The Holy Sabbath.

Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work. But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that is in them, and rested the seventh day: wherefore the Lord blessed the Sabbath-day and hallowed it. Ex. xx. 9, 11.

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

And the Lord spake unto Moses, saying, Speak unto the children of Israel, saying, verily my Sabbath ye shall keep: for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you. Ex. xx. 10, 11.

"Ye shall keep the Sabbath therefore, for it is holy unto you."—Sanctify, signify, to separate, set apart, and to appoint any thing to a holy use. This then is God's sanctified, holy truth. Holy to himself, and holy unto man, set apart for man's use. See Gen. ii. 1-3. Jesus says it was made for man, in connection with his preaching the gospel of the kingdom of God. Saying, repent ye, and believe the gospel—Mark i. 14, 15; ii. 3, 9, 10.

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

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

The word of the Lord to Ezekiel. "Moreover, also I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Ezek. xx. 12, 20.

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

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

Isaiah shows that all may keep the Sabbath, both Jew and Gentile, and all that do so, God will make joyful in his house of prayer; for it is for all people. See chap. lvi. 3, 6, 7. He further shows the restoring of it, and how holy we should keep it. "Not doing thine own ways, nor speaking thine own words," &c. &c. See Isa. lxxxvi. 13-14. These verses should be well understood by every Sabbath-keeper. Let us now come to the New Testament Scriptures.

It was the custom of Jesus to teach the people in their synagogues on the Sabbath-day. See Mark i. 21, 22; Luke iv. 16, 31. He said it was lawful, or according to the law, to do well on the Sabbath-days. He accordingly wrought miracles in healing the sick, on that day, and allowed his disciples to eat corn. For this, and healing the sick, he was condemned by the wicked Pharisees. But never did he, in one instance, violate the law of God or in any way relax the Sabbath. Whoever intimates that he did, contradicts Jesus, and thus all hopes of eternal life would be blotted out. He says he kept his Father's commandments—The Sabbath is enshrined in them. I marvel that any man should dare take such foolish ground. Jesus spake the truth. He was Lord also of the Sabbath. He was with the Father before the world was. He was with him the day before the Sabbath. See Gen. 1, 28. Without any doubt he was with him on the seventh day, and there, and then, was made Lord of the Sabbath. I believe there is no scripture that teaches where he received this power, up to the time he spake of it. Therefore...
fore, we plainly see where Jesus became Lord of the Sabbath, and how
unheard of, to re-erect a law under the gospel which he had kept invio-
late more than four thousand years. The following passages of scrip-
ture will show all about the works of Jesus which he performed on
the Sabbath day. Every one of them were lawful. See Matt. 12, 15 ;
Lukx, xiii, 10—17; xiv, 1—6; John v, 1—20; vii, 10—24; ix, 13—17.
He also referred them, in relation to the sanctity of the same Sabbath,
at least 39 if not 1820 years in the future. See Matt. xxiv, 50. This point
is fastened behind all controversy. We will now refer to a few circumstances in relation to the Sabbath,
AFTER THE CRUCIFIXION.
All tour of the Evangelists show the Sabbath after the crucifixion;
hence it was not nailed to the cross. If the Sabbath law was not nail-
ed to the cross, then all controversy about it is ended. For the main
pillar to sustain such a view is drawn from Col. ii, 14.
"In the end of the Sabbath, as it began to dawn towards the first day
of the week," the disciples found that Jesus had risen. See Matt.
xxviii, 1, 6. Mark gives the same testimony, Chap. xvi, 1, 6. Also
John xix, 31; xx, 1. Luke is more full. "And that day was the prepa-
ration and the Sabbath drew on." [Mark says it was the day be-
fore the Sabbath. See Mark xv, 42.] "And the women also, which
came with him from Galilee, followed after, and beheld the sepulchre,
and how his body was laid. And they returned, and prepared spices
and ointments; and rested the Sabbath-day according to the command-
ment." Chap. xxviii, 54—56. "Now upon the first day of the week,
very early in the morning, they came unto the sepulchre, bringing
the spices which they had prepared." &c. Jesus had arisen. Chap.
xxiv, 1, 6.
Here is the New Testament rule, for keeping the true Sabbath, by
the followers of Jesus, since "the sacrifice and oblation" of beasts,
and birds ceased, and was nailed to his cross. Compare Dan. ix, 57; Col.
ii, 14. "For it is not possible that the blood of bulls and of goats
should take away sins. Then said he, [Jesus,] Lo I come to do thy will,"
O God. "To take away the first, that he may establish the second."
Heb. x, 4, 9. The blood of beasts stoned for sins, until Jesus' blood flowed from the
cross. Here was an end to beastly sacrifice and offerings, but not the
Sabbath of the Lord our God. How can that be against us, that was
made expressly for us?
"They rested the Sabbath-day according to the commandment.,
Compare Luke xxixii, 56; Ex. xx, 8—11; Isa. viii, 13, 14. Those
three texts in connection, lay a broad foundation for the observance
of God's Holy Rest Day.
THE GREAT APOSTLE TO THE GENTILES followed the "cu stom of
Jesus, in the observance of the seventh-day Sabbath. He came to
These nations, "And Paul as his messenger was, went in unto them and
these Sabbath-days reasoned with them out of the Scriptures." Acts
xxviii, 2. At Antioch, Paul held meetings on the Sabbath also, and drew out al-
most the whole city, the greater portion of whom were Gentiles. See
Chap. xxi, 24—44. At Philippi, he held the Sabbath meeting at the
river side. See Chap, xxii, 13. He came also to Corinth where he
continued eighteen months. And he reasoned in the synagogue every
Sabbath, and persuaded the Jews and the Greeks. See Chap. xxvii,
4, 11. Paul was a special chosen messenger to the Gentiles; to de-
clare the whole truth. If the Sabbath of the Lord our God had been
changed or abolished twenty-three years before he closed his seventy-
eight successive Sabbath meetings at Corinth; how could he have been
so nimies as not to have referred to it in some way or other? Surely
any honest soul that is hungry for Bible truth can see that Paul was teach-
ing on the true Sabbath, and that he never intended that there was any
other. I should think any same person would be ashamed, or afraid to
say that the above testimony did not clearly teach the perpetuity of the
Sabbath. Paul expressly declares, "I delight in the law of God after the
inward man," says Rom. vii, 22. The Sabbath is included in the
law of God. Therefore, he delighted in the Sabbath of the Lord our
God.
Jesus advocates the same Sabbath, thus; "Brethren, I write no new
commandment unto you, but an old commandment which ye had from
the beginning. The old commandment is the word which ye have heard
from the beginning." 1 John ii, 7. See also 1, 1. This of course re-
fers to the Sabbath given at the beginning, at creation.
THE TEN COMMANDMENTS.

