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It will be admitted that the "Sabbath of the Lord" should not be rejected, and another observed, without as positive testimony from the Bible requiring it, as there is for the seventh day. But when we search the New Testament through for a precept for the observance of the first day, we do not find it. It is not there. The New Testament writers speak of the Sabbath of the fourth commandment, as of an institution that then existed in its importance. None of them call it the "old Sabbath," or the "old Jewish Sabbath," as is common in our day; but they speak of it with all that reverence that the prophets have before them.

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The Apostle Paul testifies that the "hand-writing of ordinances" was blotted out at the cross, see Col. ii, 14, therefore, whatever was abominated expired with Christ. Jesus was nailed to the cross the third hour of the day, or three o'clock, A.M. From the sixth to the ninth hour, or three o'clock day. But, as we have shown, there is no record of a public dispensation of the first day, of the week, in the New Testament; therefore it is folly to talk of Apostolic example for observing that Sabbath.

It is expected that all the friends of the cause will aid in its multiplication, as the Lord hath prospered them.

THE PATIENCE OF THE SAINTS; ARE THEY THAT KEEP THE COMMANDMENTS OF GOD AND THE FAITH OF JESUS.

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.

JOSEPH BATES, S. W. RIDDEES, J. N. ANDREWS, and JAMES WHITE, Publishing Committee.

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THE SABBATH AND TEN COMMANDMENTS TAUGHT AND ENFORCED IN THE NEW TESTAMENT.

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word of God, had to wait until, what is falsely called, the Jewish Sabbath arrived.1

The Jews never accused Paul with violating the Sabbath law. And it is evident that his most bitter enemies, the Jews, would have charged him with Sabbath-breaking if he had disregarded the fourth commandment. But he neglected another day instead of the Sabbath. “Men and brethren,” says he, “though I have committed nothing against the people, or CUSTOMS OF OUR FATHERS, yet was I delivered prisoner from Jerusalem into the hands of the Romans.” Acts xxviii, 17. This testimony would have been denied by those Jews who heard it, and the Apostle would have been silenced at once, if he had ever taught the abolition of the seventh-day Sabbath. But instead of this, he “dwelt two whole years in his own hired house,” “preaching the kingdom of God,” “with all confidence, no man forbidding him.” See Acts xxviii, 30, 31.

Now, we ask, who can for a moment believe that Paul taught the Romans, Galatians, Corinthians and Colossians that the seventh-day Sabbath was abolished at the cross, and at the same time was preaching every Sabbath, not only to the Jews, but at the gates of Gentiles, and by “a river side,” and had no other regular preaching day? Those who can, make him one of the most inconsistent men that ever undertook to preach the gospel. But God forbid that we should thus charge the Holy Apostles. We have the best of evidence that his teachings were according to the example, and that he both taught and observed the Sabbath of the Bible. Wherever the commandments of God are taught and enforced in the New Testament, the Sabbath of necessity is taught and enforced, for the simple reason that the fourth commandment is one of the ten.

Children, obey your parents; the Lord; for this is right; honor thy father and mother, (which is the first commandment with promise,) that it may be well with thee, and thou mayest live long on the earth. Eph. vi, 1-3.

It will not be denied that Paul here refers to the ten commandments as engraved in the tables of stone. He quotes the fifth commandment, which is the first on the second table, and which has a “promise” annexed to it. It is “the first commandment with promise,” the first of the six containing our duty to each other. If the commandments of God, mentioned in the New Testament, refer to all the precepts given to govern the church of Christ, as some teach, then we fail to see the propriety of calling the commandment showing the duty of children to their parents, the first with promise. It is evident that the Apostle refers to the order of the commandments of the Decalogue. See Rom. vii, 7-14; Luke xxii, 66; Matt. xix, 17-19.

Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus. Rev. xiv, 12.

And the dragon was wrath with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. Rev. xii, 17.

Here are some things in these texts of peculiar interest to us. First, it is the remnant of the seed of the woman, with whom the dragon makes war. A remnant is a small part, and the last end. The remnant of the seed of the woman, therefore, must be the last portion of the church, the “little flock,” who are waiting to pass out of the time. In their patient waiting time, they keep the commandments of God.

Second, they possess, and keep the “testimony,” or “faith” of Jesus Christ, [the Son, as well as the commandments of God, the Father.] It will be admitted that the testimony, or faith of Jesus, includes every New Testament requirement peculiar only to the gospel, such as repentance, faith, baptism, Lord’s supper, &c. Then we inquire, What are the commandments of God to be kept in connection with the testimony of Jesus Christ? It will not do to say that they are all the precepts that God has given to his people, not the ten commandments, as asserted by “C,” of the “Advent Harbinger.” This assertion virtually charges the True Witness with making a useless distinction between the commandments of God, and the testimony of Jesus Christ. We say, therefore, that the commandments of God, for the more, not less than the testimony of God, the ten which he spake to the people, and wrote with his finger in the table of the covenant. We are satisfied that this natural position would never have been questioned by Adventists, had it not been for a desire to get rid of the fourth commandment.

