E. R. PINNEY'S "THREE SABBATHS" REVIEWED.

BY S. R. CUTTNER.

Recent numbers of the Advent Harbinger contain an article written by E. R. Pinney, under the caption of "The three Sabbaths," in which the writer labors to make it appear, by most positive assertions, that the Bible teaches three weekly Sabbaths, viz., the Creation Sabbath, the Jewish or Law Sabbath, and the Gospel Sabbath.

Let us look at a moment a course of the Harbinger. It is well known that its editor, not long since, stood forth boldly upon the position of no Sabbath for the gospel dispensation; representing that Christians who keep the seventh day were Judaisers, and fallen from grace. Presently Z. Campbell comes out with a text in which he takes the position that Sunday is the true original seventh day—the real Jewish Sabbath. The Harbinger publishes an "extract" from it, and recommends it for circulation. It seems to see no danger now of falling from grace by keeping the "Jewish Sabbath," and warns not his brethren of their danger. But last of all he publishes the article before us, which declares most positively that Christ instituted a gospel Sabbath for Christians, which is the first day of the week.

There has been a complaint that the Harbinger would not give both sides on the Sabbath question; but he has given three sides of it, at least, and, for ought his readers know, approves them all. Two of them he certainly has commended; but perhaps the last is given because his paper is open to free investigation. If so, he will please copy this review of the article into his columns.

In his exordium Pinney says, "I have always found that truth was simple, and easily defended. Long, labored arguments, far-fetched deductions, and doubtful inferences, are always to me, an evidence of error."

From words like these one would naturally expect something forthcoming supported by positive testimony from the Word of God, and that doubtless he would not fail to give. So we shall not fail to see how far his effort will justify such expectation.

He says, "If the Jewish Sabbath belongs to the gospel dispensation, let it be shown by the New Testament, in its own language, and not, as he has sought to drag us into the bondage of the law. For one, I supposed that old husband dead and buried; and therefore I married Christ, and feel perfectly satisfied with him, and the ordinances of his house."

I propose a brief examination of the three Sabbaths revealed, their origin, design, &c.,

To this I reply, 1. We have never claimed that the Jewish Sabbath belongs to the gospel dispensation, but that the weekly Sabbath of the Bible belongs to the human race. The Sabbath which the Jews observed, when Jesus was on earth, was made for man. Matt. xvi, 27. He could not mean the Jewish Sabbath; for, if there existed such a Sabbath, it must have had its beginning and end with the Jews. 2. I inquire, How much more bondage is there in resting from labor and worshipping on one day of the seven than another? No rest and worship on the day that God has set apart is counted bondage; but to do the same things on "the day the Pope has sabbatized," is consistent with perfect gospel liberty! 3. None can be persuaded to read Rom. vii, 2, rightly. They read that the woman is bound by the law to the law, as long as the law liveth. [See Review, Vol. V., No. 2, Art. 2, Reply to E. Miller, Jr.]

There are three Sabbaths revealed; at least three Sabbaths. P. does not mean the three yearly sabbaths of the Jews; but three weekly Sabbaths. The first and second of these came on the seventh day of the week. They were both Sabbath, or Rest-days; but P. cannot, or will not, distinguish between the two! I should think he had discovered a new illustration of the doctrine of the Trinity, but that his third Sabbath, contrary to all precedent and analogy, comes on the first day. I presume it was a "face" that led him to the discovery that the day on which God rested, and that on which the Jews rested, though one and the same day, were two Sabbaths. "God hath made them all, but I have numbered them all my inventions." Ezev. vii, 20. One would have thought that inventions to get rid of the Lord's Rest-day were exhausted; but still they come! Scarcely two充分onymous of the first day's observance. If they had anything better than doubtful inferences on which to rest, could they not speak the same thing? Like the false witnesses that appeared against Jesus, they all seem willing that the Lord's Sabbath should be crucified; but their testimony does not agree.

THE CREATION SABBATH

Under this head, P. quotes Gen. ii, 2 and 3, and remarks:

"From this brief history we learn two facts:

1st. The design of the institution, which was commemorative of the great work of creation, i.e., of the event that Jehovah himself has been six thousand years without cessation, celebrating it, how much easier it is to understand the text as it reads, and see that the seventh day was set apart for man, that he might celebrate the great work of creation, which he had seen and done, and which we call the seven or sabbatical days; whereas Christmas is not a sabbatical day, but a commemorative of a work that was begun seven thousand years before it was completed.

2d. For whom the Rest-day was instituted. For God. "God rested on the seventh day from all his work." It was to this end that he 'sanctified it,' i.e., "because that in it he God had rested from all his work which he had created and made." It was God's Rest-day. There was no one to keep it but Adam, and he had no occasion for rest; for it was his first day's existence; and if it had not been, he could not have kept it. None but the Creator could keep it. None but he required any other being to keep it, and no other being ever did or ever will keep it, so far as we have any revelation upon the subject."

