

SECOND ADVENT REVIEW AND SABBATH HERALD.

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

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I LONG TO BE THERE.

In the midst of temptation, and sorrow and strife,
And evils unnumbered, of this bitter life,
I look to a blessed earth, free from all care;
The kingdom of Jesus, and long to be there!

When this mortal body is racking with pain,
And demons are striving to trouble my brain,
I hope for the crown that the saints soon shall wear,
In the regions of glory, and long to be there!

When the wicked are scoffing—because I believe
The Saviour is coming, my pains to relieve,—
I weep for their folly, and bow in deep pray'r,
For Christ's coming kingdom, and long to be there!

By the sweet flowing River of Life I will sing
My triumph through Jesus, my Saviour and King,
And praise him who brought me, a sinner to share
A feast of fat things,—O, I long to be there!

I long to be there! and the thought that 'tis near
Makes me almost impatient for Christ t' appear,
And fit up that dwelling of glories so rare,
The earth robed in beauty, I long to be there!

THE TWO LAWS.

The Holy Scriptures show a clear distinction between the *law of God*, and the *law of Moses*. Those who confound these two laws in one, cannot see and feel the force of the law of God, which is shown to be perpetually binding, and is so strikingly enforced in the New Testament. Such are in great danger of resting down on the view that the Sabbath of the fourth commandment is abolished. But if it can be shown that the *law of God*, the ten commandments, and the *law of Moses*, or what the apostle Paul says is "abolished," which he calls the "enmity, even the law of commandments CONTAINED IN ORDINANCES, [Eph. ii, 15.] are two distinct covenants, then it will be clearly seen that the law of "ordinances" given to the Jewish Church could be abrogated, without affecting the Sabbath of the fourth commandment.

THE LAW OF MOSES, OR "THE LAW OF COMMANDMENTS CONTAINED IN ORDINANCES."

This law was written by the HAND of Moses, in a BOOK, which was called the BOOK of the COVENANT. To this the Apostle refers in the following words: "Blotting out the HAND-WRITING OF ORDINANCES," &c. Here we will give some texts of Scripture which speak of the book of the covenant.

"And it came to pass, when Moses had made an end of writing the words of this law in a BOOK, until they were finished, that Moses commanded the Levites which bore the ark of the covenant of the Lord, saying, take this BOOK of the law, and put it in the SIDE of the ark of the covenant of the Lord your God." Deut. xxxi, 24—26. See verses 9—11.

"And when they brought out the money that was brought into the house of the Lord, Hilkiah the priest found a BOOK of the law of the Lord, given by the hand of Moses." (See marg.) 2 Chron. xxxiv, 14.

"And he read in their ears all the words of the BOOK of the COVENANT that was found in the house of the Lord." See 2 Chron. xxxiv, 30.

"And the king commanded all the people, saying, keep the passover unto the Lord your God, as it is written in the BOOK of this COVENANT." 2 Kings xxiii, 21.

"And they spake unto Ezra the scribe, to bring the BOOK of the LAW OF MOSES, which the Lord had commanded to Israel. See Neh. viii, 1—3.

"Then said I, lo, I come (in the volume of the BOOK it is written of me) to do thy will, O God." Heb. x, 7.

"Have ye not read in the BOOK of Moses." Mark xii, 26.

The "ordinances" of the Jewish law, contained in "the book of the covenant," shadowed forth the "good things" of the gospel. Its "carnal rites," "burnt offerings and sacrifices," and "meats and drinks and divers washings," were all blotted out, and nailed to the cross when the Lamb of God shed his most precious blood.

THE LAW OF GOD, OR TEN COMMANDMENTS.—

The law of God was written with the FINGER of God on TWO TABLES OF STONE, which were called the TABLES of the COVENANT. Here we will give some texts which speak of the tables of the covenant.

"And the Lord said unto Moses, come up to me into the mount, and be there: and I will give thee tables of stone, and a law, and commandments which I have written; that thou mayest teach them." Ex. xxiv, 12.

"And he gave unto Moses, when he had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone written with the FINGER OF GOD." Ex. xxxi, 18.

"And the tables were the work of God, and the writing was the writing of God, graven upon the tables." See Ex. xxxii, 15, 16.

"And he wrote upon the tables the words of the COVENANT, THE TEN COMMANDMENTS." See Ex. xxxiv, 28, 29.

"And he declared unto you HIS COVENANT, which he commanded you to perform. EVEN TEN COMMANDMENTS; and he wrote them upon two tables of stone." Deut. iv, 13.

"And it came to pass at the end of forty days and forty nights, that the Lord gave me the two tables of stone, EVEN THE TABLES OF THE COVENANT." See Deut. ix, 9—11; v, 22.

By this class of texts we learn first, that "the tables were the work of God," second, that he wrote upon them with his own FINGER, third, that the matter written was the ten commandments, and fourth, that the ten commandments, alone, are God's covenant. They are not called a part of his covenant, but "HIS COVENANT." The Great Law-giver spake this covenant from "the Mount, out of the midst of the fire, of the cloud, and of the thick darkness, with a GREAT VOICE; and he ADDED NO MORE;" and he wrote it "in two tables of stone." See Deut. v, 22.

The ten commandments that God wrote in the TABLES of the covenant, with his FINGER, are a law of substances, bodies and not shadows like the law of ordinances written in the BOOK of the covenant by the HAND of Moses. The law of God is founded on obligations growing out of the nature of men, and their relations to God and one another; obligations binding on man before this law was written by the finger of God, and which continue to the close of time. The law of Moses, relating to outward observances which were not obligatory till they were commanded, was binding only on the Jews till the death of Christ, then it was abolished, and gave place to the "ministration of the Spirit."

THE ARK OF THE COVENANT.

"And they shall make an ark of shittim-wood: two cubits and a half shall be the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height thereof." Ex. xxv, 10.

The Ark was a small chest, a little more than four feet, six inches long, two feet, eight inches wide and high. It was made purposely to contain the tables of the covenant. See Ex. xxv, 16.

Deut. x, 5; Kings viii, 9. Its place in the Tabernacle and in the Temple was the Most Holy, within the second veil. There, in the holiest place on earth, so sacred that no man entered it excepting the high priest, and he but once a year, God placed his covenant, his law, his testimony, even the ten commandments.

God has placed great honor upon his law. The Ark containing it was the strength and glory of Israel. When the tribes of Israel were about to pass over the river Jordan, "the officers went through the host, and commanded the people saying, When ye see the Ark of the covenant of the Lord your God, and the priests the Levites bearing it, then ye shall remove from your place, and go after it." See Joshua iii, 3. The priests took up the Ark of the Lord and passed on, and the people followed after. And when the soles of the feet of the priests that bear the Ark rested in the brim of the water, Jordan parted before the Ark of the Lord of all the earth, and the waters that came down the river rolled up and stood upon an heap.—The priests passed down into the bed of the river, where their feet stood firm on dry ground. There they stood with the Ark of God until all Israel passed over on dry ground. Twelve men were then selected to take from the midst of Jordan, where the priests' feet stood firm, twelve stones for a sign or memorial. And when their children should ask their fathers, "What mean ye by these stones?" they were to answer, "The waters of Jordan were cut off before the Ark of the covenant of the Lord." And when the priests that bore the Ark came up out of Jordan, and stood upon the bank of the river, down came the waters of Jordan and rolled on as before. See Joshua iii—v.