Third, no one has a right to say that the “commandments of God” mean only nine of the ten, as some say or. Let those who so say refer to the first and second commandments. It is admitted that the first two commandments are a covenant. “And he spake unto them the Lord God, and said, I am the Lord thy God, which have brought thee out of the land of Egypt, to give thee for a inheritance.” Ex. vii, 1. “And the Lord said, I am the Lord: go in, enter into the land of the Canaanites.” Ex. xii, 13. “And the Lord spake unto Moses, saying, I am the Lord thy God.” Ex. xvi, 7. “The Lord spake unto Moses, saying, I am the Lord.” Deut. x, 10. Do you mean to say that God has no right to make a covenant with his people, and bind himself to the fulfillment of that which he has promised? And who is to say, then, that the first two commandments are not the commandments of God?

And if any man shall take away from the words of this book, they shall take away his part out of the book of life, and out of the Holy City, and from the things which are written in this book. Rev. xiii, 19.

It is evident that the dragon is wrath, and makes war with the remnant, because they observe the fourth commandment, as well as the other nine. Nine of them are universally admitted to be binding, and are professedly kept, and the very dragon says, this is as it should be. But the war is coming for keeping the commandments of God. Remember this. Well, will any man war with us for not having “other gods before” the Living God, or for not making a “graven image” to bow down to? Certainly not. If we should do so, we should at once be called heathen. Neither will war be made with the remnant for not profaning the Name of God, for honoring their parents, and for refraining from murder, adultery and theft, for not bearing “false witness,” and for not coveting their neighbor’s house, or wife, &c. Nine of the commandments may be disregarded, and the dragon will be as mild as a lamb. But let the “remnant” reject, and totally disregard the day which the papacy has put in the place of the Sabbath of the fourth commandment, which is now observed by the daughters of Babylon, and keep the Sabbath of the Lord our God, and the dragon’s ire will be stirred. Then, and not till then, can it be said that they keep the commandments of God. Then the war will come from the two-horned beast, that is yet to speak “as a dragon,” and the “remnant” who keep the commandments under the message of the third angel, [Rev. xiv, 9-12], will feel his wrath. But the commandment-keepers are not left here.—The True Witness [Jesus] presents them triumphantly marching through the golden gates of the City of God, where they have a right to the Tree of Life. “Blessed are they,” says the Son of God, “that do his [the Father’s] commandments, that they may have right to the tree of life, and may enter in through the gates into the city.” Rev. xxi, 14.

A Prophet shall the Lord your God raise up unto you, of your brethren, him shall ye hear in all things. Acts iii, 22.

This Prophet was no other than the Son of God. Moses was the teacher of the Jewish dispensation, Christ of the Gospel—We must “hear” Jesus relative to the commandments, law, Sabbath, and all else. The desire of every Christian should be, “Speak Lord, for thy servant heareth.” Says the Mediator of the New Covenant, “If thou wilt enter into life, keep the commandments.” If it is said that commandments here mean all the requirements of the gospel, then we answer, Jesus quotes five of the precepts of the Decalogue, which shows what he meant by “commandments.” But it is asserted that Jesus answered the young man as a Jew, and that his instructions were only to last till the crucifixion, and then the commandments would no longer be binding on him. To this we reply, that the young man was not inquiring of Moses his duty as a Jew; but of the Son of God, the way to Life. He taught the young man the duty of all Christians, down to the resurrection of the just, when “Life” and Immortality will be given. Praise His Name.

Well, says the objector, “I will observe those commandments that the Great Teacher has quoted in the New Testament, and no more. As he has never quoted the fourth, I am bound to keep the Sabbath.” Stop Sir, did you know that Jesus never quoted the first four commandments? Search and see for yourself that Jesus has never quoted the fourth. Here are some things in these texts of peculiar interest to us. First, it is the remnant of the seed of the woman, with whom the dragon makes war. A remnant is a small part, and the last end. The remnant of the seed of the woman, therefore, must be the last portion of the church, the “little flock,” who are waiting to pass out of the time. In their patient waiting time, they keep the commandments of God.

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witness against thy neighbor." The "ambassadors for Christ," who stand in Christ's stead, should teach the same way to do it, and by the Master. If thou wilt enter into life keep the commandments.