Let us compare these two "facts." The first is, that the Sabbath was commemorative of the great work of creation. The second is, that none were ever required to keep it, or could ever keep it, but God. In his next sentence, P. says, "That rest his Rest-days. Does he mean that the Creator still continues to labor six days and rest the seventh? If so, where is the proof? If he has none, I should think it a far-fetched deduction. But if he means that God rested not only the seventh day, but his Sabbath, he would say that there is the record; The Bible tells us, that he made the world in six days and rested the seventh. Not that he labored six days and rested six thousand years! That none but the Creator can keep it, is none but the Creator. No, but God ever kept it. Commemorative, according to Webster, means to celebrate. Who can tell how much greater the resurrection of Christ is, than an event that Jehovah himself has been six thousand years without cessation, celebrating it? How much easier it is to understand the text as it reads, and see that the seventh day was set apart for man, that he might celebrate the great work of creation, which he had seen and done, and which we call the seven or sabbatical days; whereas Christmas is not a sabbatical day, but a commemorative of a work that was begun seven thousand years before it was completed."

All his Bible proofs on this point are found in Gen., ii, 1-8, and Heb. iv. Reader, can you see sufficient testimony, in these scriptures, to justify the conclusion that none but God can remember his Rest-days? Does he himself command it? The fact is, that the Sabbath is not mentioned in other places in the record of the book of Genesis. It is a fact, which for a thousand years without cessation, celebrating it, how much easier it is to understand the text as it reads, and see that the seventh day was set apart for man, that he might celebrate the great work of creation, which he had seen and done, and which we call the seven or sabbatical days; whereas Christmas is not a sabbatical day, but a commemorative of a work that was begun seven thousand years before it was completed."

A week is an arbitrary division of time; there is nothing in nature to mark it. The year is a period of the revolutions of the earth around the sun, causing a regular succession of seasons. The month, or month, was naturally suggested by the revolutions of the moon around the earth, and its consequent changes. The day is bounded by the revolutions of the earth on its own axis. An hour is an aliquot part of a day, a minute of an hour, &c. But a week has no natural boundary, and it is not an aliquot part of any natural division; and the fact that the patriarchs reckoned time by weeks, or seven days, cannot be accounted for, in any way that human ingenuity can invent, by supposing that they had
a knowledge of the creation week, and consequent-
ly of the Rest-day at its close.

There is more ground to infer that Cain and
Abel observed the Sabbath, by rest and worship,
when they brought their offerings "at the end of
days," than there is to infer a first Sabbath in
the whole Bible. It was not at the end of the
year nor month; nor yet at the end of the day,
but at the end of days. If we do not enlarge here as I have something to present which is better than doubtful inferences.

But next, under the title of "The Jewish or Law
Sabbath," P. says: This Sabbath was instituted
expressly to commemorate the deliverance of
Israelites from Egyptian bondage, for thus it is
written: 'And remember that thou wast a servant
in the land of Egypt, and the Lord thy God brought
these out thence through a mighty hand, and by
stretching out his arm; therefore (for this reason)
the Lord thy God commanded thee to keep the
Sabbath-day,' Deut. v. 15. Let this fact be remembered, that the Jewish Sabbath was espesi-
ally appointed by God to commemorate their de-
liberation from their Egyptian bondage.

Upon this I remark, 1. There is one reason,
and only one, given in the Book, for the institu-
tion of a weekly Sabbath; but there may be many rea-
ses why men in different ages, and in different
places, should keep the seventh day holy.

It is reasonable to suppose those who, in the
wilderness of Sin, where they were free, and also
were gathered in a church, and therefore (for this
reason) the Lord thy God commanded thee to keep
the Sabbath-day,' that the above passage is read,
and it has lessons for each honest mind.

For thus our actions speak, while we protest,
and instruct them to gather it according to
the Lord, and hallowed it. Thy sabbath means rest.
2. The Lord then informs the people, through
Moses, that he had heard their murmurings, and
that he would give them bread. Verses 8, 12.
3. When the manna was given, Moses told
them, that the Lord had given them the manna,"
which he instructed them to gather according to
the number of their persons, but gave them no di-
rections respecting the sixth or seventh day.
4. Moses said, "Let no man leave of it the
morning as thine own, nor lend bread to another,
and the manna bred worms and became putrid.
5. "It came to pass," as the Lord had pre-
viously told Moses it should, that on the sixth day
they gathered twice as much bread. They were not
"to work on the Sabbath," but they did this without any instructions from Moses, so far as we are informed, which proves that a prepara-
tion for the Sabbath was nothing new to them.
6. This Sabbath is a memorial we admit,
"The Sabbath a memorial we admit, and hallowed it.
Because God rested on that day."

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For thus our actions speak, while we protest,
and instruct them to gather it according to
the Lord, and hallowed it. Thy sabbath means rest.
P. next proceeds to present those inferences especially referred to prove that the law of God, the ten commandments, is abolished; and which have been so often refuted. These I do not intend to review, as my object is chiefly to test the more novel and recent falsehoods. And I am assured, that the whole of my paper, if I may be permitted to say so, will be found in vain for his Jewish Sabbath, I will briefly notice his effort in favor of a Gospel Sabbath. But even here I do not deem it necessary to dwell at length upon those inferences for the first-day Sabbath, which have been so frequently refuted. I shall here refer the inquiring mind to the works published at the Review Office, and particularly to one entitled, "The First Day of the Week Not the Sabbath of the Lord." The subject of the "Gospel Sabbath" is opened as follows:

"Having clearly demonstrated that the seventh-day Sabbath ended by statute limitation with Christ, death and resurrection, we are prepared to look about for a Sabbath for the Gospel dispensation. A proposition that is clearly demonstrated must, of course, be true. But how it is demonstrated that the seventh-day Sabbath is no more? Your Jewish Sabbath, as well as Jehovah's Rest-day, came upon the seventh day. How do you know but the gospel Sabbath will come on the same day? Agais P. says, "The question then arises, Did Christ ever mention the fourth commandment thus appropriated to any day for rest or worship? If so, then we have a Sabbath; if not, then we are without any Answer, Christ did thus appoint a day. Was it the day after the Sabbath? There is no indication of the fact. Echo answers, Where? It is a remarkable fact that neither Christ nor his apostles—the Apostles, so far as sacred history gives any light—ever mentioned the fourth commandment, a fact not to be accounted for on the supposition that Christ designed or ever desired its continuance or observance after his resurrection. . . . Why, when repeating the commandments to the young man, (spoken of in the Evangelists,) did he so suddenly avoid the fourth commandment, while the other nine are all mentioned?