The walls of Jerico fell down before the Ark of the covenant. Seven priests went before it blowing their simple trumpets of rams' horns. For six successive days the Ark of God, and the host of Israel went round the city, compassing it once each day; but on the seventh day, seven times. And when the seventh time was completed, the priests made a long blast with their trumpets of rams' horns, and Joshua said to the people, Shout, and down came the walls of Jerico flat to the ground before the Ark of the covenant. See Joshua vi. When Israel obeyed the ten commandments they were victorious in battle; but when any of them violated any portion of that covenant they were smitten, and compelled to flee before their enemies. Hophni and Phinehas the sons of Eli, violated the seventh commandment, and caused the Lord's people to transgress: therefore, when Israel went out against the Philistines to battle, they were smitten before them, and there fell of them about four thousand men. The elders of Israel said, "Wherefore hath the Lord smitten us to-day before the Philistines? Let us fetch the Ark of the covenant out of Shiloh unto us." And when the Ark came into the camp, all Israel shouted, so that the earth rang again. When the Philistines learned that the Ark of the Lord had come into the camp of Israel they were terrified and said, "God has come into the camp." "Wo unto us!"

But the Ark was not the strength of Israel at that time, for one of the ten immutable precepts which it contained had been violated. The Philistines fought, and Israel was smitten, and thirty thousand footmen fell. Hophni and Phinehas were slain, and the Ark of God was taken. When the sad tidings was borne to Eli, that the Ark of God was taken, he fell from his seat backwards, "and his neck brake, and he died." Eli was not so much affected in hearing of the slaughter of thirty thousand men, and of the death of his two sons: but when the messenger "MADE MENTION OF THE ARK OF GOD, he fell from his seat; for he knew that the GLORY HAD DEPARTED from Israel." See Samuel iv.

The Philistines put the Ark into the house of Dagon, their God, and in the morning, "behold Dagon was fallen upon his face to the earth before the Ark of the Lord." They set him in his place again, and the next morning they found Dagon on his face again, with his head and the palms of his hands cut off: "only the stump of Dagon was left to him." See Samuel v, 1—6.

The Ark was in the country of the Philistines seven months, and during that time "the hand of the Lord was against them with a very great destruction," and they were exceedingly anxious to get rid of it, and have it go back, to Israel where it belonged. They finally made a new cart and laid the Ark upon it, and took two milch-kine, that had never been yoked, and tied them to the cart, and shut up their calves at home. The

Philistines then decided that if the cows went up to Beth-shemesh that they should know that the plagues that had come upon them, while the Ark had been with them, were from the Lord, but if they did not, then they should know that "a chance had happened" to them. "And the kine took the straight way to the way of Beth-shemesh, and went along the highway, LOW AS THEY WENT, and turned not aside to the right hand or to the left." The cart came into the field of Joshua, and the Levites set the Ark upon the great stone Abel. "And they clave the wood of the cart, and offered the kine a burnt-offering unto the Lord." The men of Beth-shemesh were curious to see what was in this wonderful chest, so they looked into the Ark, and God slew fifty thousand and seventy of them. "And the men of Beth-shemesh said, "Who is able to stand before this Holy Lord God!"

The Ark of the Lord was removed to the house of Abinadab, and Eleazar his son was sanctified to keep it. There it remained a long time until David with thirty thousand chosen men of Israel, went to remove it into the city of David. Uzzah and Ahio drove the new cart on which they placed the Ark, while King David and all the house of Israel followed, playing on psalteries, timbrels, cornets and cymbals. And when they came to Nachon's threshing-floor, the oxen stumbled, and Uzzah put forth his hand to steady the Ark, and God smote him for his error. [margin, rashness,] and he died by the Ark of God. This terrified the King, and he said, "How shall the Ark of the Lord come to me?" So he would not remove it to the city of David, but carried it aside into the house of Obed-edom, the Gittite. But when the King heard that Obed-edom and all his house were blessed because of the Ark of God, which had continued with him three months, he went and brought it into the city of David with gladness. And when they that bore the Ark went six paces, he sacrificed oxen and fatlings, "And David danced before the Lord with all his might." See ii Samuel vi.

We have given this brief sketch of the history of the Ark of the covenant, thus far, to show that it was the strength and glory of Israel, and also to show how the Great Law-giver has regarded and honored his holy law. Those who presumptuously speak of the law of God with contempt, and call it "the old law," "the old Jewish ritual," "a yoke of bondage," "an old thunder and lightning law, which always was a curse to man," and a "miserable rickety old law," are to be pitied. "Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil."—Ecc. viii, 11. But their day is coming.

Both Testaments make mention of the "ARK OF THE TESTIMONY"—a chest, or Ark, containing an important TESTIMONY delivered by Jehovah. See Ex. xxv, 22; Num. vii, 89; Josh. iv, 16; Rev. xi, 19; xv, 5. This testimony is nothing more nor less than the ten commandments. It is often spoken of as "the testimony," and the "tables of the testimony." Why was it necessary that Moses should sanctify the congregation, and set bounds around the Mount as recorded in Ex. xix? Because the Great God was about to speak and bear a TESTIMONY to man, and in awful grandeur proclaim the "Royal Law." Lightnings flashed and thunders rolled upon the Mount, while God descended upon it in fire, and "the smoke thereof ascended as the smoke of a furnace, and the whole Mount quaked greatly." Israel, in dismay, tremblingly stood and listened, while Jehovah uttered the words of the ten commandments, "And he added no more." This testimony, contained in about sixty lines of our pocket Bibles, God has honored far more than any other portion of his Word. He would not trust it in the hands of man alone, as he has the other portions of the Scriptures; but with his voice proclaimed it, and with his finger wrote it in tables of stone, which, during the Jewish dispensation were placed within the second veil of the Sanctuary, the holiest place on earth.

But where shall we look for this TESTIMONY in the present dispensation? Answer. In its proper place, in God's Sanctuary in heaven. It was also to be put into the mind, and written in the hearts of the people of God by the Holy Spirit. There is no Sanctuary recognized under the gospel as the Lord's, but the "True Tabernacle" in heaven, of which Christ is a Minister or Priest. See Heb. viii—x.

The heavenly Sanctuary is perfect in all its parts. It is called "a greater and more perfect Tabernacle." See Heb. ix, 11. If we would be correctly instructed as to its apartments and furniture, we should study well the Scriptures which speak of

the earthly Sanctuary, for when Moses was about to make it, God shewed to him in holy vision, the heavenly Sanctuary, and said to him, "See that thou make all things according to the pattern shewed to thee in the mount." This caution was repeated to Moses, even while receiving instruction how to make such small vessels of the Sanctuary as the golden lamps, tongs and snuffers. See Ex. xxv, 40.

From these facts, and many more of the same nature that might be presented, we conclude that the Temple of God in heaven contains the Ark of the testimony, the ten commandments; and this conclusion is backed up by a plain *thus saith the Lord*.

"And the temple of God was opened in heaven, and there was seen in his temple the ARK of his testament. Rev. xi, 19.

"And after that I looked, and behold, the temple of the tabernacle of the TESTIMONY [Holiest of all, which contained the testimony,] in heaven was opened." Chap. xv, 5.