When God gave the law at Sinai, he spoke ten precepts to all the people, "with a great voice; and he added no more; and he wrote them in two tables of stone," and delivered them to Moses. (Deut. v. 32.) This is pre-eminently and emphatically the law of God. This is the supreme law of right—a law founded in the nature of things, and by nature binding, with the exception, if you please, of the fourth commandment on the whole human race. This law embodies every principle of right between man and man, and between man and his Maker, and yet it may be resolved again into two principles—love to God, and love to man—and on these two hang all the law and the prophets. This law, being the basis of every law of right, might be called the constitution by which God governs the world. And yet Christians of the nineteenth century impiously talk of God's revised constitution—comparing the ways of God to those of man! Christians, I say, for if God had no people in Babylon, he could not come out of her unscathed.

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

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

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

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

THE FIRST TABLE.

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

1. "Thou shalt have no other gods before me."—Exod. ii. 4.

2. "Thou shalt not make unto thee any graven image, Thou shalt not bow down to them nor serve them."—Exod. xx. 4.

3. "Thou shalt not take the name of the Lord thy God in vain."—Exod. xx. 7.

4. "Remember the Sabbath day to keep it holy."—Exod. xx. 8.

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

THE SABBATH HAS ALWAYS KEPT GOOD COMPANY.

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

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

THE MONUMENT—AN EXTRACT.

"We will now suppose, that a person wandering through the streets of some great city, suddenly comes to an enclosure containing a collection of spacious and beautiful buildings. On inquiry, he finds that they are designed for a benevolent purpose—say, a home for friendless and indigent females. He obtains permission to enter the enclosure, and the first thing which attracts his attention is an inscription, attached to one of the buildings. In inscribing this, he feels that they are designed for a beneficial purpose—say, a home for friendless and indigent females. He obtains permission to enter the enclosure, and the first thing which attracts his attention is an inscription, which leaves put the name of John Howard as he ought to feel? Would it not be natural to infer, that he harbored settled?—or, that he hated the work itself, and did not wish such a monument of god-like benevolence to be kept in memory?—or, that he desired, desired to remove the name and memory of John Howard as he ought to feel? Would it not be natural to infer, that he harbored settled?—or, that he hated the work itself, and did not wish such a monument of god-like benevolence to be kept in memory?—or, that he hated the work itself, and did not wish such a monument of god-like benevolence to be kept in memory?