But it is said that Christ, in his answer to the lawyer, resolved the ten commandments into two, requiring love to God, and love to our neighbor. Therefore it is "not a Christian duty to keep the Sabbath." Those who do not search for themselves, but receive as truth what is told them by their preacher, or what they read in their favorite paper, may be satisfied with this position. But let it be compared with Scripture and reason and it will be seen to be unsound and deceptive. It is admitted by our opponents, that whatever change has taken place in the commandments and Sabbath, occurred at the crucifixion and resurrection of Christ. Therefore, if the precepts of the Decalogue have been abolished and set aside, and if the two great commandments take their place, it was not done until the crucifixion.

Before this portion of Scripture can help the no-Sabbath position it will have to be altered, and the question of the lawyer will have to read, Master, which will be the great commandment in the law, after the ten commandments are abolished, instead of, "which is the great commandment in the law?"

And the reply of Christ should also read like this, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This will be the first and great commandment in the gospel dispensation, instead of, "This is the first and great commandment." And the second shall be like unto it, instead of, "And the second is like unto it. On these two commandments hang all the law and the prophets." But it is no more safe to abandon a false position, than to wrest the Scriptures.

It is evident that Christ was teaching the lawyer the two great principles, on which the ten commandments are hung, and over were to hang as long as God was to require man to love his neighbor as himself, and his Maker supremely. When it can be shown that these two great principles, supreme love to God, and love to our neighbor, are abolished, then, and not till then, it will be seen that the commandments that have ever hung on them are fallen. The first four commandments, on the first table of stone, show us our duty to God. They once their existence to, and hang on the principle of, supreme love to God. He who loves God supremely will not violate them. The last six, on the second table, show our duty to each other. These hung on the righteous principle, "Thou shalt love thy neighbor as thyself." He who does, will not violate one of them. Thus, "the spirit of the law," being the will of God, and the love of God, among the disciples, is essential to, and not. It is evident that nine of the commandments are "embodied in the law of Christ, and enforced," but the Sabbath law is left out. The "Law of Christ" is the new commandment given to the church.

"A new commandment I give unto you," says Jesus, "that ye love one another." John xiii, 34. This is the commandment, that ye love one another, as Christ has loved you." John xiii, 34. Paul explains this commandment or law more fully, "Bear ye one another's burdens, and so fulfill the LAW OF CHRIST." Gal. vi, 2. The assertion that nine of the commandments are embodied in this one law, or new commandment, is groundless. This is one of the smooth fables that is here a supplied word. Macknight translates it, "fail with respect to one precept," he is guilty of all. For he that said, Do not commit adultery, said also, Do not kill. For he that said, Do not commit adultery, said also, Do not kill. If he break the whole law, he is a transgressor of the law. Such a view would suit Spiritualists, but not those who are looking for Christ to come and make all things new.

Says James, "Whosoever shall keep the whole law, and yet offend in one, [point is here a supplied word. Macknight translates it, "fails with respect to one precept," he is guilty of all. For he that said, Do not commit adultery; said also, Do not kill. For he that said, Do not commit adultery, said also, Do not kill. If he break the whole law, he is a transgressor of the law. So speak ye, and so do, as they shall be judged by the law of liberty." Chap. ii, 10—12. Here are some things which should be carefully noticed. First, the Apostle quotes the sixth and seventh commandments, the sixth, "Do not commit adultery," because the fourth commandment was not separately enforced. If he had for violating the Sabbath law, he would not dare, while standing before the great white throne, to say that he broke it because the fourth commandment was not separately enforced. If he had for violating the Sabbath law, he would not dare, while standing before the great white throne, to say that he broke it in the New Testament. Such an excuse may look quite plausible, to some, and may ease the conscience now; but the day is not far distant when those who taught that the fourth commandment may be violated, will feel, with deep anguish of spirit, this "royal law," that Christ and his apostles have enforced, the commandments of God, and making the observance of them a test of Christian fellowship, and eternal salvation, mean THE COMMANDMENTS OF GOD, instead of nine of them.

Says Jesus, "Think not that I come to destroy the law." Master, what law? "Whosoever therefore shall break one of these least commandments, and shall teach them, will be a transgressor of the law, Till heaven and earth pass, one jot or one tittle shall no wise pass from the law." If the Sabbath passed from the law at the time of the first Advent, heaven and earth then passed away. Such a view would suit Spiritualists, but not those who are looking for Christ to come and make all things new.

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THE REVIEW AND HERALD.

PARIS, MONDAY, JUNE 2, 1851.

THE TIME OF THE SABBATH.

The institution of the Sabbath embraces a certain part of our time as sacred unto the Lord, and we wish now to notice the rare with which God has preserved to us a knowledge of that sacred time. The institution of the Sabbath is regarded as a unit throughout the Bible. It is a sacred day which may not be shifted from one day of the week to another, nor yet from one point of commencement to another, without destroying the institution itself. Hence the reckoning of time, as presented in the Book of God, varies not.