The revelation of Jesus Christ to his servant John, while in the Isle Patmos, was A. D. 95. This was twenty-six years after the destruction of Jerusalem and the Temple. Therefore, the "Ark," and the "tabernacle of the testimony," of which St John speaks, must belong to the heavenly Sanctuary. THE TABERNACLE OF THE TESTIMONY can refer to nothing but to that apartment in the "True Tabernacle" containing the Ark of God's testimony, which is the "holiest of all." The ARK OF HIS TESTAMENT can refer to nothing but to the Ark now in that apartment which contains the TESTIMONY that Jehovah delivered when he descended upon Mount Sinai in fire.—Will those who differ with us on these points just give a more harmonious exposition of them. How cheering and glorious is the sublime thought, to all who love the holy law of God, that in the heaven of heavens, the High and Holy One has placed the ten commandments beside his own Holiness.

THE TWO LAWS IN THE NEW TESTAMENT.

This is a subject of great importance. By not understanding it many have honestly supposed that the commandments of God were all nailed to the cross and abrogated. It is our object to show that the word law, so often used in the New Testament, does not apply to one and the same law, but that it sometimes applies to the ceremonial law of Moses, and sometimes to the ten commandments. If the word "law," so often used in the epistles of St. Paul, refers to one law only, then the Apostle has often contradicted himself. Here we will give two texts from his epistles, which speak of the law, that the reader may clearly see the contradiction, if but one law is meant.

"Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace" Gal. v, 4.

"For not the hearers of the law are just before God, but the doers of the law shall be justified." Rom. ii, 13.

Has the Apostle contradicted what he wrote to the Galatians, A. D. 58, relative to the law, in his letter written to the Romans two years after? This he certainly has done; if he refers to one and the same law in both texts. But we are not ready to admit that there is a contradiction in his testimony. Much rather would we admit the clear distinction between the two laws, than to thus charge the Apostle. When we apply the word law correctly there is no contradiction. To do this, we should study well the context, which, with the text, will determine the true application.

When St. Paul speaks of the law in Rom. ii, 13, he refers to the ten commandments alone. See verses 12—22.—That we may not mistake what law is referred to, the Apostle quotes three of the ten commandments, which proves it to be the law of God. "The DOERS of" this law, says he, "SHALL BE JUSTIFIED." But when the Apostle mentions the law in Gal. v, 4, none of the ten commandments are referred to. He speaks of circumcision, which Judaizing teachers were pressing upon the gospel church, and testifies that if they were circumcised they were debtors to do the whole law of shadows, of which the gospel is the body or substance, and Christ is "end." Surely, those who turned from a living substance, the gospel, and sought justification by the deeds of a dead law of shadows, had "FALLEN FROM GRACE."

We are often referred to Rom. Chap. vii, for proof that the commandments of God are abolished, and we are told that verse

6, shows that the law is dead. But we think it proves no such thing. Read verse 6, with the marginal reading, and it will be seen that it is the Christian, who has been convinced of sin by the law, has submitted to obey it, and has been made free in Jesus Christ, that is dead to the law, and not the law that is dead. "But now we are delivered from the law, [condemnation of the law,] being dead to that wherein we were held." The law of God condemns, and leaves the sinner bound; but through faith in Jesus Christ he receives grace and freedom. "What shall we say then? Shall we continue in sin, [transgression of the law,] that grace may abound?" Or, shall we who have been delivered from the condemnation of the law, and have found pardon through faith in the atoning blood of Christ violate any part of the "royal law," because we have found freedom? "God forbid." For the moment we do we are bound by its condemnation again. And further, it cannot be the law of God that is dead, for this law is the very living instrument to convict the sinner of sin, and slay him as it slew Paul.

"What shall we say then? Is the law sin? God forbid. Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, [tenth commandment,] Thou shalt not covet." Verse 7.

"For I was alive without the law once; but when the commandment came, sin revived, and I died." Verse 9.

"Do we then make void the law through faith? God forbid: yea we establish the law." Rom. iii, 31.

The epistle to the Romans was written A. D. 60. The crucifixion was A. D. 31, therefore the Apostle's letter to his Roman brethren was 29 years after the "hand-writing of ordinances" was nailed to the cross. If the Apostle wished to teach the Romans that the ten commandments had been abolished, and had been dead 29 years, that they were a "yoke of bondage," and if observed by them, they would fall from grace, as many teach at this day, we might expect him to write to them something as follows—Wherefore the law is *unholy*, and the commandment *unholy*, and *unjust*, and *bad*; instead of saying, "Wherefore the LAW IS HOLY, and the commandment HOLY, and JUST, and GOOD." Verse 12. Paul also says, "For we know that the law is SPIRITUAL." See verse 14. Who dare say that this was any part of that law of ceremonies that had been dead 29 years? "For I DELIGHT in the law of God after the inward man." Verse 22. Who will say that he delighted in a yoke of bondage? "I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God." Verse 25. Will any one say that Paul thanked God that he served a law that had been abolished 29 years, after teaching the Galatians two years before that if they sought to be justified by it they would fall from grace? Certainly no sane man will charge the great Apostle to the Gentiles with such contradictions and folly. Then we cannot avoid the conclusion that he, in his epistles, speaks of two distinct laws.

One was called a "yoke of bondage," Gal. v, 1, for when in force it could not "make the comers thereunto perfect;" but now it had been dead 27 years. The other is called "*holy*," "*just*," "*good*," and "*spiritual*," and was the Apostle's "delight." James calls it the "ROYAL LAW OF LIBERTY." Chap. i, 25; ii, 8. One was the "enmity, even the law of commandments CONTAINED IN ORDINANCES." The other is the law of God the ten commandments. One was abolished at the cross, while the other remains as firm as heaven. Here we will add the testimony of Jesus in his sermon on the Mount.

"Think not that I am come to destroy the law or the prophets; I am not come to destroy, but to fulfill. For verily, I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." Matt. v, 17, 18.

To abolish a law is to destroy it. One of the great objects of the first Advent was to abolish or destroy the law of ordinances, to make place for the gospel. But there is a law which Jesus did not come to destroy, but to fulfill. The only way to fulfill this law is to keep it. See James ii, 8. This Jesus did; for he says, "I have kept my Father's commandments." John xv, 10. He who knew that men would make void the law of God, and think it abolished at the cross says, "Think not that I am come to destroy the law." He also, in an impressive manner, declares that while heaven and earth remain, this law in all its parts will remain the same. Not one jot or tittle was to pass from it. That none may mistake what law is spoken of here, Jesus adds, "Whosoever therefore shall break one of these

least COMMANDMENTS, and shall teach men so. &c." This shows it to be God's law of commandments. But to make it still more sure if possible, Jesus in verses 21, 27 and 33, refers to three of the commandments of the decalogue.

Men may teach for a few days that the law of God is abolished, that the fourth commandment is taken from it, that it is changed, or, as some say, "relaxed;" but their assertions and sophistry wither before the plain and positive testimony of the Son of God, who has said, "Till heaven and earth pass, one jot or one tittle shall in NO WISE pass from the law."

OBJECTIONS TO THE SABBATH ANSWERED.