On this I remark. 1. Nothing is clearer from the word of God, than that the fourth commandment requires the observance of Jehovah's Rest—the Creation Sabbath. This Sabbath, P. says, still continues. Not being a Jewish law then, it did not pass away with Jewish rites. There is no necessity of appointing a day at all. But P. says, he did appoint a day. If so, where is the history of the fact?

2. If we cannot account for the fact that the fourth commandment is quoted in the New Testament, on the supposition that it is still binding, how can we account for the same fact in regard to the second? Though P. represents that Christ mentioned nine of the commandments to the young man, (only four too many,) yet the second commandment is not mentioned. The third commandment is not quoted in the New Testament, on the supposition that it is still binding, and that it must consequently be destroyed? The fourth commandment is not quoted in the New Testament, on the supposition that it is still binding, and that it must consequently be destroyed? The fourth commandment is not quoted in the New Testament, on the supposition that it is still binding, and that it must consequently be destroyed?

Three sabbaths thus void of analogy, must be supported by the most explicit and positive scripture proof, to entitle the theory to any credence. But what testimony does P. present to sustain his position? He appeals to his positive assertion, that Christ did appoint a day? Nothing but those baseless inferences commonly used, the foundations of which are false, and which could not sustain the superstructure provided, were they sound and true. As I have before said, I do not intend to examine. But I can hardly refrain from noticing one assertion. It is this: "No instance can be found of their (the apostles) being guilty of Sabbath-breaking, so far as the observance of the ordinances of the gospel on the seventh day, but invariably on the first day. Invariably! What a word! Every person that has examined this point knows that there is no instance, record of such a supposition in sacred history. P. is constantly enquiring for that purpose, in the day-time of the first day. One solitary night-meeting is recorded. [Acts xx, 7] but Paul started off on a long journey in the day-time of the first day, on which he had held the meeting and broken bread.

But the three sabbaths "revealed," where are they? We have failed to find the Jewish, but have shown that the fourth commandment enjoins the observance of Jehovah's Rest—the Creation Sabbath. This Sabbath that Jesus declared was made for man; and this is the only weekly Sabbath mentioned in the New Testament. On this day the followers of Christ, after the crucifixion, rested according to the commandment. Like Jehovah in the wilderness. The Acts of the Apostles was written many years after the resurrection. If P's. third sabbath existed at that time, Luke ought to have known it, and knowing it, he ought to have told the truth. He relates many incidents which he says occurred on the Sabbath-day. And no sane man will dispute, that what he calls the Sabbath-day was the very day on which the Jews were accustomed to meet. Now, if the seventh-day Sabbath ended at the cross, it was ended for ever. No man can think it possible that Jehovah would either that the unbelieving Jews had adopted the "gospel sabbath," or that this inspired writer told that which was not true, when he affirmed that Paul met with them on the Sabbath-day. He calleth the first-day of the week, the Lord's day, which is not absurd. Paul died without knowing that it was wrong if it had ceased to be a Sabbath years before.

At Corinth, Paul worked at his trade; but he reasoned in the synagogue every Sabbath, and perseveringly taught Jews and Greeks. Luke xvi. 8; Acts iv. 6, 7. If the first day of the week was the Sabbath at that time, these meetings were held on the first day. But these Jews were not believers in Christ; for some of them began to oppose and blaspheme, and Paul shook his raiment and departed, to teach the Gentiles in an adjoining house.

From facts like these it is evident that the first-day sabbath was instituted since the travels of Paul were committed to parchment. And here I leave the sabbath, praying God that this effort may prove a blessing to some one of his dear children. If I have said anything that seems hard to any one, be assured, dear reader, that I have not designed to injure the feelings of any person living; but only to present the things that may perhaps be thought worth your notice. If you will look into this, you will see it. Would to God that the author of the article reviewed, could open his eyes and see, that his theory is a poor invention to evade one of the most obvious truths of God's word; and that it is vain for any one to attempt to apply after marriage to Christ, till he become dead to sin, (transgression of the law,) and "beholdeth not serve sin."

For the law of death hath dominion over him till that old man, Sin, is crucified—till he become dead to the law by yielding himself of the offering of Christ, (Rom. vi. 13.) The law, (transgression of the law,) and "beholdeth not serve sin."

It is only when words fail, that blows are substituted; and it is only when arguments fail, that hard names are in demand. When therefore hard names are more plenty than arguments, any cause that is thus sustained must suffer in proportion. And any cause that is thus wrongfully assailed, will accordingly prosper.

It was opposition and calumny and persecution that caused Christianity to progress: and thus it has been in every age and in every nation. Acts xxvii. 4. Acts xvi. 20. That which no man assails, will never receive much notoriety. It is only when the world opposes, that unaided minds begin to investigate, to see whether such opposition is well founded; and when investigation has been commenced, the truth will triumph.