Some such inference, we think, would be perfectly natural. Indeed, we see no room for any other, unless it be this, that the destroyer of the monument was actuated by the mere love of meanness?"

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

Most we, therefore, conclude that the advocates of the first day observance are actuated by a feeling of enmity against Jehovah, as the Author of creation, and that they despise him, or no longer be held in remembrance on this account? Must we conclude that they despise the work of creation? That they see so little of beauty and glory in it—so little of benevolence and goodness—that they think it unworthy of any further commemoration? We had supposed that it was enough to erect a monumental inscription to cherish memory against Jehovah as the God of creation. "The carnal mind is enmity against God." But we had supposed that when one was created anew in Christ Jesus, his enmity was destroyed, and that he then loved to contemplate Jehovah as the Author of his existence—and of all chief regulator of the synagogue and many of the Corinthians began the new institution. But here, as everywhere else, the rule of interpretation which would apply it to the first day of the week, Acts xx, 7, but not a hint that the Sabbath was made for us. If you can forget your early teaching, you will not find a hint at the new institution in the Old or New Testament, if we except Daniel vii, 25. The phrase, Lord’s day, is found but once in the Bible, Rev. x, 10, and it is the rule of interpreters to apply it to the first day of the week, and that rule would be still more fully confirmed by the context, Heb. ii, 2.

But we are persuaded that our first-day brethren do not mean what their practice so clearly implies. Still we cannot forbear asking why they go about to tear down the monument which proclaims Jehovah as the Creator of the world? Why seek to destroy that which was set up for the very purpose of being a testimony against atheism, and to create a beauty and glory of creation, and that rule of interpretation which would apply it to the first day of the week, Acts xx, 7, but not a hint that the Sabbath was made for us. If you can forget your early teaching, you will not find a hint at the new institution in the Old or New Testament, if we except Daniel vii, 25. The phrase, Lord’s day, is found but once in the Bible, Rev. x, 10, and it is the rule of interpreters to apply it to the first day of the week, and that rule would be still more fully confirmed by the context, Heb. ii, 2.

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

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

THE REVIEW AND HERALD.

"Sanctify then through thy truth; thy word is truth."
PARIS, APRIL 7, 1854.

THE TRUE SEVENTH DAY.

It is well known, by some of our readers, that it has been argued that the first day of the week is the true seventh day, therefore, the Sabbath of the Lord. As some honest souls have been led astray by deceptive reasonings on this point, which appeared in the "Bible Advocate," published at Hartford, Connecticut, in 1847 and 1848, and, as some are still bound in this snare, we think it our duty to refer to it, even at this late period. It is no uncommon thing to meet with those who tell us they believe that all the commandments of God are binding on us, and that the Sabbath law is in force now as much as it ever was; but, say they, "Sunday is the seventh day." And when they are driven from that ground, many of them will flee to the position that the commandments are all abolished, to shelter themselves from the force of truth. Such is the blindness that has come over some minds, that they do not see that in this view, the commandments of God are abolished, is in direct opposition to the view that the seventh-day Sabbath exists, and falls on the first day. If they do see it, honesty requires that they not argue both positions. Neither should any one teach that the ten commandments are abolished, until he has first renounced the other position. J. Turner taught both these views in the "Bible Advocate." In his first article, (see Vol. III, No. 8, page 65,) attempting to prove that the first day of the week was the seventh, he says:

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

Some of those who observed the Sabbath, not understanding the exceptions that have been made by many professed teachers in this point, rejoiced greatly that T. had confessed his faith in the seventh-day Sabbath. And so deeply to many it was a relief and a matter of rejoicing, that they could, as they thought, observe the Sabbath law on the very day set apart by the Pope, and professedly observed by all Babylon. But poor souls, they little thought that T. their leader, would desert them in less than eighteen months, and take another position, perfectly destructive of the first. But this he did as will be seen by an article from his pen. (See "Bible Advocate," Vol. IV, No. 11, page 85.)