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

The principal passages of Scripture quoted to sustain the no-Sabbath system are from the epistles of the Apostle Paul. It is our object to show that these texts do not mean what they are said to mean, and also to show their true application. We fully believe that when their true application is seen, that they will not present the least objection to the perpetuity of the seventh-day Sabbath.

Objection 1. "Him that is weak in the faith receive ye, but not to doubtful disputations. For one believeth that he may eat all things; another who is weak, eateth herbs. Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth for God hath received him. Who art thou that judgest another man's servant? to his own master he standeth or falleth; yea, he shall be holden up; for God is able to make him stand.

"One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks." Rom. xiv, 1-6.

If we would rightly understand the words of the Apostle we should first learn the subject of his discourse. And here we would say that he makes no reference to any of the commandments of God in Rom. xiv. His subject relates to eating, and those feast-days which some of the church then regarded, while others did not regard them. The word *eateth* is mentioned in this chapter eleven times, *eat* three, *meat* four, and *drink* twice; but the Sabbath, which many suppose is the subject of this chapter, is not once mentioned.

That we may better understand the application of this, and similar portions of Scripture, let us take a brief view of some of the trials of the early church with whom the Apostle labored and suffered. A portion of the Christian church were converts from the circumcision or Jews, and a portion from the uncircumcision or Gentiles. The converts from the circumcision were inclined to still hold on to, and practice some of the customs and ceremonies of the Jewish religion, while the Gentile believers were free from those customs, having never been educated in them. Peter did not understand that the gospel was for the Gentiles also, until God gave him a vision upon the house-top, and sent him to preach to them at the house of Cornelius. He would not eat with the Gentiles or keep company with them until he was shown that God was "no respecter of persons." See Acts x, 1-45.

Certain men which came down from Judea taught the brethren that they must be circumcised in order to be saved. "Paul and Barnabys had no small dissension and disputation with them," and then went "up to Jerusalem unto the apostles and elders about this question." There they were met by "certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses." After they had discussed this question, they came to the following conclusions, which they wrote and sent by chosen men "unto the brethren which were of the Gentiles in Antioch, and Syria, and Cilicia."

"For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things; That ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well." Acts xv, 28, 29.

At Antioch, Paul withstood Peter to the face, and says that "he was to be blamed." His wrong consisted in eating with those who were converted from the Gentiles in the absence of

those who were converted from the Jewish church, and then in presence of those from the circumcision refusing to eat with those from the uncircumcision.

"But when I saw that they walked not uprightly according to the truth of the gospel, I said unto Peter before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Gal. ii, 14.

With these facts before us we may see that the subject of the fourteenth chapter of Romans applied directly to the trials of the church in the Apostle's day. We may also see that this subject does not directly apply to the church at this day; for divisions relative to feast-days and eating do not now exist, as they did in the apostolic church. The Apostle was giving the Romans a lesson of forbearance in relation to the Jewish views of eating and feast-days which some still retained. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth, for God hath received him."

He did not take measures to rid the church at once of all those errors which the converts from the circumcision were inclined to cling to. The Apostle even had Timotheus, his fellow laborer, "whose father was a Greek," circumcised, that they might better find access to the Jews. He was "all things to all men," that by "all means" he might "save some." But, says Paul, "Circumcision is nothing, and uncircumcision is nothing, but keeping the commandments of God is something." [Whiting's trans.] Cor. vii, 19.

The keeping of the commandments of God is nowhere in the New Testament spoken of as a thing of little importance, as circumcision and feast-days are, but it is always made a test of christian fellowship, and eternal salvation. The uniform testimony of the New Testament writers relative to keeping the commandments is as follows. "If thou wilt enter into life keep the commandments." Matt. xix, 17. "For this is the love of God, that we keep his commandments." 1 John v, 3. He that saith, I know him, and keepeth not his commandments, is a LIAR, and the truth is not in him." Chap. ii, 4.

Those who read only the fifth and sixth verses of the fourteenth chapter of Romans, which speak of regarding and disregarding days, without an understanding of the Apostle's subject may suppose that the seventh-day Sabbath is referred to. But an understanding of his subject, his trials, and his labors with his brethren at Rome, destroys all reasonable grounds for even an inference that he refers to the Sabbath of the Lord. It is urged by some that Rom. xiv, 5, 6, "refers to every day," therefore includes the seventh-day Sabbath. So it may be urged with equal propriety that some of the early christians lived without eating, from the expression, "Let not him that eateth, despise him that eateth not; and let not him which eateth not, judge him that eateth." It is evident that the words "eateth not" was spoken in reference to those things forbidden by the Jews. It is also evident that the words, "every day alike" had reference only to disregarding feast-days. "Consistency is a jewel," and should ever be seen in those who teach the Holy Scriptures.

Those who profess to believe that there is divine authority for observing the first day of the week as the Sabbath, should not refer us to Rom. xiv, 5, 6, for proof that the seventh-day Sabbath is abolished; for if they admit that St Paul refers to a day of weekly rest, then their first-day Sabbath is at once overthrown. Therefore, those who observe the first-day are not wise in quoting this Scripture to prove us wrong in keeping the Sabbath.

We are told by many of those who advocate the no-Sabbath doctrine that if we observe the Sabbath we shall fall from grace and certainly be lost; and Gal. v, 4, is quoted as proof.—"Christ is become of no effect unto you, whosoever of you are justified by the law: ye are fallen from grace." But this does not harmonize with their own view of what Paul has taught in Rom. xiv, 5, 6. They first tell us that we may esteem the seventh day above the other six, and keep the Sabbath; or we may esteem all alike and work on all seven days of the week. In either case we are safe, if the Sabbath is not made a test question. And then we are told that if we do esteem one day above another, that is, observe the Sabbath, we shall fall from grace, and call down on our own heads all the woes mentioned in the New Testament against those who rejected Christ, and went back to the observances of the Jewish law. Again, if the word

law in Gal. v. 4, refers to the ten commandments, then certainly those who observe nine of them, all excepting the fourth, are also fallen from grace. If we have fallen from grace for observing the fourth commandment we cannot be restored until we break it. And by the same rule those who observe nine of the commandments cannot be restored to grace, until they violate all ten of the commandments of God!! We leave the reader to decide as to the justness of this conclusion. Our object is to hold up the view that the commandments of God are abolished, in its true hideous form, that souls may take warning and not be devoured by it.

With the view that Gal. v. 4, and Rom. xiv. 5, apply to the case of those who keep the Sabbath, we will give the following. "One man esteemeth one day above another; [that is, he keeps the Sabbath and falls from grace;] another esteemeth all days alike. [He does not keep the Sabbath, therefore does not fall from grace.] Let every man be fully persuaded in his own mind." [That is, whether he should observe the Sabbath and fall from grace or not!!] Those who will search the Word for themselves may not only see the error, but the utter folly in applying these and similar texts to those who observe the Sabbath of the Bible. [To be continued.]

THE REVIEW AND HERALD.

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

PARIS, APRIL 21, 1851.

THE GIFTS OF THE GOSPEL CHURCH.

"And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." Eph. iv. 11-14.

"And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healing, helps, governments, diversities of tongues." Cor. xii. 28.

