SECOND ADVENT REVIEW,  
AND SABBATH HERALD.

"HERE IS THE PATIENCE OF THE SAINTS: HERE ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS."

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OBSERVATIONS TO THE SABBATH ANSWERED.

AN EXAMINATION OF THOSE TEXTS USUALLY QUOTED TO PROVE THE ABOLITION OF THE SEVENTH-DAY SABBATH.

[Concluded.]

Objection 2. "Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; and having spoiled principalities and powers, he made a show of them openly, triumphing over them in it."  

The crucifixion was the dividing line between the two dispensations.  

1. "In the midst of the week [A. D. 31] he [Messiah] shall cause the sacrifice and the oblation [sacrifices and offerings of the law of Moses] to cease." Dan. ix, 27. They virtually ceased when Christ the great sacrifice was nailed to the cross. The first covenant, with its ordinances of divine service and a worldly Sanctuary, was a shadow of the second and better covenant, with its greater and more perfect Tabernacle, and the priesthood of Jesus Christ connected with it. A shadow must have a body by which it is cast or produced, and must reach to its body and can reach no farther. The "hand-writing of ordinances" was that very day blotted out at the cross, the "sacrifice and oblation" of the weekly Sabbath, but sabbaths-----

It is evident that both Paul and Hosea speak of those sabbaths or sabbath-days, which the Law-giver placed in the midst of the Jewish ordinances, and not of the Sabbath of the Lord, which he placed in the midst of the ten commandments. There are three sabbaths more mentioned in Lev. xxiii, 24-39. One on the first day of the seventh month, one on the tenth, and one on the twentieth day.

These are the feasts of the Lord, which ye shall proclaim to be holy convocations, to offer an offering made by fire unto the Lord, a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings, every thing upon his day. Besides the sabbaths of the Lord." Lev. xxiii, 27, 39.

The Sabbaths of the Lord our God, come every seventh day; but some of the Jewish convocation sabbaths were nine days apart, others had only four days between them. Here is a clear difference made between the two kinds of sabbaths. The Sabbath of the Lord, so called by way of distinction, is not classed with the other sabbaths. The Jews were to observe their convocation sabbaths at their appointed times. "BESIDES THE SABBATHS OF THE LORD." The Sabbath of the Lord, so called by way of eminence, was instituted at Creation before the fall when the earth and men were holy. The convocation sabbaths were given at Mount Sinai twenty-five hundred years later, and we find them classed with the ordinances of Moses' law, such as "a meat-offering, a sacrifice, and drink-offerings.

They were of the same nature of those offerings, and had their origin and end with them. But the Sabbath of the Lord, which was made for the entire human race to commemorate God's Rest after he had created the world in six days, was wisely placed in the midst of nine moral precepts which have been, and ever will be, binding on the whole race of mankind.

We do not hesitate to say that there is no good evidence that the Apostle refers to the weekly Sabbath in Col. ii, 14-17. These are many reasons which show that he has no reference to it, some of them we will give.

1. That which was blotted out and nailed to the cross was the hand-writing of ordinances given by the HAND of Moses; but the Sabbath commandment was written with the FINGER of God. Moses wrote his law in a BOOK; but God wrote his laws on TABLES OF STONE. It was the HAND-WRITING in the book of the covenant that was blotted out at the death of Christ, and not that which was written on the two tables of the covenant with the finger of God. One was a faulty covenant imposed on the Jews until the time of reformation, the first advent of Jesus; the other is God's perpetual, everlasting covenant. The "Royal Law" was engraven in stone to impress us with its perpetuity. The idea of "blotting out" what Moses wrote in the book of the covenant is perfectly natural; but what idea can we have of blotting out what Jehovah had engraven with his finger in the tables of the covenant?

2. The Holy Sabbath never was "against us;" but it was "made for man." One reason for its institution is because man needs a day of rest. The law of Moses was imperfect, and could not make the "comers thereunto perfect," so Christ became a sacrifice for the sins of the world, taking it "out of the way, nailing it to his cross." The weekly Sabbath was never in man's way, only as God put it in his way for him to observe, and it is just what his natural and spiritual wants require. When we ask those who assert that there is no Sabbath for the gospel dispensation, why they cease from labor on the first day of the week, the usual way to obey the Sabbath, we need one day in seven to rest, and to attend to the worship of God. This is universally admitted, and being true, what folly it is to assert that the Sabbath, which God made for this same purpose, is against us! Said Jesus, "The Sabbath was made for man." Amen.

3. The Apostle does not speak of "the Sabbath," which is associated with the other nine moral precepts of the Decalogue; but of the Jewish sabbath-days or sabbaths, which were associated with "meat," "drink," and "the new moon," &c., objects to this view, because the words "sabbaths," connected with "sabbath," is supplied by the translator. They think it should be left off, and that the word sabbath refers to the seventh day.