The friends of any truth ought therefore never to deal in invective, nor to shun obloquy.

The Salt of the Earth.—Christ says, "Ye are the salt of the earth, but if the salt has lost its savour, with wherewith shall it be salted? it is thenceforth good for nothing but to be cast out and to be trodden under foot of men." May we not learn from this that the works of God, and the conduct of his children, good in any age, must be good in all ages? If so, does it not follow that when that standard becomes very low,—its savour being lost, that the salt of the earth being gone, there is nothing to preserve it from corruption, and that it must consequently be destroyed? If this is correct reasoning, we may justly conclude that the end of all things is at hand.
Luke recorded the most positive assertions of Jesus. The most formidable strongholds of Satan, the advent or coming of Jesus Christ, must have taken with you, said he to his apostles; and wonderful place in the time of the generation that lived when the times of the Gentiles should be fulfilled, among which was 100 generations. There can hardly be more than 100 generations. There is written, and from that time till now, about it at least. But there seems to be evidence in 164. I will not dispute it. All this may be correct. I will not dispute about it at least. But there seems to be evidence in a wonderful similarity.

The power and wonderful works which attended the apostles are brought up as proof that Christ had then come; and it is said that Stephen saw the Lord. But how did he see him? as one who had come the second time? No; but in heaven, standing on the right hand of God. Acts vii, 55, 56. When Jesus led his disciples out as far as Bethany and was taken away, and went up to heaven, he said, "I am in white apparel;" that he should "come in like manner." Such was to be his second coming. Says Paul in his epistle to the Hebrews, [ix, 28.] "Unto them that look for him shall he appear the second (not the third) time without sin unto salvation. This epistle was written about a. n. 64. Christ had not then flourished as Paul, and never those manifestations which Bro. P. remarks, as signs that he had come, were fulfilling years before. Christ, then, did not come in the days of the apostles, and he has not come yet; for those events which were to attend his coming have never taken place. But it may be asked, What will you do with this? "Well, let us see whom Christ was addressing. "When ye shall see all these things, ye shall know that the Son of man cometh in like manner, with power and great glory."

The THE REVIEW AND HERALD.

"Sanctify them through thy truth; thy word is truth."

ROCHESTER, THIRD-DAY, MAY 2, 1884.

Go Thou and do likewise.

Brother and sister R., called on us the other day, as they were on their way to Alden, Ill. They told us that they had just returned from a month's visit to New York, and had heard the present truth preached; and that in a short time after they received the truth, they dismissed tobacco, tea, and coffee, and resolved to give to support the cause of truth, as much as they usually paid for these things. They recently sent us $5, for the Elavac, and $5, for the Review. After what they have done for the cause, and if we understood them, they think they have now given about as much as it usually costs them for these needless things.

Many of our readers have laid aside these idols, especially the filthy weed; but others still cling to them. Some are so very poor that they cannot pay for their own paper; but they contrive to raise from five to fifteen dollars a year for tobacco, tea, and coffee.

What looks better on a Christian's table for common use than a glass of cold water? What can be better? This pure, heavenly water can be enjoyed by the poor as well as the rich; and received without injuring the constitution, or mind. Reader, you can but admire the course pursued by Bro. and Sr. R.; well, go thou and do likewise.

The SECOND ADVENT.

It is important that we should believe the testimony of the Holy Scriptures on this, as on other subjects. It is a duty, and it is also a wisdom with a view to acquire the opinion of commentators another thing, often very different. It has not pleased the Holy Ghost to give us prophecies, generally plain and easy to be understood. "None of the wicked shall understand, but the wise shall understand." The apostles were solicitous of their Lord, after his resurrection, of the prospect before them. But he rather seems to rebuke their curiosity, saying, "It is not for you to know the times, or the seasons, whereupon the things should be fulfilled." Acts i, 7. Daniel seems not to have understood much of his own revelations. I would not undervalue prophecy. Prophecies are a supernatural means of facts. But a wise man will here be very solicitous, for the tyrs, (the seed of the church,) were multiplied and the dust and the gospel preached and believed by many while the signs were being produced, and the Lord when the Son was near even at the doors. See Matt. xxiv, 33; Mark xiii, 29; Luke xxi, 31. Perhaps one of the most precious promises to the weary pilgrim, who would know when these things shall be, and what shall be the sign of Christ's coming, and of the end of the world, is the one given to Daniel; viz., "The wise shall understand. None of the wicked shall understand; but the wise shall understand. Who are the wise? Are those who are wise in this world's wisdom? Says the Apostle, "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." For the fool that is wise in this world is foolishness with God. For it is written, He taketh the wise in their own craftiness. 1 Cor. iii, 18, 19. See also the following scriptures: Job v, 13; Prov. iii, 7; Isa. v, 21; Matt. xi, 23; 1 Cor. i, 17; ii, 4; 2 Cor. i, 12; Jas. ii, 15. Who are the wise? The "Fear of the Lord is wisdom; and to despise the by whom the elect is gathered? No. He says that he shall send his angels with a white apparel. Romans viii, 35, 39, 44. "The fear of the Lord is with them that fear him, and he will show them his covenant." Ps. xxxiv. 10. Those are the "wise," who fear God and keep his commandments. And they that do his commandments shall see him; for, they shall enter into the kingdom of heaven, and shall see his kingdom. And they that do not his commandments shall not see him; for, they shall not enter into the kingdom of heaven. "The Lord shall come to be gloriously, and shall be revealed in his kingdom;" and "the Son of man cometh in like manner, with power and great glory." The other, or third, coming. 'Tis true in Matt. xxiv, the coming shall not pass, till all these things be fulfilled." It is not for you to know the times, or the seasons, whereupon the things should be fulfilled. But it may be asked, What shall ye do with this? "Well, let us see whom Christ was addressing. "When ye shall see all these things, ye shall know that the Son of man cometh in like manner," etc.