When the design of the gifts is clearly seen, then the importance of this subject will be understood. They were given for the perfecting of the church of Christ. When the apostolic church was pure and holy, having just learned the gospel from the Great Head of the church, and having been baptized with the Holy Ghost on the day of Pentecost, the gifts of the Spirit were given to them, for their edification and profit. And we have no Scripture evidence that they were designed for a limited portion of the gospel age, to be taken away from the church in a few years; but the proof is abundant that they were designed to exist in the church as long as the saints in their mortal state needed the teaching of the Bible and the Holy Spirit.

It is universally admitted that a portion of the gifts exist in the church at this day, such as "the word of wisdom," and "the word of knowledge," and no one denies that "pastors" and "teachers" were to be in the church until its perfection. Then if a portion of the gifts were to remain in the church, why not all of them remain? Why should the professed church of Christ pick out from that catalogue of gifts, so freely bestowed by the Great Head of the church, those that suit them best, and trample the others in the dust? It is sometimes asserted, by those who oppose the operations of the Spirit of God, that the gifts were designed for the apostles alone; but if this is true, then the church of Christ has been destitute of "the word of wisdom," "word of knowledge," and the gift of "faith" for about 1800 years, and those who have professed to be "teachers" and "pastors" have assumed a calling which ceased to exist at the death of the apostles. It is therefore very evident that all the gifts run parallel with each other, none of them ending before the rest, and that they were to extend quite through the gospel age.

The gifts were given for "the perfecting of the saints," and as the church is in an imperfect state they are all needed. They were to be employed for this purpose "till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The church has never yet reached this state of unity, knowledge, fulness and perfection; therefore the gifts should not be dismissed, until the object for which they were given is gained. It is admitted that they were necessary for the infant church in the days of the apostles, in confirming the covenant with "signs and wonders," and "gifts of the Holy Ghost." But let

it be remembered that Paul's instructions, relative to the gifts, were given full twenty-five years after the week of confirmation, and the beloved John had his visions in the isle Patmos twenty-six years later still; therefore, none should assert that the gifts of the Spirit were given merely to confirm the covenant. They were then necessary for that object; but they are tenfold more necessary now to bring together the scattered members of the body of Christ, and to perfect the church to stand in the great day of the Lord, and to be changed to immortality when Christ comes in his own, and his Father's glory. If the apostolic church needed the gifts to enable them to stand in their peculiar trials, how much more are they needed in the perils of the last days, to prepare the church to stand firm in the time of trouble "such as never was."

But why have the gifts of the Spirit been no more manifest in the church? We think the principal reasons are, first, because the church has been too blind to understand them, being almost destitute of the Spirit, and too proud to acknowledge them before the world, therefore has rejected those gifts, in which the Spirit of God is most manifested; and second, because many of those who have shared these gifts have made such poor use of them. Says St. Paul, "the natural man receiveth not the things of the spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." Cor. ii. 14. There was a striking example of the truth of this text on the day of pentecost, when the Holy Ghost was poured out upon the disciples. The multitude were amazed, some "mocking, said, These men are full of new wine." But Peter shewed to them that those manifestations were a fulfillment of Prophecy, and the work of God.—Whenever the church has become worldly, proud, destitute of the Spirit and blind, they have not been able to discern the things of the Spirit, and have looked upon the operations of the Holy Spirit with suspicion. And in many cases the cry of "mesmerism" and "fanaticism" has been raised. The most heaven-daring and fatal example of this, was in calling the gracious work of the Spirit in the Midnight Cry, in 1844, *mesmerism* and *fanaticism*. Said J. V. Himes at the Albany Conference, in 1845, "The seventh month movement produced mesmerism seven feet deep."

But it is a lamentable fact that a great portion of those who have had any of the gifts of the Spirit of God bestowed upon them, have soon become exalted, and have fallen. Such is the weakness of human nature that God has to bring his people through the furnace of affliction in order to save them. He often withhold his rich blessings from his people, lest they make a wrong use of them and perish. It was necessary that the Apostle Paul should have a "thorn in the flesh," lest "through the abundance of the revelations" he "should be exalted." It has too often been the case that when the Lord has bestowed any great spiritual blessing, or gift upon any of his humble children, that the church, instead of carefully watching over them to see that they still kept humble, has heaped upon them compliments and flatteries, which in most cases has exalted and ruined the brightest lights set in the church.

If the Apostle had not had such an abundance of "visions and revelations of the Lord," he would not have needed a "thorn in the flesh." This proves that those on whom Heaven bestows the greatest blessings are in most danger of being "exalted," and of falling, therefore, they need to be exhorted to be humble, and watched over carefully. But how often have such been looked upon as almost infallible, and they themselves have been too apt to drink in the extremely dangerous idea that all their impressions were the direct promptings of the Spirit of the Lord. And how often has been the case that such have become self-righteous, puffed up, denunciatory, and finally gross fanatics, and the most efficient agents of the Devil to scatter wild fire, and to divide the flock of God. "Pride goeth before destruction, and a haughty spirit before a fall." Prov. xvi. 18.

We think it is a fact that many of the greatest fanatics in the land, have once shared largely in the gifts of the Holy Spirit, but by not having good instruction, they have fallen through pride. This has had a tendency to cause the sceptical and prudent to doubt all the operations of the Spirit of God. And in this last hour of Satan's triumph, when he calls to his aid mesmerism, mysterious knockings, &c. to deceive the people, if God manifests his power, and employs any of the gifts of the Spirit we may expect that a multitude of voices will be raised pronouncing it fanaticism, or anything save the work of the Spirit. But shall we sink in this mire of unbelief, and reject, or prize lightly the gifts of God's Spirit because some have made a bad use of them? God forbid.

Men in their blindness and folly have dishonored every precious truth in the Bible, yet we shall not do well to think less of the Scriptures, or any portion of them, because many have made a bad use of them.—Rather let the servants of the Lord preach the whole truth as revealed in the Word.

The gifts of the Spirit should all have their proper places. The Bible is an everlasting rock. It is our rule of faith and practice. In it the man of God is "thoroughly furnished unto all good works." If every member of the church of Christ was holy, harmless, and separate from sinners, and searched the Holy Scriptures diligently and with much prayer for duty, with the aid of the Holy Spirit, we think, they would be able to learn their whole duty in "all good works." Thus "the man of God may be perfect." But as the reverse exists, and ever has existed, God in much mercy has pitied the weakness of his people, and has set the gifts in the gospel church to correct our errors, and to lead us to his Living Word. Paul says that they are for the "perfecting of the saints," "till we all come in the unity of the faith."—The extreme necessity of the church in its imperfect state is God's opportunity to manifest the gifts of the Spirit.

Every Christian is therefore in duty bound to take the Bible as a perfect rule of faith and duty. He should pray fervently to be aided by the Holy Spirit in searching the Scriptures for the whole truth, and for his whole duty. He is not at liberty to turn from them to learn his duty through any of the gifts. We say that the very moment he does, he places the gifts in a wrong place, and takes an extremely dangerous position. The Word should be in front, and the eye of the church should be placed upon it, as the rule to walk by, and the fountain of wisdom, from which to learn duty in "all good works." But if a portion of the church err from the truths of the Bible, and become weak, and sickly, and the flock become scattered, so that it seems necessary for God to employ the gifts of the Spirit to correct, revive and heal the erring, we should let him work. Yea more, we should pray for him to work and plead earnestly that he would work by the Spirit's power, and bring the scattered sheep to his fold. Praise the Lord, he will work. Amen.