Here we will give a few lines from the pen of J. B. Cook. In his excellent "Testimony," published in 1846, he says—"Col. ii, 16, does not speak of the Sabbath, but sabbaths—days being supplied by the translator." Says J. Marsh—"Days is supplied by the translators, we therefore omit it." Macknight and Whiting both omit "days" in their translations of this text, but they do not leave the word "sabbath" in the singular. It is left for his readers. They thereby translate it "sabbaths," in the plural, which makes the text perfectly clear. Here we will give four translations of this text, beginning with our common version.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days."
Apostle has associated the Jewish sabbaths of an holy day, or of the new-moon, with which none of us are judging others in meat or in drink, or in respect to the Apostle's day. It is therefore wrong to apply this text to the Sabbath, which entirely destroys the figure.

The seven Sabbath of the Bible is called, "The Sabbath of the Lord thy God." It is also called, "My Holy Day," [Isa. v, 18,] "The Holy of the Lord." [Thy Holy Sabbath, [Neh. ix, 14,] and 'The Sabbath.' But the Jewish sabbaths are spoken of in the following manner. "In the first day of the month ye shall have a sabbath." From even unto even, (on the tenth day of the seventh month,) shall ye celebrate YOUR sabbath. See Lev. xxiii, 24, 32. In Hosea, [iv, 11,] they are called HER sabbaths.

4. Those things that were blotted out and nailed to the cross, such as the Apostle mentions were a shadow, as he testifies in the following words, "Which are a shadow of things to come; but the body is of Christ." Col. ii, 17. But the seventh-day Sabbath is not a shadow: for it is to be observed as long as the New Heavens and the New Earth remain. For as the new heavens and the new earth, which I will make, will make shall remain before me, saith the Lord, so shall your seed and your name remain. And it shall come to pass, that from one new-moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23.

"All flesh" has never worshipped God on the Sabbath since Isaiah wrote this Prophecy, and there is no reason to suppose that it will be fulfilled until the righteous are all gathered into the New Earth. Then the Sabbath, in its Eden glory, will be observed as long as the immortal saints, and the New Heavens and Earth remain. Mark this: The Sabbath was instituted before the fall, when man was holy, and could face to face with God and angels. It is not an ordinance, and originally given to restore fallen man to the favor of God; for it was given when all was holy, and Eden bloomed on earth, and it will be in its proper place in the New Earth, after the restitution, as much so as it was before the fall.

All shadows cease when the bodies which produce them are removed. Follow the shadow of a tree to its body, and there the shadow ends. Though the autumnal types shadowed forth events connected with the cleansing of the Sanctuary at the end of the 2300 days, yet the ordinances of the law of Moses, as a temporary. With this distinction between a law and its ministration before us, we can better understand the language of the Apostle. That he refers to the ten commandments, when speaking of that which was "written and engraved in stones," is evident; but we fail to see the propriety of calling them a "ministration." There are many reasons why we think the Apostle does not design to be so understood. His language seems to refer to something that is obscure, and, as the Apostle Peter has said of some things in the epistles of his beloved brother Paul, "hard to be understood." But God forbid that we should " wrest" this portion of his writings to our own destruction.

We will give a few of the many reasons why we believe Paul has not ascribed the abolition of the commandment of God in 2 Cor. Chap. iii.

1. The Apostle speaks of two ministrations, one he calls the "ministration of condemnation" and "of death," the other he calls the "ministration of the Spirit." Neither of these ministrations can properly be said to be the law of God. The law of God is one thing, and the "ministration" of it is entirely another thing. The ministration of death, or of condemnation, can refer to nothing but to the outward observances of the law of Moses, the design of which was to carry out and enforce the principles embraced in the ten commandments. That ministration of the law of God is properly called a "ministration of condemnation" and "of death," because while it condemned the transgressor, and by it the penalty "death" was enforced, it could not "take away sins," nor give life and immortality. The blood of Christ alone was to take away sins, and through him alone life and immortality was to be obtained. That "ministration" was "done away in Christ," and was emblematically illustrated by the glory of Moses's countenance, which was temporary.

2. The Apostle does not say that that which was "written and engraved in stones" was done away. His language will not warrant such an inference. But that which was "done away" he declares to be the law of God. The law of God is one thing, and the "ministration" of it is entirely another thing. The ministration of death, or of condemnation, can refer to nothing but to the outward observances of the law of Moses, the design of which was to carry out and enforce the principles embraced in the ten commandments. That ministration of the law of God is properly called a "ministration of condemnation" and "of death," because while it condemned the transgressor, and by it the penalty "death" was enforced, it could not "take away sins," nor give life and immortality. The blood of Christ alone was to take away sins, and through him alone life and immortality was to be obtained. That "ministration" was "done away in Christ," and was emblematically illustrated by the glory of Moses's countenance, which was temporary.

