is born of a woman is of few days and full of trouble." Job xiv, 1. "Man goeth forth into his work and to his labor until evening." Ps. civ. 23. "There hath no temptation taken you but such as is common to man." Cor. x. 13. "Man lieth down, and riseth up again, but the Lord hath made him as the day and as the night: that he may remove him as the morning, and he dieth; yet shall he keep him a while, and not for ever. Job xxxiv. 18. No one will say that man in these texts means Jews or Christians, for the whole family of Adam is included. In this sense, "The Sabbath was made for man, and not man for the Sabbath." Adam, Noah, Enoch and Abraham were men, therefore the Sabbath was made for them as well as for Abraham's "other seed." We are men, and the Sabbath was made for us.

The entire record of about twenty-five hundred years from the Creation is contained in fifty-two chapters of our Bible; therefore we should not expect that much would be said relative to the weekly Rest during that period of time. But we find early and frequent notices of reckoning by sevens. The term "seventh" is used in the contract between Jacob and Laban. "Full fill her week." Gen. xxix, 27. The word Sabbath not being used in the record of more than two thousand years is no evidence that there was none during that time. At a later period, even in that time when the degeneracy of the law of God was so low, the law of Moses, put to death, the word Sabbath is not found in the divine record of about four hundred years.—None will say that there was no Sabbath during that space of time, because it is not mentioned in the record. The word Sabbath being left out of that portion of the Bible which only mentions events from the Creation to the deliverance from Egypt, certainly, is not so remarkable as its being left out for hundreds of years when enforced by temporal death.

As there is no intimation given of the institution of the Sabbath only at the close of Creation, such as Jehovah so forcibly shown by the language of the fourth commandment, that the Sabbath of that commandment is inseparably connected with his Rest on the seventh day of the first week of time, we can now clearly see that when Jesus said, "The Sabbath was made for man," he meant for Adam, the first man, and for all his posterity.

We frequently hear it asserted, by those who oppose the Sabbath of the Lord our God, that "the word Sabbath is not mentioned in the Bible, till after the law was given from Mount Sinai; therefore," say they, "it is the Sabbath of the old Jews and was abolished at the crucifixion, where the Jewish dispensation closed." But any one who has read Ex. xii—xx, ought to know better than to make this statement.

The Sabbath was guarded by three standing miracles in giving the manna, and was kept by Israel, in the wilderness of Sin, thirty days before they came to Sinai. The children of Israel were in Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. See Ex. xvi, 1. There, in the wilderness of Sin, God gave them bread from heaven, and through Moses reminded them of his Sabbath. They then journeyed to Rephidim, and from Rephidim they came to the desert of Sinai on the fifteenth day of the third month.

Moses was then commanded to sanctify the people, to set bounds around the Mount, and to be "ready against the third day." And on the third day, in the morning, "there were thick darkness and lightnings, and a thick cloud upon the Mountain; and the sound of the trumpet was loud, and the voice of the Lord came and proclaimed in awful grandeur, the "Royal Law." But, thirty days before Israel saw Mount Sinai, and thirty-two days before they heard the voice of Jehovah repeating to them the ten commandments, both God and Moses speak of the Sabbath as an old institution well understood by the people.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: and all the rulers of the congregation came and told Moses. And he said unto them, This is that which the Lord hath said, To-morrow is the rest of the Holy Sabbath unto the Lord; to-day ye shall not find it in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none. And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days, even on two and six. Ex. xvi, 23, 29, 29, 29.

There is something very interesting in the circumstances of the people gathering two omers of manna on the sixth day.—This seems to have been done without the special direction of Moses or the rulers. And when "the rulers of the congregation came and told Moses," he said unto them, "This is that which the Lord hath said. To-morrow is the rest of the Holy Sabbath unto the Lord." Here he had the title of "the Lord" said; at Sinai? Certainly not; for he did not speak the ten commandments till thirty-two days afterward. It is evident that Moses in his reply to the rulers of the congregation, referred to the time when God blessed and sanctified the seventh day at Creation. But some of the people went out on the seventh day to gather manna, and there was none in the field. This called forth the rebuke from Him who hallowed the seventh day. "How long refuse ye to keep my COMMANDMENTS and my LAWS?—See, for that the Lord hath given you the Sabbath." Here we see that God's commandments and laws existed, and were observed by his people, before he spake them from Mount Sinai.

DEAR BROT. WHITE:—A brief sketch of my last tour west may interest some of the scattered flock. Our conference in Berlin, Conn., Feb. 15 and 16, was very good. Much interest was manifested in the preaching of the fourth and third angels' message, and several who heard this message believed the Lord set it home on the hearts of children and parents. Some were present and took a part with us that were acquainted with the first and second angel's message, who, I trust will also receive the third, and be found, and known as the restorers of God's Holy Sabbath, in the great and eventful day of the Lord.

We also held meetings in Middletown and East Hampton. In the first place, several came in to hear our message. At the close of the meeting two of them presented some of their objections to the seventh day Sabbath, and shut doors; but they were powerless and did not affect the hearers, because they failed to produce a "thus saith the Lord" to stay up their inferences. The others professed their sincerity relative to the "present truth." I hope they will embrace it fully.

In the last place we found two who had been supplied with the papers, and were anxious to hear and ready to say they believed, so far as they had heard. The next Sabbath, (Feb. 22,) I spent with Bro. Waters' family, in East Hampton, W. N. Y. The Lord refreshed us. In Norwich, (24 miles south,) held meetings at Bro. Burrrowes. Here we found some hungry starvings, who, after two of them wanted the paper sent to them. The types and third angel's message made their past experience so clear, they were anxious for more light. My prayer is, Lord lead them into the whole truth.