The commencement of the day. Gen. i.; ii. Darkness was the first, as light was the last division of the first day. The darkness was called Night, and the light was called Day; and those two—the evening and the morning, made up the first day. The statement is repeated with reference to the second and third days. On the fourth day God created lights in the firmament of heaven to divide the day from the night. And God made two great lights; the greater light to rule the day, and the lesser light to rule the night," that they might divide the light from the darkness. Under the rule of God's great time-keepers, [Deut. iv, 19] day and night have ever since existed, and have come with the utmost regularity to all the inhabitants of the earth. Thus these two great divisions of time, morning and evening, or day and night, which make up the day of twenty-four hours, have come down to us as they were given to Adam. Thus, as the first six days began and ended, the seventh also began and ended in like manner.—With reference to evening, notice further Gen. x. 11; xxxiv, 11; 63; Lev. xxii, 6, 7.

Lev. xxiii, 32. By direct commandment, the Israelites were to reckon on the tenth day of the seventh month from even unto even, or from about sunset to the same point again. The commencement and termination of the tenth day must correspond to the commencement and termination of the other days. Hence at the same hour the Sabbath also began and ended, the seventh also began and ended in like manner.—With reference to evening, notice further Gen. x., 11; xxxiv, 11; 63; Lev. xxii, 6, 7.

Neh. xii, 10. At the command of Nehemiah the gates of Jerusalem were to be shut when it began to grow dark, before the Sabbath. This was enforced to prevent the violation of the Sabbath. The season of the year was the latter part of the seventh month, as may be learned from comparing verses 15—18, with Lev. xxiv, 30. The feast of ingathering followed the vintage. At that season the sun sets about six o'clock at Jerusalem. For proof, notice the time of sunset at Charleston, S. C., at that season. For in the same latitude, the sun sets at the same hour, by the clock. Hence it is certain that the commencement of the day, though in the vicinity of sunset, is not always at that point, for the rising and setting of the sun is constantly varying. Notice further Judges xiv, 18; xix, 14—16; ii Chron. xviii, 34.

Mark i, 21—33. The close of the Sabbath, or even, is clearly shown to be about the time of sunset. A further view may be obtained from an examination of Luke xxiii, 50. The crucifixion occurred the day before the Sabbath, and that their bodies might not remain on the cross upon the Sabbath day, the soldiers were sent to put them to an immediate death. John xix, 31. A more definite idea of this point may be learned from Deut. xxxii, 23; Josh. viii, 20. Hence the commencement of the Sabbath was after the burial of Christ. See the texts quoted.—Thus God should give his people sanctified time, and then leave them at liberty to follow the customs of the heathen in respect to the commencement of the day, in a view of sufficient ability to refute itself. As long as the sacred institution exists, there must be uniformity in regard to the reckoning of the time.

At the vernal and autumnal equinoxes, the sun rises and sets at six o'clock to all the inhabitants of the earth, and the days and nights are then equal, that is, twelve hours each. Our Lord has shown that there are "twelve hours in the day." John x, 9. The parable of Matt. xx, gives a further view of the commencement and ending of the day. The third hour corresponds to nine o'clock, the sixth hour to noon, the ninth hour to three o'clock, the eleventh hour to five. The last class of laborers were called at this hour, and dismissed at even, having wrought one hour. These facts show that the fixed point from which to reckon day and night is at six.

We now inquire what day of the week is the true seventh day—the day on which God rested, and which he sanctified? As there is no direct testimony with reference to the observance of the Sabbath from Creation to the departure of Israel from Egypt, we pass over that period and inquire whether the true Sabbath was known to Israel. Please read Ex. xxv. When the people murmured for bread, God sent them manna, a certain quantity every day. This continued until the sixth day, when there was a double portion. The seventh day, therefore, God rested over the Sabbath. Thus by a three-fold miracle, weekly, for the space of forty years, God pointed out to Israel the true seventh day. Hence whether a knowledge of the seventh day had been preserved to Israel or not, the true day was pointed out by God himself. Now from this time forward the history of the Sabbath is given in connection with a succession of inspired men, who pronounced the blessing of God on those who should observe it, and his curse on those who should desecrate it. Hence we may be certain that throughout the time of the Old Testament, the knowledge of the true seventh day was preserved.