3. If the Apostle has taught the abrogation of the Decalogue, that the ten commandments are "DONE AWAY," then they do not exist, and God's law is null and void, and sin does not exist; for "sin is the transgression of the law." [John iii, 4.] And "where no law is, there is NO TRANSGRESSION." Rom. iv, 15.

Is it said that nine of the commandments were re-enacted for the gospel dispensation? We say that this assertion should not be repeated without Scripture evidence to sustain it. This view fails to consider the Omnicentric nature of the new-moon, or of the seventh-day Sabbath, the shadow, then the conclusion seems irresistible that the Sabbath was to continue in full force until the seventh millennium. The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the shadow and the body, which entirely destroys the figure.

Finally, the fact that the early church was troubled with those who held the law of Moses must be kept in order to be saved, shows that Col. iii, 16, direct ful application of the 2300 days, or of the seventh-day Sabbath, then at the crucifixion, makes a blank space of more than eighteen hundred years between the shadow and the body, which entirely destroys the figure.

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the supposition that he refers to the Decalogue, in asserting that nine tents of it was re-enacted at the cross, 29 years before.

We are told that the crucifixion abolished the Decalogue, and that the gospel with nine re-enacted commandments was introduced by the same means. This is certainly a strange doctrine! With some explain this manner, as to show us the commandments of God could be re-enacted and brought back by the same means by which they were all abolished and "done away?"

4. If the Apostle has taught the abolition of the law of God, then why has he contradicted his own testimony in the Gospel. After stating that his advent was not to destroy the law, the Son of God declares that "one jot or one tittle shall in no wise pass" from it "till heaven and earth pass" away.

Finally, to say that St. Paul has taught the abolition of the Decalogue is charging him with contradicting himself. In his letter to the Romans, written the same year that he wrote to the Corinthians, he says, "The doers of the law shall be justified." He did not refer to the law of ordinances, for that had been dead 29 years. Therefore he is speaking of the Decalogue—Now if the ten commandments had been done away, and had been dead 29 years, and, as has been said, "did not deserve a grave-stone," how could he say that the doers of such a law should be justified? Again, when speaking of the same law, but especially the tenth commandment that slew him, he says, "Wherefore the law is holy, and the commandment holy, and just, and good." He also says, "For I delight in the law of God." "I my self serve the law of God." "For we know that the law is spiritual."

The ten commandments are the "Royal Law," the great constitution of righteous principles for all to observe. This constitution was to remain as long as heaven and earth. In the time of the first covenant it was engraven in stone, but in the time of the second new covenant it was to be put in the mind, and written in the heart by the Spirit of God. "I will put my law into their inward parts, and will write it in their hearts." See Jer. xxxi, 33 ; Heb. viii, 10. While this law was only engraven in stone, and its righteous principles carried out by outward observances, and enforced by the penalties of Moses' law, its ministration was that of "condemnation" and "death." But under the gospel, when the law of God is put into the inward parts, and written in the heart by the Holy Spirit, its ministration is that of the Spirit. "For if that which is done away [the ministration of Moses] was glorious, much more that which remains." [the ministration of the commandments of God in righteousness by the Spirit is glorious].—2 Cor. iii, 11.

3:3—16.] Since it is "done away," the "Christ," and which was on the heart of the unbelieving Jews, was the ministration of Moses; for as long as they "read and continued in the services of Moses' law, they could not see that Christ was the end of those typical services. But when they look to the blood of Jesus for the atonement, then they can see that the "Christ" was the end of those typical services. And when they look to the blood of Jesus for the atonement, then they can see that the "Christ" is done away in Christ." "Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty." [verse 17.] that is, under the better ministration of the law of God by the Spirit there is "liberty," being freed from the "yoke of bondage," Gal. v, 1, which was the "ministration of condemnation." Now we can clearly see the difference of the two ministrations of the immutable law of God. One was the "ministration of condemnation," while this law was only engraven on stone, the other is the "ministration of righteousness," or justification, by the Spirit of Christ, while this law is put into the mind, and written in the heart.

We have now examined the main pillars of the no-Sabbath system, and have found them weak, and utterly incapable of supporting the view that the commandments of God are abolished. May the Lord add his blessing, that these remarks may be the means of leading the sinner from error to the truth, that they may be sanctified through the Word. Amen.

THE FIRST DAY OF THE WEEK.