When the seventy returned, and told Jesus that the devils were subject unto them through his name, he said to them, "Rejoice not that the spirits are subject unto you; but rather rejoice because your names are written in heaven." See Luke x, 17—20. Jesus saw their danger, and gave them this caution to save them from exaltation. O, what an instructive lesson is contained in these few words from our Lord. By this we may learn that to possess the gifts of the gospel church is not so much a matter of rejoicing, but rather a cause of humiliation before God, and fear and trembling, lest a wrong use be made of them. But to have our names written in heaven, to know that God owns us as his, is a sufficient cause for any child of God to rejoice.

We say then, that one great reason why the gifts of the Spirit are no more manifest among us, is because the church is not humble enough to bear them. Will the Lord trust those whose affections are still attached to this world, and who have a large share of pride left, with the gifts of the Spirit? If he should it would be very likely to build them up in their errors, and ruin them. This he will not do. The latter rain is coming, and God is waiting to be gracious. The refreshing will come from the presence of the Lord, and it should be our concern to be ready for it, so as to share it largely.

"And it shall come to pass in the LAST DAYS, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. And on my servants, and on my hand-maidens, I will pour out in those days of my Spirit, and they shall prophesy.

"And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before that great and notable day of the Lord come." Acts ii, 19—20.

There are many things of importance to us in this prophecy quoted from Joel ii, 28—32; some of them we will notice. First, its fulfillment was to be in the *last days*. There can be no days later than the last, therefore the last days certainly extend to the Second Advent, and we should expect the manifestations of the Spirit mentioned in this prophecy, until that event. We admit that a portion of the prophecy was partially fulfilled in the out-pouring of the Spirit on the day of pentecost; but it is not possible to show that it was all then fulfilled, therefore it is perfectly plain that the entire prophecy has a complete fulfillment in the "LAST DAYS." Second, the signs in the sun and moon,

the "wonders in heaven above, and signs in the earth beneath," were not seen on the day of pentecost. No one believes that they were.—But it has been the unanimous and settled faith of those who have been looking for the Lord, that they were not seen until more than 1700 years after the day of pentecost. Third, there is no evidence that any of the disciples had visions on the day of pentecost, and it is not at all likely that any of them were asleep, dreaming dreams on that very exciting occasion. They were exercised only with the gift of tongues. Fourth, it will be seen by referring to Joel that this prophecy refers especially to the "remnant." "And it shall come to pass that whosoever shall call on the name of the Lord [when the saints cry day and night, Luke xviii, 7] shall be delivered: [delivered out of the time of trouble, not converted:] for in Mount Zion and in Jerusalem shall be deliverance, as the Lord hath said, and in the REMNANT whom the Lord shall call." Chap. ii, 32.

Finally we see that the out-pouring of the Spirit, the gift of prophecy and dreams and visions of the Lord, are to be sufficiently remarkable to constitute signs of the Second Advent, and that they are classed with the signs in the sun and moon; with "wonders in the heavens and in the earth." To the sceptic and worldly-wise this sentiment will probably seem heretical; but when compared with Joel ii, 28—32; Acts ii, 14—22, it will be seen to be truth. Heaven and earth will pass away, but God's word will stand.

As God has ever distributed his spiritual blessings according to the necessities of his people, it is rational and right to conclude that the abundant manifestations of the Holy Spirit, mentioned by the Prophet Joel, and the Apostle Peter were designed for the "remnant," just before they enter the "time of trouble such as never was," the "great and terrible day of the Lord." Before the world was drowned with the flood, God interposed, and Noah was instructed to prepare the Ark.—The Divine power moved upon the beasts, cattle, fowls, and creeping things, and they two by two, moved along into the Ark with Noah and his family, "and the Lord shut them in." Just before fire and brimstone was rained upon Sodom and Gomorrah, two angels were sent to hasten Lot in his escape. God shewed signs and wonders to his people in Egypt, through Moses and Aaron. He also parted the Red sea before them. When the powers of earth and hell were arrayed against Christ and his apostles, the covenant was confirmed by signs and wonders and mighty deeds of the Holy Ghost. And can we believe that the saints are to pass the perils of the last days, the time of trouble SUCH AS NEVER WAS, unaided by the power of the Spirit? Certainly we cannot. He, whose ways are equal, and who knows our wants, will pour out of his Spirit according to the Prophet Joel, and will impart strength to the meek, to enable them to "stand in the battle in the day of the Lord." Those who "seek meekness" and "righteousness" will be hid in the day of the Lord's anger.

DREAMS.

Dreams may come in three ways. First, "through the multitude of business." See Eccl. v, 3. Second, those who are in darkness, tempted and deceived by the enemy, may have dreams through his influence. See Deut. xiii, 1—5; Jer. xxiii, 25—28; xxvii, 9; xxix, 8; Zech. x, 2; Jude 8. And third, God has always taught, and still teaches his people more or less by dreams, which come through the agency of angels and the Holy Spirit.

God hath said, "If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream." Num. xii, 6. Said Jacob, "The angel of the Lord spake unto me in a dream." Gen. xxxi, 2. "And God came to Laban, the Syrian, in a dream by night." Gen. xxxi, 24. Read the dreams of Joseph, [Gen. xxxvii, 5—9.] and then the interesting story of their fulfillment in Egypt. The great important image of the second chapter of Daniel was given in a dream, also the four beasts, &c. of the seventh chapter. And when Herod sought to destroy the infant Saviour, Joseph was warned in a dream to flee into Egypt. Matt. ii, 13. This testimony is sufficient proof that God sometimes teaches his servants in dreams. The Prophet Joel has also declared that there should be dreams by the Spirit in the last days. We should expect them. We shall be unwise to reject any means that the Spirit may employ to enlighten us. Those who are ashamed to talk of the Lord giving dreams, may be ashamed of the Bible. We find dreams in almost every part of it.

But we should be careful to place them where they belong, and make a good use of them. Like the gifts of the Spirit, they may prove the overthrow of some. It is said of dreams, [Ecclesiasticus xxxiv, 6, 7, "If they be not sent from the Most High, in the time of thy visitation, set not thine heart upon them. For dreams have deceived many, and they have failed that put their trust in them." "The prophet that hath a dream, let him tell a dream; and he that hath my word, let him speak my word faithfully. What is the chaff to the wheat? saith the Lord." Jer. xxiii, 28 God's word is an everlasting rock. On that we can stand with confidence at all times. Though the Lord gives dreams, designed generally for the individuals who have them, to comfort, correct, or to instruct in extreme trials or dangers, yet to suppose that he designs to guide in general duties by dreams, is unscriptural, and very dangerous. The Word and Spirit are given to guide us. If we look to be guided by dreams we shall be likely to fall into the deceptions of Satan. We say that we expect the Lord will give dreams; but the necessity of his children will be his opportunity to thus teach them, as in all past time.

TIME TO COMMENCE THE HOLY SABBATH.