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heaven and earth shall pass away, but my words shall not pass away. Matt. xxiv, 55. Much are we concerned to know that day can pass away as a thief, and lest coming suddenly our Lord shall find us sleeping. And Christ says to the church, [Rev. iii, 3.] If therefore thou wilt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. But ye, brethren, says Paul, [1 Thess. v, 4.] are not in darkness that day come; for God is not the author of darkness, but of light. Therefore let us not sleep as do others; but let us watch and be sober. And [1 Pet. v, 4.] when the chief Shepherd shall appear we shall receive a crown of glory that fadeth not away. u. s.

THE SABBATH.

POPULAR OBJECTIONS ANSWERED.

FIRST OBJECTION.—The Sabbath cannot now be observed as the Jews were required to keep it. The law required them to remain in their houses on that day. "Abide ye every man in his place, let no man go out of his place on the seventh day," Ex. xxv. 2. Answer.—Probably there is no reader of the Holy Scriptures who really believes that God required the whole Jewish nation, for 1600 years, to remain in their houses on the Sabbath of twenty-four hours, yet this objection is often repeated. We will here state a few facts:—

1. The text quoted [Ex. xvi, 29] is no part of the great Sabbath law written with the finger of God in the hill of Sinai. [Ex. xxi, 16, 17, Deut. v, 13, 20.]

2. The text had direct reference to the children of Israel going out to gather manna on the Sabbath, after they had been told that on the seventh day manna should not be gathered. [Ex. xvi, 27, 28.]

And it is decidedly wrong to quote this by-law, given to the Israelites under such circumstances, as the great law of the Sabbath.

3. The law that came from God through Moses required the children of their houses on the Sabbath. First, they observed all the offerings on the Sabbath that they did on the other six days, also two lambs, with a meat-offering and a drink-offering. Num. xviii, 9, 10. Second, they had on the Sabbath a "holy convocation" or religious assembly, Lev. xxiii, 8, therefore they could not remain in their houses on that day.

Now we ask, Did the law which God gave to the Jews, relative to ordinances, oblige them to break his holy Sabbath? Never! It would make God the veriest tyrant in the universe to cause Sabbath-breakers to be stoned to death, and at the same time give the Jewish system of religion that compelled them to break the Sabbath!

4. After the children of Israel had passed over Jordan, they went round the city of Jericho with the ark set up in the midst of the city on one of those days was the Sabbath. It is evident, then, that Ex. xvi, 29, referred only to the case of the manna. The act of going round Jericho on the Sabbath with the ark, was not a violation of the Sabbath law contained in the ark.

SECOND OBJECTION.—The Jews were not allowed to gather sticks to kindle a fire on the Sabbath, and it is not possible to keep the day as strictly as they were directed.

Answer.—The great universal Sabbath law, the fourth commandment, does not mention gathering sticks, or kindling fires. We have the account [Num. xiv, 34-37] that while the children of Israel were in the wilderness, they found a man that gathered sticks upon the Sabbath-day; but we are not told for what purpose he gathered them.

The Israelites were commanded to cook on the sabbath, and to eat upon the same. That the Sabbath was not observed, on this score, is contrary to what is recorded at the end of the last chapter. They had gone a journey for two days, and were upon the Sabbath. They were in a mild climate; their food was rainless down from heaven, and their clothes were miraculously preserved. "There was not one feeble person among their tribes," Ex. xvi, 37. For them, under such circumstances, to have kindled a fire on the Sabbath, would have been an open violation of the Sabbath law.

We are differently situated. We live in an age when the means of locomotion are so wonderfully formed, and in the cold season of the year we would kindle a fire on the Sabbath as an act of mercy and necessity, the same as we would water an ox or a horse, or lift a sheep from a pit. Such acts, the "Lord of the Sabbath" could not possibly err in permitting, or even command, when he was so explicit, and so strongly against, a violation of the Sabbath, to neglect so much as to make necessary preparations for the rest of the holy Sabbath, which can be consistently made on the sixth day. The Sabbath law forbids our doing anything on the Sabbath; but there is no express law against the acts of charity, and also what is not really an act of mercy and necessity. The Sabbath law did not oblige the Jews to suffer either cold or hunger; neither does it, for the law is the Jewish rather than the Gentile, and the Lord [Ex. xix, 10] the ten commandments [Ex. xx] being the moral conditions of the covenant.

FIRST OBJECTION.—The word Sabbath is not found in the Holy Scriptures, but only a name for the chil-
bath is mentioned as existing in the gospel dispensation.