If the Sabbath has been transferred from the seventh to the first day of the week by divine authority, the Scriptures should contain the account of it. And as the precept requiring the observance of the seventh day is plain and positive, nothing less than as positive testimony should satisfy any person in regard to the claims of the first day. The texts usually quoted as divine authority for keeping the first day of the week are Cor. xi, 2; Acts xx, 7; & Rev. i, 10. Those we will briefly examine.

"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. xi, 2.

The Apostle's subject is a "collection for the saints" at Jerusalem. He does not make mention of a Sabbath, or of resting from labor, neither does he intimate that the brethren at Corinth should meet together for worship on the first day of the week.

The evident design of this text was to teach a systematic manner of collecting money for charity, by the voluntary contributions of the members of the church. In the words, "Let every one of you lay by him in store," show not a public meeting, but that each should attend to this duty at their homes. "There, each was to have his bounty," laid "by him in store;" ready for the Apostle when he should come.

"And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, (ready to depart on the morrow,) and continued his speech until midnight." Acts xx, 7.

Luke here records the fact that St. Paul once preached all night. The first day of the week at Troas, and past midnight, broke bread with the disciples. This is the only text in the New Testament in which the first day of the week is mentioned in connection with public worship. But there is no other occasion given that the disciples regarded the first day of the week as a Sabbath, or that they rested from labor on that day. At that meeting at Troas was held in the night, and as there is no evidence that the disciples met regularly on that night of the week before or after that time, it is evident that it was an extraordinary appointment to have a communion season, and for the Apostle to take leave of his brethren, for he was to "depart on the morrow."

It is said that apostolic example proves the first day of the week to be the Sabbath. To this we reply, that there is no record in the New Testament that the disciples met for worship on the day-time of the first day of the week. Therefore those who profess to follow the example of the disciples at Troas, should, to be consistent with their own profession, hold their preaching meetings in the night, continue them "till break of day," and past midnight break bread. Says J. Marsh, "Har- singor," Dec. 29, 1849.

"Then why keep the first day?" Because Christ rose on that day, and the Apostolic church has set the example, that we should assemble on that day to commemorate his resurrection, by breaking of bread, and other duties belonging to the worship of God." Acts xx, 7.

To this we reply, that the communion does not commemorate the crucifixion, but the resurrection; that the disciples, at Troas, broke bread at the Lord's death till he came." Cor. x, 26. The Lord's supper was instituted the night before the crucifixion, and the disciples at Troas broke bread the night following the Sabbath. And the design of the New Testament that confines it to any day of the week; yet it seems most proper in the evening following the Sabbath. After enjoying the blessings of the Holy Sabbath, the true disciple is best prepared to receive the emblems of the body and blood of Christ. If the communion was designed to be strictly confined to one day of the week, the sixth day is the only proper one; for on that day, the crucifixion, the event which it commemorates occurred. And if attending to the communion on a day makes it a Sabbath, as is inferred from Acts xx, 7, then the sixth day of the week should be observed by all Christians.

Again, according to the first division of time [Gen. i], the day closed at 6 o'clock, p. m., and if that meeting at Troas was held the night following the day time of the first day of the week, it was on the second day instead of the first. And according to the Roman division of time the day closed at midnight, therefore Paul broke bread and "talked a long while, until break of day," second day of the week. If that meeting was in the night following the day time of the first day of the week. Accordingly, those who talk of apostolic example for observing the first day of the week, should keep the second day.

That meeting was evidently in the night following the Sabbath of the Lord. The Apostle, "As his manner was," see Acts xxi, 2, preached to them on the Sabbath; then the disciples, the evening following, met together expressly "to break
It is first assumed that "Lord's day" in this text refers to the first day of the week, and then because St. John was in the Spirit on that day, it is supposed to be what is called "the Christian Sabbath." We object to this view, because it is not sustained by the Word. In fact it is entirely destitute of support from the Holy Scriptures. Others may refer to the "Fathers;" but we appeal to the word of God. The Bible nowhere calls the first day of the week the "Lord's day," therefore we should not do so. But one of the seventh-day observance is called the Lord's day, and that is the seventh. God has never hallowed, sanctified and blessed but one day of the week, and that was the day on which he rested. That day he called after his own holy name. "The seventh day is the Sabbath of the Lord thy God." Here we are not at a loss to determine which is the "Lord's day." But even the "apostolic fathers" are full more to the point in Isa. lvi, 13, where God styles the Sabbath, "My Holy Day," and "The Holy of the Lord." Jesus declared himself "Lord also of the Sabbath." Mark ii, 28. Here are three testimonies, two from the Old Testament, and one from the New, that prove the seventh day of the week to be the "Lord's day." Two testimonies from the Eternal Father, and one from his Son Jesus Christ, are worth more to us than ten thousand from the so-called "Christian Fathers," however near the apostolic age they might have lived.