Much has been said in relation to the time of the commencement of the Sabbath. Some say it should commence at sunset, [Mark i, 32.] while others contend that it should not commence until midnight. And still there are some who say the morning is the proper time. Let us leave all these, and see if we cannot find the true time from the Bible. "And God said, Let there be light: and there was light. And God saw the light, that it was good: and God divided the light from the darkness. And God called the light day, and the darkness he called night: and the evening and the morning were the first day."—Gen. i, 3—5. "And the evening and the morning were the second day." See verse 8. So also with the third, fourth, fifth, and sixth days, in which God was creating the world. These are the only Bible names ever given for the six working days in the week. The seventh day is the Sabbath.

It is very evident that when God commenced the first week of the world, every day began with the evening. Now unless it can be proved that God has given directions since that time to alter this rule, the commencing of the day must still be from the evening. It may be argued, that although we have not a thus saith the Lord for it, yet the time has been altered; for we commence our days at midnight.—Very true; but it is without foundation in the word of God, and evidently the work of Satan, purposely to prevent the true time being known for the commencing the Holy Sabbath.

It is a well known fact with astronomers, that not one moment of time has been lost or gained since this earth began to move around the sun; for her motion is perpetual. It is, therefore, clear that there has been no change since the seventh day from the creation.

God further instructs his people, thus: "From EVEN unto EVEN shall ye celebrate your Sabbath."—Lev. xxiii, 32.

Jesus shows at what hour of the day the even comes, by the parable of the laborers. viz. A man went out *early* in the morning [six A. M.] to hire laborers into his vineyard. And he went out about the *third* hour [nine A. M.] Again he went out about the *sixth* and *ninth* hour, and did likewise. [Noon and three o'clock P. M.] And about the *eleventh* hour he went out, and found others, &c. [Five P. M.] So when EVEN was come, the lord of the vineyard directed the laborers to be paid, by giving every man a penny. Those that had labored all of the day murmured because they had received no more than those who had labored but one hour. See Matt. xx, 1—12. Here is clear evidence that the EVEN was the close of the day, and the beginning of the next; and that point of time was 6 P. M. It is further clear, that the time from beginning to end, was just twelve hours; for those that came at the eleventh hour wrought but one hour; which made just twelve. We learn also that the day was divided into four equal parts, just as it is seen on the face of a clock, viz. 6, 9, 12, 3, from thence to 6 the first starting place. The same also of the twelve-hour night, both making a twenty-four-hour day. They are also called watches. 1st, 2d, 3d, and 4th watches of the day; 1st, 2d, 3d, and 4th watches of the night.—Eight watches, of three hours each, make just a whole day of twenty-four hours. Jesus answered, "Are there not twelve hours in the day," &c. John xi, 9. Add to this the twelve hours of night, and the twenty-four-hour day is complete.

It is clear, therefore, from Scripture testimony that every day commences at 6 o'clock, and not at sunset, nor at midnight, as many contend, nor yet at sunrise, as some others believe. Therefore the Sabbath commences at 6 P. M. on what is called Friday. Every hour and minute of it is sanctified time, "holy to the Lord, and holy to those who keep it.

GEOGRAPHICALLY.—At the commencement of the sacred year, the sun rises at 6 A. M. and sets at 6 P. M. on the equator, or midway between the poles. There is not an inhabitant on any part of this globe that can regulate the time for the day by the sun, without admitting the polar distance into his calculation; which is ninety degrees from the equator. This shows that the only way we can calculate time, is by calculating from the equator of the earth, just as though we were placed there ourselves, making our observations.

Those who live the farthest north, have no sun for many weeks, while the sun is in her extreme south declension; say from Nov. 25 to Jan. 15. While, at the same time, those who are in the same latitude south have the sun all the time. Neither of these would keep the Sabbath right by the setting of the sun. While those on the equator could do it at the beginning of the year; because the sun would set at 6 P. M. Hence we perceive that all the inhabitants on either side of the centre, or equator, would have to begin their days at the same time. It is therefore evident and clear, from even this slight view of the geographical lines north and south of the equator, that the ending of no one day of the week, can be regulated by the setting of the sun. But every day must and does end, in perfect harmony with the above rule, which is in perfect harmony with the Scripture testimony already adduced, at 6 o'clock P. M.

LONGITUDINALLY.—Here we come into an argument that is said to be unanswerable, by those who oppose the keeping of the Sabbath of the Lord our God. They say we cannot tell where to commence or end the Sabbath-day, because those living fifteen degrees, or nine hundred miles east of us, must necessarily commence the day one hour earlier. While those living fifteen degrees west of us, would have to commence the day one hour later; and so on to the farthest extremes, east and west, so that holy time could not be kept in one twenty-four-hour day.

One thing is certain and established beyond all controversy, viz. that our blessed Lord, who is "Lord also of the Sabbath," did keep the Sabbath right. [John xv, 10; Luke iv, 16.] He kept it right, and in the right time, [Matt. xx, 1—12,] and he kept it in Jerusalem. Thank the Lord for one right spot on the globe where the seventh-day Sabbath can be kept in the right time, and day of twenty-four hours, as God would have it kept.

God also commanded his people to keep the same Sabbath in the wilderness of Arabia. See Ex. xvi, 28—30. This was many miles east of Old Jerusalem.

The proof is clear also that Paul, the great Apostle to the Gentiles, did keep seventy-eight Sabbaths in succession among the Gentiles in Corinth; yes, and this according to history was twenty-three years after all the ordinances under the law of Moses were nailed to the cross.—See Acts xviii, 1, 4, 11. This, be it understood, is more than fifteen degrees, or nine hundred miles west from Jerusalem. He also kept the Sabbath by the water-side in Philippi, the chief city of Macedonia. See Acts xvi, 12, 13. This by a view of the map of that country, will be seen to be still farther west.

Now, with these facts before us, that the seventh-day-Sabbath was strictly observed, 1. by literal Israel, 2. by Jesus, and 3. by the apostle Paul, in three different places, east and west of each other more than fifteen degrees, or nine hundred miles apart, making a difference in time of more than one hour, (and their Scripture rule was to commence the day at 6 P. M.) we may see that the Sabbath can be strictly observed, by the same rule, in any other place, even five, ten, fifteen, or twenty thousand miles, east and west of each other. We see by the above testimony that Jesus, in Jerusalem, must keep the Sabbath from 6 P. M. to 6 P. M. He must therefore have commenced to keep it some minutes after the time that God directed it to be kept in Arabia, and Paul could not commence the keeping of the Sabbath in Corinth or Philippi, until more than one hour later than it commenced in Jerusalem: because he was more than fifteen degrees to the west of Jerusalem.

Those who oppose the keeping of the Sabbath, argue that if any people commence the Sabbath west of us after the twenty-four-hour day is past with us, then their time cannot be right, neither can it be sanctified.

one; because it would make the sanctified day more than twenty-four hours long. This idea, at first, looks rather formidable; but if it be once admitted, then all calculation with respect to the beginning of any day in the week, or year, is destroyed at once. Such a view would never be presented by men of common sense, if it were not to get clear of keeping God's Holy Sabbath.

God made this globe for man to inhabit, and he scattered the inhabitants abroad upon the face of the whole earth. See Gen. xi, 8. He is the only law-giver. And he gave man one law, and requires every individual to keep it inviolate under the most severe penalties. This law positively embraces the keeping of the seventh-day Sabbath: not for a little while, but for a *perpetual covenant*, "made for man" as long as he is to be known, both in the mortal and immortal state. See Ex. xx, 8—11; xxxi, 12—18; Luke xxiii, 54—56. For the immortal state, see Isa. lxvi, 22, 23.