Not one of the ten commandments is given in the New Testament on a new account, or given as a new law. Christ, Paul, John and James, refer to them as a whole, and have quoted some of them; but the New Testament has not given them as a new law. And why should a second edition of the Sabbath law be given in the New Testament unless the original [Ex. xx, 8-11] were abolished? When the objector will prove by plain testimony that the first edition was abolished, then we will either see a second edition from the New Testament, or give up the Sabbath. We teach the Sabbath of the Bible. Let those who as- sault the commandments of God be slain at the cross, even as the apostles commanded. But we would inquire, Why should all ten of the commandments of God be slain at the cross, even as the apostles commanded? He is contrasting the ministry of the law of God un- der Moses, (which was a ministration of condemna- tion and death) with the ministry of the same law (after a certain space of time) under the ministration of the Spirit. It is the ministry of death that is done away, to give place to the more glorious minis- tration of God’s law, called the ministration of the Spirit. A law is one thing, and the ministration of the law is quite another thing.

But we would inquire, Why should all ten of the commandments of God be slain at the cross, even if it was necessary to abolish the fourth? All agree that nine are good, yet indispensable for the people of God, and the laws are not dissolved. What the apostle did in placing the Sabbath in the midst of nine moral precepts? And did he have to say the whole ten in order to get rid of the Sabbath? But if all ten were abolished, would “Why,” says the objector, “nine of them were re-enacted by Christ for the gospel.” But here is a serious difficulty; the objector has nine of the commandments re-enacted during Christ’s ministry. There is no difficulty.

If it be said that the apostles re-enacted nine of the commandments for the gospel after their Lord ascended and the Holy Spirit was poured out upon the church, then we can say there was a space between the abolition of the ten, at the cross, and the re-enactment of the nine; a space when there was no law, consequently, no transgression, and men might blaspheme, murder, etc. and not commit any of the ten. And does the objector say that these nine commandments were re-enacted at the cross at the time when he thinks the ten were abolished, then we shall understand him. Heaven aimed a blow that killed all ten of the commandments, and that the same blow, at the same moment, brought nine of them to life again! And all this to get rid of the Sabbath which Christ says was made for man.

We will now illustrate the objector’s position by an example. Let his fore fingers and thumbs represent the ten commandments. His fore finger on his right hand represents the Sabbath law. This finger has served him well, but now it is diseased, and post care, and in his way while attempting to labor, it is against him, contrary to him, and he decides to call a surgeon and have it out cut and taken out of the way. The surgeon comes and pronounces the finger past cure. He tells him, that in all future he is to cut off all the nails of his fingers and thumbs. He then lays aside the diseased finger, and sets himself at work joining on the other nine for the objector’s benefit during his fu- ture life. What a foolish surgeon! And with what eyes can the objector see to do the all but wise God. We leave the objector to his reflections.

NINTH OBJECTION.—Christ is our law-giver, and he never commanded the observance of the Sabbath. He, however, was able to say, “He that keepeth my commandments, he is the love of my Father.” For in the Old Testament, “Thou shalt not commit adultery,” Psalm xvi, xix, xxiv, “As my Father hath taught me, I speak these things.” Chap. viii, 28; xii, 49, 50. Says the Apostle, “There is one Law-giver who is able to save, and to destroy.” James iv, 12. Who is this? Christ is our law-giver. Says the Bible, “If any man sin, [transgress the law], we have an advocate with the Father, Jesus Christ the right- eous.” John i, 1. If Christ is our law-giver, who is this advocate? (Chap. xv, 3) Jesus Christ is the Fa- ther is our Law-giver, and Christ is our Advocate.

TENTH OBJECTION.—As the day does not begin at the same time on all parts of the world, east and west, it is not possible for all the inhabitants of the world, east and west, to have the same Sabbath. The seventh day, governed by the Almighty, through his Son Jesus Christ, should be the center of their religious system, it was the glo- ry of Israel. The fourth commandment was in the last days of the world; and if against the institution, then against God; for it im- peaches the wisdom of the Creator.

TWELFTH OBJECTION.—The reckoning of the days of the week may not have been preserved, so that we may not be able to tell when the true seventh day comes.

Answer.—We would first remark that this objec- tion is often urged by those who profess to observe the first day of the week in honor of Christ’s resurrec- tion. But are they certain that they observe the true first day of the week? They appear to be. Then they should allow us to be as confident that we observe the true seventh day; for the seventh day is the day before the first.

But God has pointed out the true seventh day, at certain periods of time, in a manner sufficiently plain to satisfy the most skeptical man who has any faith in divine revelation. At the close of the first week, God blessed the seventh day and sanctified it, because that in it he had rested. Pass down from cre- ation 2500 years to the giving of the manna [Ex. xvi], and it will be seen that there the God of heav- en and earth had set a day apart, so that in six days ye shall gather it; [the manna!] but on the seventh day, which is the Sabbath, there shall be none.

Now, pass down over a period of about 1600 years, to the First Advent. There the Son of God claims the Fourth Commandment. He, it will be admitted, the Lord of the Sabbath knew when the day of the Sab- bath came. If the true seventh day had been lost dur- ing that 1600 years, he most certainly would have cor- rected the error. As he corrected no such error, but kept the day then observed as the Sabbath, it is certain that the true numbering of the days of the week had been preserved during that 1600 years.

We would say to those who hold that the Sab- bath which the Jews practiced in New York. It can be kept there when it arrives, but if the Sabbath law requires that the same identical twenty-four hours should be kept, instead of the seventh day, how could the Jews, scattered east and west in the land of Palestine keep it? They were at different times in different parts of the earth, that the in- habitants of the world around would.