Then, according to the word of God, and that shall decide this question, St. John recognized the "Lord's day," the Sabbath of the Lord our God, Acts x, 7, 96. This was 65 years after the crucifixion and resurrection of Christ. But, if it should be admitted that the "Lord's day" refers to the first day of the week, and that St. John in the spirit on that day, then what would be gained in favor of the first-day Sabbath? Verily, nothing; for the circumstance of the Apostles being in the spirit on that day would not make it a Christian duty to keep the first day of the week as a Sabbath. Those who reject a plain and positive observation of the seventh day, and keep another day, with no divine authority for it, are on the weak and groundless inferences drawn from Cor. xvi, 2; Acts xx, 7, and Rev. i, 10, in favor of the first day of the week, are to be pitied. May the Lord have mercy on his sincere followers, and may they be speedily turned from the tradition of men, to observe the commandments of God.

It is said that Christ often met with his disciples on the first day of the week, and that his example proves the first day to be the Sabbath. But this assertion, so often repeated, is untrue. There is no record that the disciples ever ascribed to themselves the "Christian Sabbath," or that it was so called. Jesus himself drew near, and went with the two disciples who were traveling to the village of Emmaus, seven and a half miles from Jerusalem. Did Jesus rebuke them for traveling on that day? No, but St. John in the spirit on that day, did they not observe it? Verily, nothing; for the circumstance of the Apostles being in the spirit on that day would not make it a Christian duty to keep the first day of the week as a Sabbath. Those who reject a plain and positive observation of the seventh day, and keep another day, with no divine authority for it, are on the weak and groundless inferences drawn from Cor. xvi, 2; Acts xx, 7, and Rev. i, 10, in favor of the first day of the week, are to be pitied. May the Lord have mercy on his sincere followers, and may they be speedily turned from the tradition of men, to observe the commandments of God.

After the Acts of the Apostles, Christianity soon became widely spread in the Roman empire, which, at that time, extended over most of the civilized world. But as it receded in the lapse of time, the Apostles and the church increased, the church became gradually less spiritual, and more disposed to deck the simple religion of Jesus with mystery and superstitious formalities; and the bishops or pastors became ambitious of their authority over the churches. These churches, even in Gentile cities, appear to have been composed, at first, principally of converted Jews, who not only observed the weekly Sabbath, but also the feast of the Passover, adapted particularly to Christian worship; respecting which, there was much contention. In the mean time, converts were greatly multiplied from among the Gentiles, and were united with those from the
Jews, with, not without some reason, considered themselves entitled to some distinction as the original foundlings of the gospel church, and as being better instructed in the writings of Moses and the prophets, having been, in the custom of reading them every Sabbath in the synagogues.

For two centuries after the martyrdom of Peter and Paul, according to the common account, Judea was invaded by the Roman armies, and Jerusalem was besieged and destroyed, as our Lord had predicted. By this awful calamity it is supposed that most of the churches in Judea were scattered; for they fled their country at the approach of their enemies, as they were taught by Christ to do. (Matt. xxiv, 16.)

It resulted not only in the breaking up of the nation, and the destruction of a great portion of the people, but also a general odium was brought upon the Jews wherever they were found; so that even the Christians of Judea suffered what our Saviour taught them to expect, Matt. xxiv, 3—And ye shall be hated of all nations for my name's sake. These circumstances, added to the enmity which formerly existed between the Gentiles and the Jews, produced a prejudice which had its influence in the church, in bringing into dispute, and in fixing a stigma upon, whatever was looked upon as Judaism. The doctrines of our own church being thus encompassed on all sides, they were forced to receive constant accessions, says Eusebius, but the calamities of the Jews also continued to grow with one accumulation of evil upon another. The insurrectionary disposition of the conquered Jews in the reign of Trajan, in the early part of the second century, and the calamities that followed them, seem to confirm the opinion, that the Jews were grown odious by the Almighty to entire destruction. But the calamities of the Jews increased in the reign of Adrian, who succeeded Trajan, in whose reign the revolt of the Jews again proceeded to many and great excesses, and Rufus, the lieutenant governor of Judea, using their madness as a pretext, destroyed myriads of men, women, and children, in crowds; and by the laws of war, he reduced their country to a state of absolute subjection, and the degraded race to the condition of slaves. The transformation of the church in Jerusalem is thus described by Eusebius: The city of the Jews being thus reduced to a state of abandonment for them, and totally stripped of its ancient inhabitants, and also inhabited by strangers; the Roman city, which subsequently arose changing its name, was called Elistia, in honor of the emperor Adrian; and when the church was collected there of the Gentiles, the first bishop after those of the circumcision was Marcus. [Eccl. Hist. B. 4, ch. 6.]