In Peterborough, I learned that Gerre Smith, who is so famed for her eloquent acts of mischief, especially to the liberated colored people, was, with his companion keeping the seventh-day Sabbath, but not in the message of the third Angel, Rev. xiv, 12. He listened a little while; said he must examine the subject, regretted very much that his companion was absent from home, as she was very much interested in the Advent.—Had two meetings here. One Sister, I believe, received the Sabbath in the message, some others seemed deeply impressed.

In Camden, we met with the brethren from Oswego, Scriba, Sterling, and the three families just removed from East Hampton, and Brookfield. The dear brethren who had been reading through deep trials were much strengthened with the union of the little church from East Hampton. I trust they will continue to renew their strength. The conference on the Sabbath and first day, (March 1 and 2,) was an interesting, quickening season. Truth seemed to take deep hold on many minds. My prayer is, Lord lead them into the whole truth.

In Deeréaux, I found Sisters Cady and Brissee hungry for the truth. We had a season of interest with them, and some others. Bro. Brissee, I trust, will have the whole message.

When I arrived in Boston, (March 6,) I learned that Bro. Rhodes had found some that loved the present truth there.

It is very evident, dear brother, even from the facts of this short tour, that God is now gathering his people by ones and twos and threes, from almost every place where the third an-
0, how solemn is the time in which we live! Never did I feel the force of truth as I now do. My whole being seems to be (as it were) wrapped up in this message. And methinks this ought to be the case with every one; for surely all that ever enter the kingdom will be purified and made white through this truth. O for that living faith that leads in action. We need that faith that leads us to obey God in all things. A faith in this truth that fails to lead to an entire consecration of ourselves and all that we possess to God, is not the faith that we need. It will not save. The commands must be fully kept, and the faith of Jesus we must have, or never enter the rest that remains for the saints. I do feel to praise God for his great love which he has manifested for his dear saints in this place. They are coming out from under the "rubbish," praise God Zion is rising to sink no more. Glory to his holy name. Soon, yes, very soon will the 144,000 stand on the Mount Zion and sing the new song. Amen.

Frederick Wheeler.


P. S. I should have mentioned that several have embraced the Sabbath, and the third angel's message since you was here. We do feel that our conference will prove a lasting blessing to the cause here.

F. W.

[Letter from Bro. Woodruff.]

Dear Bro. White,—Although I am a stranger to you in the flesh, I can say of a truth, "we have the same spirit of faith." I praise the Lord, that in his good providence, the "Advent Review" has been put into my hands. (Thanks to that brother who sent it to me.) It has produced in my mind a great clearness on those subjects of which it speaks. Never did I have such clear conceptions of God's holy word and truth as I have had for a few weeks past. I am established, strengthened and settled in the present truth. The word of the Lord is sweet to my taste. That the pulpit of the ten virgins is fulfilled, down to the shut door at least, I cannot doubt. And that we are now receiving the third angel's message, (Rev. xiv,) I as fully believe.

I left Father and Mother, friends and neighbors, and a whole community around me, at the age of seventeen, (31 years since,) to obey the Sabbath law of Jehovah, and depend upon it, I shall not now withdraw. I produced the truth as I now do.

My whole being seems to be (as it were) rising to sink no more. Glory to his holy name. Amen.

Affectionately yours,

JOSPEH BATES.

Fairhaven, March 9, 1851.

[Letter from Bro. Holt.]

West Milton, N. Y., Feb. 26, 1851.

Dear Bro. White,—I reached this place one week ago, and found the little company here striving to keep the commandments of God, and the testimony of Jesus.

I commenced going from house to house among those that were interested in the Advent movement in these towns, Charleston and Ballston. Some came out to the meeting at Bro. Cushman's on the Sabbath, and embraced the truth in faith. I

Elder Thompson, an old preacher, and one of the first in the Advent, who traveled much with Bro. Miller, and attended the first Second Advent conference in Boston, has, with his wife, embraced the third angel's message. He is very anxious to see the day when the power and spirit of Elijah is sent to restore all holy ought ye to be seeing ye look for such things.

The day that the power and spirit of Elijah is sent to restore all holy ought ye to be seeing ye look for such things. The truth in this last message will make them mighty through God. One that has it will chase a thousand and two put ten thousand to flight. Amen.

Bro. Holt writes from HalfMoon, (N. Y.) March 11, 1851.—"I state the last that I intended to go north to Sandy Hill, &c.; but I have not been able to get away from Saratoga Co. yet. Bro. Thompson and wife were so blessed in receiving the truth that they were anxious to hear by Bro. L's letter that we still share the prayers and sympathy of the brethren there, is a cause of devout thanksgiving with us. We have received an affectionate letter from Bro. J. Lindsey, giving an interesting account of the cause in Melbourne (C. E.) and vicinity.—To hear by Bro. L's letter that we still share the prayers and sympathy of the brethren there, is a cause of devout thanksgiving with us.

Letters received since Feb. 20.—Otis Nichols; S. W. Ricodues 2; E. L. H. Chamberlain; S. T. Belden; David Arnold; G. W. Holt 2; J. N. Andrews 3; Hiram Edson 2; A. R. Morse; R. R. Chapin; P. M. Shimper; Joseph Bates; M. E. Gleason; P. D. Lawrence, and Los;

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Receipts.—J. Lindsey, A. Hoseult, and Noble Luther, $1, each; Strong and J. Thompson, 50 cents each; H. S. Garney, $2; Otis Nichols, $10; R. R. Chapin, $9; Elias Goodwin, $6, one from St. Rogers; J. Whitmore, $3; C. Newton and others, $5; A. Woodruff, $1; E. Day, $1.

For the Chart.—Wm. Hills, $5; Elias Goodwin, $5; J. C. Bowles, $2.