Under the head, "Judaism," he says:

"We feel called upon to warn the Churches of God against a special effort which is being made by a few wandering stars, to introduce, by way of deception, sacrifices, another seventh-day Sabbath, and to lay down a day of worship that was long ago abolished by the true and living God."

The love of truth will show that a knowledge of the true seventh day has been preserved. God Rested on the seventh day of the first week of time, and thereon, and, therefore, condemned all effort which is being made, by a few wandering stars, to introduce another seventh-day Sabbath, and to lay down a day of worship that was long ago abolished by the true and living God. We therefore give a few of the many reasons why the law of Moses should not now be regarded as binding on the Churches.

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

That person must be very fond of doubting, that will doubt that a knowledge of the true seventh day has been preserved. God Rested on the seventh day of the first week of time, and thereon, and, therefore, condemned all effort which is being made, by a few wandering stars, to introduce another seventh-day Sabbath, and to lay down a day of worship that was long ago abolished by the true and living God. We therefore give a few of the many reasons why the law of Moses should not now be regarded as binding on the Churches.

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

THE SABBATH.

Our object in this article is to show that Christ was crucified, and laid in Joseph's new tomb the day before the weekly Sabbath, and that he rose from the dead the day after the Sabbath. Jesus was nailed to the cross at the third hour of the day, which was nine o'clock A. M.,—See Mark xv, 25. At the ninth hour of the day, or three o'clock P. M. Jesus said "It is finished," and bowed his head, and gave up the ghost.—See John xix, 30; Matt. xxvii, 45—60; Mark xv, 33—37; Luke xxiii, 44—46.

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

EVEN and EVENING do not always mean the same thing. This will show. Evening according to the first division of the day, was the night, or the first half of the twenty-four-hour day.—See Gen. i, 5—31. Even was the last hour of the day,
The preparation was a memorial which commemorated the departure of Israel from Egypt, with "their dough before it was leavened; so that they had to bake unleavened cakes of the day, at three o'clock, P.M. the lamb was slain, and from that time, which was three o'clock P.M. until evening, or the commencement of the fourteenth day, was called even.

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

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

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

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

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

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

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

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

On the fourteenth day of the same month is the feast of unleavened bread unto the Lord, etc.—Lev. xxiii, 5, 6.

It was at even, the time of preparation, and not evening, that Joseph of Arimathea took the body of Jesus from the cross, and laid it in his new tomb. The holy women then had three hours to prepare spices and ointments, before the evening of the Holy Sabbath commenced, which they kept according to the fourth commandment.

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

Now if even here means evening, then they commenced their day of atonement, and the time of the preparation, and the space of time that it occupied was called even.

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

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

Again Jesus was crucified on the day of preparation of the passover feast.—See John xix, 31, and 42. The preparation of the fourteenth day was to put away leaven, kill the lamb, etc. so that on the very hour that Jesus cried, "It is finished," he bowed his head and died.

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

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

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

REMARKS ON 2 COR. iii, 6-18.

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

If we would correctly understand the Apostle, we must first observe, that there is an essential difference between a covenant, or law, and the dispensation of a law. The former is the constitution necessary for the conduct of the people; the latter, the ordinance or method of carrying its laws into execution.

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

The ministration of this covenant, under Moses, was the ecclesiastical powers, with all their offices and services connected, and their statutes and judgments for the execution of "his covenant," and their penalties for disobedience, and also their justification and pardon through the Spirit of Christ. The Spirit of Christ searcheth all things, and knoweth what is in the heart. Christ's ministry is called the "ministration of the Spirit; for the ministration of death, and the ministration of the Spirit which was a far more glorious dispensation than that of Moses, and which followed and "continued." It was not the covenant "engraven in stones," neither the "glory" that was "abolished," but it was the ministration of death, that is, the ministration of Moses, that was passing away.

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

Thus the difference of the two dispensations. One is a "ministration of condemnation," and of "the better," that is, of the hand-writing of the law; the other is a ministration of LIFE, or JUSTIFICATION by the Spirit of Christ.

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

"F. W. We suppose the commandments of God, Rev. xiv, 14, are the precepts that God has given to govern men's conduct, not the ten commandments."