Thus was extinguished the Hebrew church in Jerusalem, having had a succession of fifteen pastors; all which, says Eusebius, they say, were Hebrews from the first. At that time the whole church under them, he adds, consisted of faithful Hebrews, who continued from the time of the Apostles to the siege they took place. [B. 4, ch. 5.]

This church, which heretofore held the first rank in regard to its influence, being now a new church, composed entirely of Gentiles, and stripped of its apostolic character and influence, could no longer successfully oppose the growing ambition and influence of the bishops of the church in the metropolis of the empire. Up to this time, and for some time after, there does not appear to have been any change in the sentiments or practice of the church, in any place, relative to the Sabbath; but from what is related by subsequent writers, which will be noticed in its place, it is certain that it was observed by the churches universally.

This fact is so generally acknowledged by those acquainted with the history of the matter, that we need refer to only a few passages in proof:

"The learned Gratian says, in his Exposition of the Decalogue: Therefore the Christians also, who believed Christ would restore all things to their primitive practice, as Tertullian teacheth in Monogamina, kept holy the Sabbath, and had their assemblies on that day, on which the law was read to them, as appears in Acts xxi, 21, which custom remained all the time of the Council of Jerusalem, about A. D. 366, who then thought it meet that the gospel also should be read on that day."

Edward Brecewood, Professor in Gresham College, London, in a treatise on the Sabbath, 1630, says: "It is commonly believed that the Jewish Sabbath was changed into the Lord's Day by Christian emperors, and they know little that do not know, it, the ancient Sabbath did remain and was observed by the eastern churches three hundred years after our Saviour's passion."

At what time the first day of the week came into notice as a festival in the church, it is not easy to determine. The first intimation we have of this, in any ancient writer of acknowledged integrity, is from Justin Martyr, about A. D. 140. [Apology to the Christians.] He is cited as saying, that the Christians in the city and in the country assembled on the day called Sunday, and after certain religious devotions, all returned home to their laborers; and assigns as reasons for this, that God made the world on the first day; and because Christ first showed himself to his disciples on that day, after his resurrection. These were the best, and probably all the reasons that could then be offered for the practice. He also speaks of Sunday only as a festival, on which they performed labor, when not engaged in devotions; and not, as a substitute for the Sabbath. And further, we can learn nothing from this as to the extent of time practiced; for though he says this was done by those in this city, and in the country, he may have intended only the city of Rome and its suburbs. For, although Justin was a native of Palestine, in Syria, he is stated by Eusebius to have made his residence in Rome. Nor can we determine from this, that he intended anything more, than that they did thus on the Sunday in which the church of Rome met, a short time after the close of the paschal feast, which was observed annually.

We are aware, that it is contended that mention is made of keeping the first day, previous to Justin. The first of these is believed, in an apocryphal writing, styled the Epistle of Barnabas. It is an important objection to the whole of this epistle, that there is no evidence of its genuineness. Eusebius, who lived near the time when it was written, mentions it as a spurious writing, entitled to no credit. [B. 3, ch. 25.]

Dr. Millar says it is an injury to St. Barnabas, to ascribe this epistle to him. [Ab. Ch. Hist. p. 54.] And Mosheim says it is the work of some superstitious Jew of mean abilities. [V. 1, B. 1, p. 262.]

And we think it has but little to recommend it besides its antiquity. His theory for observing the first day, rests upon the tradition, that the seventh day was typical of the seventh millennium of the age of the world, which would be purely a holy age; and that the Sabbath was not to be kept until that time arrived; and he says, "We keep the eighth day with gladness, in which Jesus arose from the dead."

The citations from Ignatius, [Ep. ad.] are as little to the purpose. In the passage of which most use has been made, he neither said that himself or any one else kept the Lord's day, as is often asserted. His own words are, that "the prophets who lived before Christ came to a newness of hope, not by keeping the Sabbaths, but by living according to a lordly or most excellent life." In this passage, Ignatius is speaking of the whole of the Lord's day, as such, and in a manner, satisfactory to the strictest Sabbatarian, after which the Lord's day, not as a Sabbath, but as a festival. Indeed, with this distinction between the Sabbath and a festival before us, it is easy to explain all those passages from early historians which refer to the first day. We shall find them to be entirely connected with instructions about such seasons as Good Friday and Holy Thursday, or in the writings of those who have recommended the observance of these festival days.

It is also said that Phleg, Governor of Bithynia, in A. D. 102, in a letter to Trajan, states that the Christians met on the first day of the week for worship; but by a fair interpretation of his words he can be so understood. He says it, in a manner, that those of his own province, "that they were accustomed to assemble on a stated day." This might be referred to the first day, if there were credible testimony that this day was alone regarded by Christians at that time, but as there is no evidence of this, and as the Sabbath is known to be the stated day of re-
The passage describes the historical context of the Christian observance of the first day of the week, known as the Lord's Day or the Sabbath, and its transition from an annual celebration to a weekly observance. It mentions the introduction of the first day as a religious festival in the church, the opposition of some, and the eventual acceptance of this practice. The text also references historical figures such as Justin and Eusebius, who were involved in the discussion and decision-making around this change in religious observance.