We next notice the testimony of the New Testament. Christ gave his sanction to the day which was then observed as the Sabbath, and explained its design—Luke iv, 16; John vii, 22; Matt. ii, 28. After the crucifixion, the disciples rested the Sabbath day according to the commandment. Then they did rest on the day which the commandment required them to observe. That which was called the Sabbath before the crucifixion occurred the day of the resurrection of Jesus. Hence, as the resurrection of the Lord Jesus occurred the day of the resurrection of the people, we are entitled to the same conclusion. The Sabbath was then said to be the Lord's day. Thus there is a continuity of the Sabbath in the two objects, in the testament and the new. The Sabbath day was to be rested upon, and the Lord was to be honored in the same manner. Hence we may assert that Sunday is the seventh day from Creation, took the place of their seventh day. So that those who are in the seventh day from Creation, who observe Sunday, are in the true seventh day. Hence whether a knowledge of the seventh day had been preserved to Israel or not, the true day was pointed out by God himself. Now from this time forward the history of the Sabbath is given in connection with a succession of inspired men, who pronounced the blessing of God on those who should observe it, and his curse on those who should desecrate it. Hence we may be certain that throughout the time of the Old Testament, the knowledge of the true seventh day was preserved.

From the time when the word of inspiration leaves us, we have several impartial witnesses who have kept the reckoning of the days of the week. 1. The Jews, who have always kept the seventh day. They were scattered into all nations at the time of Jerusalem's destruction, [Luke xx.] and, although there are in this class many millions, yet they all agree as to what day is the seventh. 2. The Christians, who have ever regarded either the seventh, or the first day. There are yet have all agreed in it, is to suppose an absolute impossibility. We may be as certain that we have the true seventh day, as we are that the sun which shines in the heavens above us, is the same sun that shone on the first week of Creation. In noticing this subject further, we will examine the views of those who, after admitting the perpetuity of the Sabbath, attempt to show that Sunday is the seventh day.

1. 2. "The original Sabbath was observed until the departure of Israel from Egypt. Then God changed the Sabbath from the seventh day, back to the sixth, which was observed until the resurrection of Jesus. Then the first day, the true seventh day from Creation, took the place of their seventh day. So that those who now keep the first day of the week, keep the Paradisaical Sabbath." Jennings' Jewish Antiquities, as quoted in the "Herald" of April 32. 2. "Christ was crucified on Friday, and lay in the tomb three days and three nights; hence his resurrection on the first day of the week must have been on Monday. Then Sunday, the previous day, is proved to be the true Sabbath." Joseph Turner, as given in the Bible Advocate, Dec., 1847.

These views, though offered in proof of the position that Sunday is the Sabbath, clearly contradict each other, for while one admits that Saturday is the seventh, and Sunday is the first day, as given in the New Testament, the other affirms that Sunday is the seventh, and Monday is the first day. As they do not agree with one another, we will inquire how far they agree with the Bible.

1. Mr. Jennings attempts to show from Ex. xxvi, that the Sabbath was changed from the seventh to the sixth day, and that the seventh day was henceforward called the first day of the week. This change of the Sabbath, was made in order to distinguish Israel from the nations around, who kept the true Sabbath! Does he find this change written in this chapter? On no. He infers that the children of Israel journeyed on the seventh day previous to the one on which the manna fell, and from this inference he draws the conclusion that the Sabbath on which the manna fell was not the Sabbath from Creation, but another. To this we reply, that men must be in a drowning state, to catch at such straws.

2. The attempt to show that the Sabbath was changed from the seventh day back to the seventh, when so much it is needed, in order to be able to reckon the seventh day as the first forward, shows what determination man will "wrest
the Scriptures," in order to sustain a rising claim. But we wish to offer direct testimony on this point. Ex. xx., 8-11. "Remember the Sabbath day to keep it holy. In six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; therefore the Lord blessed the Sabbath-day, and hallowed it." To express the facts in a word, God required Israel to keep that day holy, which he had sanctified. He sanctified the day on which he rested;

[Mark vii, 1, 2, 9,] or in other words, he was sanctified on the sixteenth day of the first month, the antitype of the paschal lamb, [John xvi., 28; 1 Cor. v, 7;] and raised on the sixteenth day, the antitype of the first fruits. Lev. xxii., 10, 11; 1 Cor. xiv., 20, 23. Then embracing a part of three days, instead of a part of four, as some claim, by which they contend a multitude of Texts which assure that Christ should rise from the dead on the third day.

The question now arises, What proof have we that Christ was crucified on Friday? We answer, that the proof is found in the fact that he was crucified on the Sabbath, [Matt. xxv.,] or in the sense which may be given to the recorded facts of the resurrection and crucifixion. In Exodus xx., 8-11, "Remember the Sabbath-day to keep it holy."

There is another difficulty in my mind about the Sabbath. It is this. For while we are keeping the Sabbath in America, the Christians in Asia and other places in the world, will be at work. Now, Dear Bro.

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"Thy holy Sabbath," in this text, means God's Rest-day, the very day on which He rested, and then sanctified. This holy day God made known to Israel. It did not become holy by being observed by Israel, no, no; God made it holy after resting upon it. To teach that the words "thy holy Sabbath," mean nothing more than any day of the week that we make holy by resting upon it, seems a gross perversion of the Word. Those who thus wrest the Scriptures, do it to their own peril.