Let not the advocates of the first day of the week urge this objection; for their first day is affected by it as much as the seventh. If they assert that God’s Sabbath is a particular day, and this seventh part of time, they deny that the inhab- itants of the world around would.

Now have these three great divisions of the hu- man family all made a mistake so that a day may have been lost or a day gained? If so, there was a time when the Jews to a man made this mistake
in reeking the week; at the same time, and to a
man. Christians made a mistake that precisely corres-
pelled; and to crown the whole, the Mahometans
precisely corresponded to that of the Jews and Christ-
sans! "Believeth thou all this?" If a mistake had
been made, is it not absolutely certain that there
would be a discrepancy somewhere? And, as there is
absolutely certain that no such mistake exists? We can hardly find it in our
power to believe that the inhabitants of all the
and thence to all the states in the Union, we have
made a mistake. There is no discrepancy anywhere; we, in fact, believe that we
have confidence, and not be ashamed before him at his coming;" (1 John ii, 28.) To the
dead sinner, it cries with startling emphasis, "Beloved, I am about to come quickly; and
shall come in the glory of his Father, with his an-
gels; and then he shall reward every man accord-
ing to his works." [Matt. xvi, 27.] To the trem-
bling souls, it says, "Little children, let us not be
scared when we shall appear, we have no
earnest of the number ever discover, or ever suspect that
all the inhabitants of every land under heaven, should all make a mistake—
millions, not confined to any country, but scattered in
the world of nations, would be a discrepancy somewhere? As there is no
existence? We can hardly find it in our
power to believe that the inhabitants of all the
districts in a town, thence to all the
city, thence to all the towns in a county, thence to all the
and will not tarry." Hear James, also, chapter v,
8, "Be patient, therefore, brethren, unto the coming of the Lord. Behold the
husbandman goeth into his garden, and giveth his "And now, little children, serve the living and the true God, and to wait for
heaven, from whence also we look for the Saviour, in the clouds of Heaven.
heaven, and the earth, and the sea, and all that is therein, shall return to God who giveth life to all things; and the "And he saith, that they turned from idols, to serve the living God, and to wait for his Son from heaven." [1 Thess. i, 9.]
so also to the "Philippians," for "Our conversation is in
heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil. iii. 20. Paul asserts also, in "I thank my God upon every remembrance of you, which make joy by your faith, and love of God our Savior, and of the Lord Jesus Christ." [Tit. ii, 13.]
"The Lord make you to increase and be
happy, and to be all that God would have us to be." Phil. iv, 19. We have not space to quote the
passages; but the reader will be well rewarded by
consulting in this connexion, Matt. xxiv, 44-46; xxv, 13; Luke xxi, 35-37; Rev. xvi, 15; 1 Thess. v, 4-6; Rev. xxii, 7. Let him consult 2 Thess. i, 5, 7; and with what skill and power this
documentary evidence of the negativing existence and long-suffering in the Christian heart.
Show the same writer in Hebrews x, 30, 37; "For ye have need of patience, that, after ye have done
the will of God, ye might receive the promise; for I, saith the Lord, will yet bring forth a "crown of righteousness which the Lord shall give those who have compatibility in Christ; and presenting the second advent and its kindred doctrines,
all nations and kindreds and tongues and peoples; and all who would, to credit it.

The Second Advent—Its Practical Importance.

Some inquiry respecting the practical tendency of the Second Advent and its kindred doctrines
was promised in our last. This inquiry we might prosecute by an appeal to different sources of information.

Peter, when addressing the people in the temple, employed this doctrine as a motive to repentance.
"But as it is written, 'There shall come a
raptures are allowed thee as sweet foretastes of heav-
ely bliss, but thou art yet too carnal to be capable of
their constant enjoyment. Seek then growth in virtue, and God will show thee how to act in such a
manner as to win the approbation of God and the approval of humanity. If thou
in war, expect not the rest of peace; while combat-
ing, expect the feelings of combat. Thy principal
concern is, to struggle against the notions of fallen
men, and to think nothing of the Second Advent
without this. Do not dilute this doctrine with such
falsehoods as have been allowed to take the place of this,
which the Spirit has so largely honoured.—
Witnes & Advocates.

Seek Grace, Not Exactness.—Think not that all is
lost, when thy heart is not elevated with that sensi-
ble fervor which thou art always coveting. These
raptures are allowed thee as sweet foretastes of heav-
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COMMUNICATIONS.

From Bro. Phelps.