The passage concludes by discussing the importance of understanding the historical context of religious practices and the need for continued study and reflection on the Scriptures.
Let us, in the first place, examine those texts in which the term Sanctuary seems to apply to other objects than the tabernacle and the temple, and the light which the word itself casts on that which we sup- posed to be the testimony of Jesus' understanding.

1st. "Thou shalt bring them in, and plant them in the land which I give thee, and thou shalt cause them to dwell therein, and they shall be thy servants; and it shall come to pass, when thou bringest them in and plantest them in the land which I give thee, and when thou shalt multiply in the land, that thou shalt make the priests of the Lord thy God to inherit oblivion no more, and the Levites shall have a heritage among you; and thou shalt make them a inheritance, even a possession for them; as I commanded thee of the children of Israel." (Deuteronomy ii, 7-9.)

2nd. "And it shall come to pass, when ye divide the inheritance by lot, thou shalt give the Levites, among all their cities of habitation, a part of the inheritance of their cities; thou shalt give them Aaron the priest a portion.--And the cities also which they shall have of the inheritance of their brothers the children of Israel shall be joined unto the Levites together with their inheritance; for the children of Israel gave them part of their inheritance along with their inheritance; therefore, the Levites shall have no inheritance among their brethren." (Numbers xxi, 26.)

3rd. "And it shall come to pass, when the Lord thy God shall have blessed thee, thou shalt build a house, in which thou shalt offer sacrifice to the Lord thy God." (Deuteronomy xxvi, 2, 5.)

4th. "And let the priests, the Levites, have no inheritance among their brethren." (Ezra ii, 63.)

5th. "And the city to be given thee from the children of thy brethren shalt thou inherit them to thy inheritance, and thou shalt divide the inheritance to them by lot, which is thy inheritance: and thou shall inherit them as thy land, which the Lord thy God giveth thee: and they shall inherit the inheritance of their brethren." (Deuteronomy xiii, 19.)

6th. "And the land, which thou shalt possess, shall be divided by lot; and thou shalt give them inheritance according to the lot of their families. And if thou shalt divide it by lot, by lot shall every man's inheritance be given to every family; and they shall inherit the inheritance of their fathers." (Deuteronomy xvi, 19.)

7th. "And the Levites shall have no inheritance among their brethren; the Lord is their inheritance: as the Lord thy God spake unto them, giving them a portion among the children of Israel." (Deuteronomy xxi, 17.)

8th. "And the Lord spake unto the Israelites, saying, Go and possess the land which I have given unto you; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

9th. "And the Lord spake unto Moses, saying, Go into the land of Canaan." (Exodus xiii, 17.)

10th. "And the Lord gave the commandment to the Israelites, saying, Go and take possession of the land which the Lord hath given you; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

11th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

12th. "Go and possess the land which I have given unto you; and I will give you rest in the land which ye shall possess." (Deuteronomy xxxii, 8.)

13th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

14th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

15th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

16th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

17th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

18th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

19th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

20th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

21st. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

22nd. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

23rd. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

24th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

25th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

26th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

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31st. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

32nd. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

33rd. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

34th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

35th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

36th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)

37th. "And the Lord spake unto Moses, saying, Go into the land of Canaan; and I will give you rest on the land which ye shall possess." (Deuteronomy xxxii, 8.)
IN THE HEAVENS: A MINISTER OF THE SANCTUARY, and of the true tabernacle; which the Lord pitched, and not man. This is the only text in the New Testament in which the word Sanctuary is found. I believe that this speaks of the Jewish Sanctuary. And now, we feel safe in stating, that there is no Scripture authority for calling the place else the Sanctuary under the Gospel dispensation, but the place of the Sanctuary in the heavens of God the Father till his second coming. If there be, let it be produced.

May grace, mercy and peace be with you. Amen. —Day-Down.

THE HOLY COVENANT.

It is said of the Roman power, that "his heart shall be against the holy covenant," and that he shall "have indignation against the holy covenant," and "have intelligence with them that forsake the holy covenant." And it cast down the truth of (the holy covenant) to the ground; and it practiced and provoked, (in this work.) "And thought to change times and laws." (of the holy covenant.) Dan. xi, 28, 29—35; viii, 12; vii, 55.