Again, God calls the Sabbath, "My Holy Day." Not one of his holy days, for his law but one. Not one of the seven days that we may make holy by resting upon it, but the day that God hallowed and made holy himself. God's word is sufficiently plain. "My Holy Day."—We have now seen some of the inconsistencies in Mr. Edwards' position in laying a stepping-stone from the seventh to the first day, viz. that the commandment only requires a seventh portion of time. We have also seen that God's Word removes it, and confines the Sabbatic institution on which he rested, and then sanctified. This holy day God made (94

er others to him, besides those that are gathered unto him. All ye known to Israel. It did not become holy by being observed by Israel, but the day that God hallowed and made holy himself. God's word is sufficiently plain. "My Holy Day."—We have now seen some of the inconsistencies in Mr. Edwards' position in laying a stepping-stone from the seventh to the first day, viz. that the commandment only requires a seventh portion of time. We have also seen that God's Word removes it, and confines the Sabbatic institution to the seventh day alone. "The Sabbath was made for man." It was given to him for a memorial to commemorate God's Rest-day after he made the world in six. It is impossible to commemorate it on another day. As well might the Passover been celebrated on the sixth, seventh, or the fourth of July in winter. "Order is Heaven's first law." To say that God has required man to keep a seventh portion of time, and has left mankind, some to keep one day, and others another, is charging God with leaving the institution at loose ends, and leaving open a wide door for the Devil to create confusion.

But it may be urged by some that the commandment requires that an individual period of shrubisher should be observed, therefore the Sabbath is not a local institution, belonging only to the Jews. To this we reply, that if the same identical twenty-four hours are required to be kept, the least variation is a violation of the Sabbath, as much as a variation of twenty-three hours, and therefore the Jews to keep just twenty-four hours holy time, and to commence it at the same time, would have to be arranged along the same line of longitude, so that the rising sun would strike them at the same point of time. But, no doubt, the rising sun varied one hour to the Jews, so if, as some teach, the Sabbath at some time began one hour or more before than that of those farthest west. If they commenced it at six o'clock, the result would have been the same. Admitting that the sun varied only half, or a quarter of an hour, that time was as holy as any portion of the day, and if the same twenty-four hours is required in the law, the least variation was a violation of it. But it may be said the Jews could make a calculation, and all commence the Sabbath at the same moment, though at different times of the clock. To this we reply, as the Sabbath was Israel of God on the face of the whole earth. And when it can be shown that the commandment requires an identical twenty-four hours instead of the "SEVENTH DAY," Sabbath-keepers will be ready to set about the work. "For this is the love of God, that we keep his commandments: and his commandments are not grievous." 1 John v, 3.

But at present we are perfectly satisfied with the Sabbath pointed out in the Bible "the seventh day." Here we wish to call attention to an important Prophecy which has a bearing on this subject.

"Thus saith the Lord, Keep ye my sabbath, and keep my charge, for my sabbath shall be called an HONORABLE, and my sabbath shall be called an HOLY of the Lord." 2 Kings iv, 11.

This prophecy cannot apply to past time, because the "day of the Lord," the burden of the prophecy, is future. But how are we to be- come the repairers of the breach, the restorer of paths to dwell in, if thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honorable, &c. Isai. viii, 13, 19.

That the seventh-day Sabbath is the subject of this prophecy, will not be denied. That it has been trodden down by the professed church of Christ for "many generations," the history of the church plainly shows. The Sabbath law being one of the immutable precepts of the Decalogue, being trodden down has caused a "breach" in the law of God. This breach is to be repaired by the true church, which may consistently with itself call two nights and an intermediate dark day one night. The truth does not require that men should thus "put darkness for light," and "so "wrap it up." A case which demands its solution is certainly to be avoided.—Sabbath Vindicator.

REPAIRING THE BREACH.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and they shall be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the Holy of the Lord, honorable," Isai. viii, 13, 19.

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breath, and choose to call the Sabbath a yoke of bondage, instead of a "delight," dishonourable, instead of "honorable." And who tried down that day which Jehovah styles, "The Holy of the Lord," and "My Holy Day." Let the Prophet answer: "Thus with the Lord God: We go into the foolish prophets, that foretell lies, and have seen nothing! O Israel, the prophets are like the forces in the deserts. Ye have not gone up to the gap, neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord. They have seen vanity and lying divination, saying, The Lord setteth; and the Lord hath sent them; and they have made others to hope that they would confirm the word."—Eze. xiii, 3-6.

He referred to a "fox" by Christ, because he was cunning and crafty. When the word is used by the prophet, it is designed to represent the artful positions taken, and crafty counsel pursued by those who refuse to engage in the work of repairing the breach in the law of God, necessary for the business of Israel to stand in the battle in the day of the Lord.