DEAR BRO. WHITE:—After four weeks absence, I have returned from a tour to the North and West
of here, where I have visited several different neigh-
brorhoods in search of the jewels. Spent two weeks in
one neighborhood, and lectured thirteen times, gen-
to full congregations. I have been in the habit of
making public discourses everywhere; and about twenty are keeping the Sabbath of the Bible, and have embraced all the present truth as the
only means of maintaining their souls in a condition
dilently for more light and truth. They all meet to-
gether on the Sabbath-day. Others are inquiring for the truth, and are beginning to return to the path of
righteousness. I have visited also many other places where I have had urgent calls to come and
bring the truth. I feel that there is no time to be lost; for the harvest truly is great but the
labourers are few. My prayer is, that the Lord will
send faithful laborers into the field, who will be self-
sacrificing, and can suffer inconvenience, privation
and persecution, for the sake of the sower of the
truth. Souls are perishing all around us for lack of the present truth. O what a want there is of laborers to
come forward! If men will send the Sons of God to
endure in this vain and wicked world for the sake of the
truth. I rejoice in God that there are those who are ready to serve the Lord, and who are prepared to
accept the promise of Christ, and to do their part in
the work of the Gospel, and to work for his Son from heaven." [1 Thess. i, 9.]
so also to the "Philippians," for "Our conversation is in
heaven, from whence also we look for the Saviour, the Lord Jesus Christ." Phil. iii. 20. Paul asserts also, in "I thank my God upon every remembrance of you, which make joy by your faith, and love of God our Savior, and of the Lord Jesus Christ." [Tit. ii, 13.]
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menced keeping the Sabbath about one year ago, that there is much opposition to the truth in that place; so much so that she has found it necessary to subdue her home and friends and kindred that are near to her by those ties of affection that bind the heart of parents to children and children to parents, and come home here unattended. These are the trials that she has had and have the privilege of keeping the Sabbath of the Lord. She depends on teaching for a living; and they would not have left her if the Sabbath had been embraced the Sabbath. These are some of the trials that those are called to endure who embrace the truth as it is in Jesus. They have a Father and a Mother, &c., he cannot be my disciple. May the Lord bless and preserve all those that are trying to get knowledge of God and the faith of Jesus. May we all have some of those light afflictions which are but for a moment worketh for us a far more exceeding and eternal weight of glory. For our joy is full of all the unutterable words which are in his encircling love and care. Let us not be careless in our endeavors to get to the Lord. As a member of his family, we should live together with him. Let us not let sin sleep, we should live together with him. Let us not let let us not sleep as do others but let us watch and be sober; for they that sleep, sleep in the night and they that be sober, be sober in the day time. But let us who are of the day, be sober putting on the breastplate of faith and love; and for an helmet the hope of glory. We should sleep, we should live together with him. Let us not therefore cast away our confidence which hath great recompense of reward, but be patient; and establish our hope for the day. But who shall abide the day of his coming, who shall be able to stand. It is those who have oil in their vessels, who are ready; who are not ashamed of that confidence which may take them to the marriage supper of the Lamb. May the Lord direct our hearts into the love of God, and in the power of the Lord Jesus Christ. Amen. 

J. H. L. 

S P I R I T U A L I S M. 

But there were false prophets also among the people, even as there shall be false teachers among you, who shall destroy the church. 2 Pet. ii. 1. 

When the day of Jesus Christ is at hand, we shall not be tossed about by false teachers, but shall stand fast in the faith wherewith we are possessed, and not be moved. 2 Thess, ii. 2. 

Ye shall not be moved, nor be tossed about, nor be shaken in any manner of way, but shall stand fast in the faith wherewith we are possessed, and not be moved. 2 Thess, ii. 2. 

And shall abound great signs and wonders, insomuch that, if it were possible, they should deceive the very Elect. Matt. x. 20.

BLACK HAWK AGAINST MORSE AND BARNE. 

Our Monday, the 24th, a fact occurred which furnishes another beautiful illustration of the ability of departed human spirits to act as our representatives in this world. A young man of a sainted name, was at the rooms of Whitney and Conklin, between the hours of eleven and twelve o'clock, A. M., and it became necessary to notify him immediately that a dispatch was received by magnetic telegraph from Mr. Conklin, desiring to know how his child was! Mr. C. proceeded to inform him that a Spirit, purporting to be George Fox, came to him, while he was sitting in his room and conversing with a slip paper, on which he had written in substance the following message: "Spiritual Telescope. 

J. C. (of whom the writer is coming after) immediately following the working of Satan with all power, and signs and lying wonders 2 Thess. ii. 9.

And shall abound great signs and wonders, insomuch that, if it were possible, they should deceive the very Elect. Matt. x. 20.

The declaration of war by France and England caused immense excitement in Turkey. 

The prospect of war, and a Te Deum sung in honor of the passage of the Danube. 

The representative of the Danube, from Jajina of the 5th, that the Greeks have been rebelled, and that the aid was been surrender. Turkish re-inforcements had arrived at Treseva, and all seemed lost. The situation made no progress. An Austrian note of remonstration had been forwarded to Athens, demanding the evacuation of the gallipoli, for which the Greek government was responsible for all mischief arising from the insurrection. 

Accounts from St Petersburg were, in London. The Electric Telegraphs were progressing rapidly there. 

Latter.—The relations between Austria and Russia were daily becoming more affecting. It was thought that Austria had proposed to Prussia a Ger- 

25 We have recently enjoyed interesting season with the Brethren at Orangeport, Oloott and Barn. We formed a happy acquaintance with several brethren we had never before seen. We think of visiting them again in a few months. 

Appointments. 

Provost permitting us to hold meetings as follows: Milan, O., May 7th, at 2 o'clock P. M., and hold over Sabbath and First-day. Jackson, Ohio, the 10th, at 5 o'clock P. M. 

We shall be prepared to supply our friends with publications at the Conferences in Ohio, Michigan and Wisconsin. We hope they will be able to come to these meetings and purchase our publications, and to help us in the expenses of the Exposition.

Letters. 


Receipies. 

R. H. Saman, a Friend, F. Baldwin, M. Addinton, R. Dun- 


of certain publications, and which Austria consequently refuses to accept. 

The important announcement has been received of a violation of the Bremen Treaty, by Austria. 

The relations between Austria and Russia were daily becoming more affecting. It was thought that Austria had proposed to Prussia a Ger- 

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