It is sometimes asked, what covenant is referred to in the above texts, called "The Holy Covenant." See Luke i, 79, 73. To perform the mercy promised to our fathers, and to remember His Holy Covenant. What is it? Answer, The oath which he made to our father Abraham. Ver. 54, 55. He hath helped his servant Israel, in remembrance of his mercy; As he spake to our fathers, to Abraham, and to his seed forever. For we see that the covenant made with Abraham is the Holy Covenant, and identical with the Gospel. The covenant made with Abraham was the Gospel Covenant. See Gal. iii, 7, 8, 16, 17. "Know ye therefore, that they which are of faith, the same are the children of Abraham. And the scripture foreseeing that God would justify the heathens through faith, preached before the Gospel unto Abraham, saying, in thee shall all nations be blessed. Now to Abraham and his seed were the promises made. He eateth not, and to seeds as of many: but of one, and to thy seed which is Christ." And this I say the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect.

The covenant made with Abraham is the everlasting covenant. See 1. Chron. xvi, 13—17; Ps. cv, 6—10. And the blood of Christ is the blood of the everlasting covenant. See Heb. xiii, 20, 21. Now the God of peace that brought again from the dead our Lord Jesus that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect to do his will, &c. It is a settled point in Scripture, that Christ and his followers, viz. they which be of faith, are counted for the seed of Abraham. Such are the children of Abraham, to whom the promise was made. Gal. iii, 7, 8, 9, 14, 16, 17, 19, 20. The Jews claimed that Abraham was their father; but Jesus told them, if they were Abraham's children, they would do the works of Abraham." "Ye do the deeds of your father." "Ye are of your father the devil." John x, 26, 30, 31. They are not all Israel, which are of Israel; but, "The seed which is Christ," which are of faith. And this I say the covenant which was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul that it should make the promise of none effect.

"And thought to change times and laws." (of the holy covenant.) Dan. xi, 28, 29—35; viii, 12; vii, 55.

THE REVIEW AND HERALD.

Dear Bro. White:—Since I have received the third angel's message there has been quite a spirit of inquiry among my brethren in this region of country, and I have had an opportunity to distribute more papers than I have had on hand to spare. Please send me a few of the book numbers of the Review and Herald. I was at Bath last Sunday, met with the church there. I think the church in that place will nearly all receive the third angel's message. We had a good season with the brethren. I fell some of the love and Spirit that we had before '43.—To God be all the glory.

I would say to my brethren who are proclaiming the third angel's message, I believe with all my soul that God is with those who are sounding this message to his tried people. It comes in the right time, the test is of the right kind, his church on earth are receiving it, and they will receive this last warning message. Amen. Your Bro., hoping to get the victory over the beast &c. and to meet you in the kingdom of God.

Bro. where:—Having had the privilege of reading a few numbers of the Review and Herald, and feeling that it is "meat," I wish you to send it to me, also the small hymn book.

Peterboro', N. H. April 22, 1851.

HoSEA A. MEAD.

Bro. H. S. Case writes from Cleveland, (Ohio) April 17, 1851:—"I have been in this place long enough to give eight lectures. Some see the truth very clearly, but many are ready to give the most solemn and glorious truths to the Enemy. Many have gone into spiritualism; some of them have, as they say, got on to Mount Zion. But their "harp's" do not cord well, and their song of deliverance does not answer the description given by John. Nothing short of a literal Jesus, coming to the clouds of heaven, and beholding him with my eyes shall answer my expectation of the glorious event of the coming of the Son of man;" I feel deeply interested in Bro. Case's mission to Ohio, and we hope that some one will see duty clear to go and assist him in that wide field of labor, and take along a quantity of publications.

The brethren should be prompt in sending the names and address of such as will read the paper with candor.

Bro. Hiram Edson's Post Office address is Port Byron, N. Y.—Bro. H. S. Gurney's address is at present is West Wareham, Mass.

W.

LETTERS RECEIVED SINCE APRIL 21.—Joseph Bates 2; Ira Abbey; Geo. W. Holt; R. R. Chapin; H. Cushaman; Elisa Goodwin; H. Case; H. S. Gurney; P. H. Howard; S. T. Barns; G. W. Hiram.

RECEIPTS.—Lobebus Drew, John Stowell, Azmon Woodroof, Robert Barns, S. W. Rhode, $2 each; S. Gilbert, O. Cushaman, H. Cushaman Jr., Sister Ingalls, S. R. Burpee, R. Smith, L. Tarbell, $1 each; E. Viner, $20, (five sent to Rev. Hiram Stowell); H. L. Chamberlain, $3; Hiram Bingham, $3; H. A. Mead, $3; E. L. Chamberlain, $3; C. H. Farnsworth, $2; L. W. Flanders, $2; H. Rider, 50 cents; W. Phillips, $2, for Hymn Book.