When the Sabbath question came up among Adventists, an attempt was made to prove that the first day of the week was the Sabbath. Reference was made to a few texts in the New Testament, and the testimony of what was called the "Christian Fathers," was quoted largely to supply the lack of Scripture testimony. But as the Advent people professed to take the Bible alone for their rule of faith and duty, and as the New Testament did not afford the least evidence that the first day was holy time, it was necessary that a new position should be taken to dispose of the Sabbath, so as to still those who were becoming interested in it. Those who searched the New Testament, supposing they could find proof for the first day, were surprised that there was none, and many were ready to embrace the Sabbath of the Bible. But at this period, J. Marsh, S. S. Snow, and others, came out with the position that the "old Jewish Sabbath," and "a yoke of bondage," and those who have considered it a "delight," and "honorable," have been called "Judaizers," "fanatics," &c.

But this view did not put the Sabbath question to rest. Many could not take the broad ground that the commandments of God were abolished. This was a very short way to dispose of the Sabbath question. No distinction was made between the law of God, and what Paul calls "the enmity, even the law of commandments CONTAINED IN ORDINANCES," but the word "law," in the New Testament, was considered to mean both, notwithstanding this view virtually charges St. Paul with teaching the greatest absurdities. The "Holy of the Lord," has been called the "old Jewish Sabbath," and "a yoke of bondage," and those who have considered it a "delight," and "honorable," have been called "Judaizers," "fanatics," &c.

But the view did not put the Sabbath question to rest. Many could not take the broad ground that the commandments of God were abolished. It was therefore necessary that a position, more ardent and earnest that those already mentioned, should be taken. Such a position was taken by J. Turner, in the Bible Advocate for Sept. 29, 1847. We give his own words as follows:

"I trust 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." He then labored to show from Matt. xii, 13, 40, that the first day of the week was the true seventh day, therefore the leading classes of mankind had, even to a man, made a mistake of one day in numbering the days of the week! This position, (though the idea of such a mistake seemed absurd in the extreme,) had a wonderful power to deceive and ensnare some. A few gave up the Sabbath. But it will be seen that T. held the same position relative to the perpetuity of the Sabbath that we do. Therefore he could be charged with "Judaism," "filling from gross," and being "under the bondage of the law," with as much propriety as we, who do not believe that Jews, Christians, and Mahometans have all been put into a deep sleep, or something equivalent, so as to all agree in a mistake of one day in numbering the days of the week.

But in less than eight months T. took the ground that the ten commandments were abolished, and charged those who taught what he professed to believe a few months before, (that the seventh day is the Sabbath of the Lord our God,) with leading "the unwary under the bondage of the law of Moses." See his article headed "Judaism," "Bible Advocate" for May 4, 1848. None will fail to see that these two positions are perfectly destructive of each other. For if the seventh day is the Sabbath, and is our first day as taught by T., then the Sabbath is not a day of rest, if the Sabbath is abolished, then it is worse than folly to talk of keeping our first day as the Sabbath of the Lord our God.

But as the great object was to throw obstacles and doubts in the way of those who were inclined to observe the seventh day according to the commandment, either position could be employed, as would best accomplish the design.

Soon, J. B. Cook came out with a series of articles in the "Advent Advocate," in which he labored to show that the Sabbath law was "relaxed." That we might have sufficient to bear a witness as a Christian duty, was a matter of impertinence sufficient to be urged as a Christian duty, was unlike the spirit of the gospel. Reference was made to the miracles of Christ which he wrought on the Sabbath, and to the disciples eating the ears of corn on that day when hungry. But no fact is better established than that the law was in full force till the crucifixion, therefore Jesus and his followers strictly observed its letter up to that time. When Jesus said, "The Son of man is lawful to do well on the Sabbath days," Matt. xii, 12, he means that acts of mercy and necessity, such as he and his disciples did on the Sabbath, were in accordance with the letter of the fourth commandment. The wicked Pharisees said that those acts were "not lawful."

They charged Christ and his disciples with departing from the letter of the Sabbath law—with Sabbath-breaking. Has not J. B. C. taken his stand with them? Judge ye. Who would not rather be on the side with Christ? These different positions, most of them destructive of each other, have all been enounced, and lately led some from the truth of the Bible. We noticed the following, which is copied from the letter of C. I. Percival, "Advent Herald," April 5, 1834.

"I should like very much to see a short editorial upon the evidences of the divine authority in changing the day of rest from the seventh to the first day of the week; although I am perfectly satisfied in my own mind, I might obtain some information that would be of great value on the subject.