Now as God hath done all this, and also divided the sun, or imparted it, unto all the nations under the whole heaven, see Deut. iv, 19, and given it to rule the day, and also for signs, and for seasons, and for days, and years, and to rule the day, see Gen. i, 14, 16, shall we not as men, obey and receive his divine instruction in this respect also, and commence every day in the week, and especially the Sabbath, in its exact time, as it comes to us on the part of the earth where we are located? It must be clear to the reader that Paul kept the Sabbath with the Gentiles in Corinth, which was more than fifteen degrees, or nine hundred miles, west of Jerusalem, one hour, at least, later than it was kept at Jerusalem.

It may be argued that this would make the day twenty-five hours long. We answer, Paul did not begin the Sabbath day until it came to Corinth. That time must be one hour after it began at Jerusalem.

FOR EXAMPLE.—Take a ball, or an orange, to represent the globe, and stick twenty-four pins in it at equal distances around the middle of the orange. Then if you please, suppose that each pin were just twenty-four nations, and you will readily see they are fifteen degrees in distance, or one hour in time, west and east of each other. Now let this ball turn over eastward towards the sun, as our globe does, and it will readily appear that the sun will rise one hour earlier to the nation that is east of his neighbor; and consequently set one hour later to the neighbor west. This is longitudinal distance, because it is east and west.

Now with this perfect Astronomical rule, in perfect harmony with the Scripture rule, Americans, living ninety degrees in distance, or six hours in time, west of Jerusalem, can keep the Sabbath as divinely strict in accordance with the great regulator, the rising sun, as they could were they in Jerusalem, where Jesus kept it. And so could another nation living still ninety degrees west of America. But we, and they west of us, must patiently wait until the day comes to the part of the globe on which each are located. And the day will begin and end precisely at the same time by the clock in every place. It is utterly impossible for any one in these named places, to begin the day until the time comes to commence that day, and that must be at 6 o'clock P. M.

Boston, Mass., March 23, 1851.

JOSEPH BATES.

[Letter from Sister E. M. Barrows.]

CHARLESTON, MARCH 30, 1851.

BELOVED BROTHER AND SISTER WHITE:—I have felt for a few days past like writing to you, for the purpose of contributing a mite for the spread of the truth; have thus far neglected it, feeling my insufficiency and unworthiness to do so. You will please excuse me for the liberty I take. Never did I feel more the necessity of having my whole soul in this great and glorious truth than at the present. It seems to me that it is high time for all the children of the Lord to be awake, and alive to the cause, and to be rallying around the standard of the Lord. I am truly thankful to God that there are a few devoted, self-sacrificing brethren and sisters, who do not count even their own lives dear unto themselves, if they can be the means, in the hands of the Lord, of searching out a few precious "jewels." Oh, praise the Lord that the scattering time is past, and that God's people, that have been driven and torn by the wicked shepherds, are now being searched out. Bro. Andrews and Churchill were here with us a week ago last Friday and Sabbath. We had a sweet, refreshing season, while hearing the rich truths from the word of the Lord, which were presented in such a clear manner by Bro. Andrews, that it seemed that every honest soul must see; and I do believe that it will not be in vain that they came up hither. My dear parents and eldest sister were with us, strong in the truth; in all we were not a little comforted.

But to look around and see the darkness that has covered the earth, and gross darkness the people, is painful. And still many are saying that they are rich, and have need of nothing; and know not that they are "wretched, and miserable, and poor, and blind, and naked." Would

to God that they would buy the truth, that they might be rich. There is no pleasure, there is no real enjoyment in any thing, but in keeping the commandments of the Lord. "More to be desired are they than gold; yea, than much fine gold. Sweeter also than honey, and the honey-comb." Oh, I do want to be wholly the Lord's, and to stand in that army before whom he will utter his voice, in the great day of the Lord. I sometimes feel so strong in the Lord, and in his truth, that it seems that nothing can separate me from his love and his truth. I have no fears as to the truth at any time, but I fear I shall not be counted worthy to stand. But I do want to go through. I feel that I must go through. And the Lord being my helper, I shall go through. Yes praise his name, the way is possible. In hope, ESTHER MARIA BARROWS.

Bro. H. S. Case writes from Milan, Ohio, April 3— "I have just seen some of the Lord's poor, who want to read the publications on the present truth, but have not the means to get them. They would starve for spiritual food if it was not for those who love their neighbor as themselves.

"I thank God for that religion that will open men's hearts to the wants of the cause of Christ. The field is open wide in Ohio, and the laborers few. I have been doing what I could to spread the truth, but have not one of the works on present truth left to help those who are searching for truth. As you have said, we cannot stay long enough in any place to give the truth on all points. I want to say to all that they see to it that they do their duty, and do it in season. A few short months, and all is over.

"I shall soon be in Cleaveland, Akron, and Cincinnati. Bro. J. B. Sweet is with me. He is poor in this world's goods. I hope the stewards of the Lord will remember him. His address is Milan, Ohio."

THE TEN COMMANDMENTS.

And the Lord spake unto you out of the midst of the fire: ye heard the voice of the words, but saw no similitude; only ye heard a voice.

And he declared unto you his covenant, which he commanded you to perform, even ten commandments; and he wrote them upon two tables of stone. [Deut. iv, 12, 13.]

1. Thou shalt have no other gods before me.
2. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me, and shewing mercy unto thousands of them that love me, and keep my commandments.
3. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.
4. Remember the Sabbath-day to keep it holy. Six days shalt thou labor, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath-day, and hallowed it.
5. Honor thy father and thy mother; that thy days may be long upon the land which the Lord thy God giveth thee.
6. Thou shalt not kill.
7. Thou shalt not commit adultery.
8. Thou shalt not steal.
9. Thou shalt not bear false witness against thy neighbor.
10. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbor's. [Ex. xx, 3—17.]

We have the commandments printed upon cards, the form of the above. They are designed principally for children. Price 75 cents a hundred. The new Post Office law will be favorable in circulating them.

We would humbly ask the counsel of the brethren abroad relative to our present work. In this time of trial we need your prayers.

Bro. Roswell F. Cottrell informs us that we made a mistake in ascribing to him the extract in No. 6, beginning "I am old." &c. He wrote it for his father, John Cottrell, who is in his 77th year, and very infirm.

The \$32, credited to J. C. Bowles, of Jackson, Mich., for the Chart in No. 7, should have been credited to the Church.

We sent a box of the last two pamphlets, and a few commandment cards, to Elias Goodwin, Oswego, N. Y., the 16th.

LETTERS RECEIVED SINCE APRIL 7.—Otis Nichols, 2; C. S. Hubbard, R. S. Johnson; J. Sedgers; David Arnold; S. W. Rhodes, 3; J. C. Fox; Joseph Bates; H. S. Case; A. E. Randall.

RECEIPTS.—S. Strong, \$8; H. Cushman, \$5; P. D. Lawrence, L. Fretlow, J. C. Day, L. H. Priest, 2d, and J. Wager, \$1 each; H. M. Barrows, \$3; E. Foster, J. B. Bishop, J. Ward, H. Ricker, and R. R. York, 50 cents each; H. Childs, \$2; Geo. Morse, \$1.