A more "suppose," without Bible evidence, is like sliding "sand," while God's word is solid "rock." If the ten commandments are not God's, as C. supposes, then who are they? If it is said that they are done away and do not exist, then we ask, where is God's law for idolatry, swearing, killing, stealing and adultery? If these commandments are done away then they do not exist, unless it can be shown that the Great Law-giver has given them a second time, and they have been re-enacted, and are in proof, and there is, therefore, no law for such sins. Is it asserted that none of the commandments were re-enacted at the cross? We ask for proof; if it could be so, no one could re-enact them but Jehovah, the Great Law-giver. In that case they would certainly be the commandments of God. But how preposterous to charge God with such folly as to abolish, do away, destroy, his ten commandments at the cross, and at the same moment re-enact nine of them!—call this to get rid of his Sabbath by being "blessed," "sanctified" and "hallowed," and calls "my holy day," &c!

But there is a grand difficulty in the way of this supposition. It is this. The class spoken of, [Rev. xiv, 19], not only keep the commandments of God, [the Father,] but the faith of Jesus, [the Son.] The same people, [Rev. xiv, 12,] are called the "remnant," which must be the last end of the church, who are waiting for Jesus. They "keep the commandments of God and the testimony of Jesus Christ." Now if all the precepts taught by Jesus and his apostles are included in "the commandments of God," then what is the "testimony" or "faith of Jesus?"

Will some one tell us? The True Witness has made a distinction between the commandments of God, [ten commandments,] and the "testimony of Jesus Christ," [testimony of Christ and the apostles.] It is clear that every effort to confound them will fail, and be the means of spreading the true light on this glorious subject. Mark this: The "remnant" not only obey every precept peculiar to the gospel, found in the testimony of Jesus Christ, but they keep the commandments of God, Amen. C. says—

"Jesus resolved these ten into two,—first, Thou shalt love the Lord;
thy God; and, second, Thou shalt love thy neighbor as thyself."

Did Jesus say that any change had taken place in the ten commandments, or that a change was to take place in them? We answer, He did not. Those who argue a change in the ten commandments, say that it was affected at the crucifixion. Let this be distinctly understood. Said the lawyer, "Master, which is the great commandment in the law?" Jesus quoted to him the first great law of love to God, and added, "This is the first and greatest commandment. And this is the second great commandment, which is the foundation of the precepts that the disciples of Jesus, with Sabbath-breaking, seems indeed blasphemous. This is clearly shown in Bro. Nichols' article on this subject. It is also asserted by C. that the Sabbath commandment is not adapted to the gospel age. We say that the fourth commandment is perfectly adapted to the physical and spiritual wants of mortal men. There were, however, certain restrictions laid on the children of Israel in the wilderness, such as, "let no man go out of his place on the seventh day," to gather manna, or to pick up sticks to kindle a fire to cook by, which are no part of the Sabbath commandment. Just before the opening of the new dispensation, when the gospel was to operate "in all the world," Jesus the Lord of the Sabbath, removed from the institution the traditions with which the blind Jew had covered it, and left it standing on its own eternal base, the fourth commandment. This, Jesus did in healing the sick, and in pronouncing such acts as relieving His power of darkness. How long did they have him in their power? Jesus our Great High Priest, has the key in his own hand, and he will open and shut, when — he arose from that "power," every commandment is done away, "abolished," is without foundation. We shall be obliged to drop a number of names from our list: of those who We have received a few numbers of your paper, and I wish you to continue to send them. Bro. Holt and Edison have been preaching through this section of country, and a number have believed the truth. Yours waiting for Jesus. MARSHALL M. TERRY.

"Conversion, in the strictest sense, signifies a change from sin to holiness. In this sense we readily answer that it does not "exclude all conversions," but we believe that those who heard the "everlasting gospel" message and rejected it, or refused to hear it, are excluded by God. We have no message to such. They have no ears to hear us, and we lower the standard of truth so low that there would be no salvation in it. But there are those who may be converted. 1. Erring brethren. We believe there are many in the Laodicean church, which will yet be converted as the Apostle directs in his epistle to the waiting brethren. "Brethren, if any of you do err from the truth, and one CONVERT him; let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins," James v, 19, 20.

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

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

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

E. G. WHITE.

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

RECEIPTS. H. S. Gurney, Sarah Dexter, P. M. Bates, J. S. Wright, S. G. Cottrell, 50 cents each; A. S. Coburn. $3.

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