Says the Editor of the "Herald," "We shall publish an article on the Sabbath soon." We therefore expected that an attempt would be made to show from the New Testament, that the "day of rest" had been changed "from the seventh to the first day." But instead of this, the next number of the "Herald" contained an article from "Jennings' Jewish Antiquities," in which the writer labors to make it appear that the Sabbath of the fourth commandment is not the original Sabbath—the day on which God rested, but that our first day is the original seventh day. Mr. Jennings states that the institution of the Sabbath was not a reservation, but utterly fails to show that the Jews kept the sixth day. No point can be better established than that the fourth commandment enforces the observance of the very day on which God rested—the seventh day. The only reason given in the Bible why God instituted the Sabbath of the fourth commandment is, FOR IN SIX DAYS THE Lord made heaven and earth, the sea, and all that in them is, and RESTED THE SEVENTH DAY, therefore the Lord blessed the Sabbath day and hallowed it." As the Sabbath was given for a memorial to commemorate God's Rest-day, after he created the world in six, to remove it from the very day of the week on which God rested, destroys the institution itself. As well might the passerby have been observed on any day of either of the months in the year, or the fourth of July celebrated on the twenty-fifth day of December. It utterly destroys a memorial to move it from the day on which the divinity occurred, which it celebrates.

The "Herald" for April 19, also contains an article from "d. t. r.," headed "The Lord's Day—the Christian Sabbath." It gives what is commonly called the testimony of the "Christian Fathers," gathered from the "Sabbath Manual," as proof that the Sabbath has been changed "from the seventh to the first day of the week." But in all this, the "divine authority" desired to appear in the "Herald," by C. I. Percival, is missing. How unfortunate for that article of Bro. Taylor in the "Bible Advocate," by C. I. Percival, is missing. How unfortunate for that...
and said that Mr. Miller was wrong; the 2300 days were not pro-
phetic, but 1150 literal days. Another in overthrowing Mr. Miller's
views, first showed that the position that the 2300 days were only
2300 literal days. But Mr. Bush came forward and took the ground
that Mr. Miller was right as to time, that the days were prophetic, but
that he mistook the event to occur at the end of the 2300 days. It
views, first showed that the position that the 2300 days were only

...and horns. Truth ever flows in an even channel, and,

...I have been a member of the M. E. Church eleven years. Last fall,
...I could say from my heart, it is truth; yes, a great and im-
portant truth.

...I there was buried with Christ in baptism. I then
...I plainly saw that if I ever entered the kingdom I must keep all the
commandments. I thought I was keeping there, but I found
...There will be a General Conference at West Milton, (N. Y.)

half a mile west of Milton Centre, on the road from Saratoga to Johnstown, and four and a half miles northwest of Ballston
Spa, to commence Friday, June 27, at 3 o'clock, P. M., and hold over
the Sabbath and First-Day. Brn. Holt, Rhodes, White, and others are invited to attend. There will be convey-
ance at the Depot on Friday for those who may come in the
cars. Brn. fair and near are invited to attend.

In behalf of the Brn. 

Geo. W. HOLT

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HORACE CUSHMAN

NEW WORK.—"The Seventh-day Sabbath." This pamphlet of 48 pa-
ges, contains our articles in the "Review and Herald," on the Sabbath
question. It is designed principally for the traveling Brn. to distribute
to those who have not read on the subject. It will be ready in a few
days.

...We have 800 extra copies of No. 11. Those who wish them
should send in their orders. They should be distributed immediately.

...The Apocrypha, a convenient size to carry in the pocket, can be
had by addressing E. L. H. Chamberlain, Middletown, Conn. Price
20 cents single copy. Packages sent by Express, 15 cents.

...All orders for publications, letters and remittances should be sent
in season to be received by the 9th of June, as we shall leave Paris for
Western New York about that time. Our Post Office address from the
18th to the 23d of June, will be Camden, N. Y., from the 25th to the
30th of June, West Milton, Saratoga Co., N. Y.

...There is a quantity of Pamphlets, the "Advent Review," and
works on the Sabbath, at Bro. E. P. Butler's, Waterbury, Vt. The
brothers in that region can obtain them of him.

...LETTERS RECEIVED SINCE MAY 14.—E. L. H. Chamberlain, 2; F.
Wright: S. W. Rhodes; W. H. Lillie; Otns Nichols; J. Camp;
E. P. Butler; Horace Cushman; J. G. Foy; M. M. Truesdell; A.
Woodruff; S. Howard; F. Wheeler; J. Barrows; A. S. Hartley.

...If nothing in providence prevents, we will meet with the brethren
in Boston, Thursday June, 12, at 4 o'clock P. M. Also with the breth-
ren at Middletown, Conn. or where Bro. Chamberlain may appoint, June
14 and 15.

...The Extra. We shall have four or five hundred copies left, to sup-
ply those who wish for it, after sending it out with the paper. The
printer's bill alone including stock, for this little work is $12.75. Those
who are specially interested in it, and esteem it a privilege, are
invited to assist in paying for it.