

# THE PRESENT TRUTH.

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No. 1.

"The secret of the Lord is with them: that fear him; and he will show them his covenant."—Ps. xxv. 14.

"WHEREFORE, I will not be negligent to put you always in remembrance of these things, though ye know them, and be established in the PRESENT TRUTH." 2 Pet. i: 12.

It is through the truth that souls are sanctified, and made ready to enter the everlasting kingdom. Obedience to the truth will kill us to this world, that we may be made alive, by faith in Jesus. "Sanctify them through thy truth; thy word is truth;" John xvii: 17. This was the prayer of Jesus. "I have no greater joy than to hear that my children walk in truth," 3 John iv.

Error, darkness and fetters the mind, but the truth brings with it freedom, and gives light and life. True charity, or LOVE, "rejoiceth in the truth;" Cor. xiii: 6. "Thy law is the truth." Ps. cxix: 142.

David describing the day of slaughter, when the pestilence shall walk in darkness, and destruction waste at noon-day, so that, "a thousand shall fall at thy side and ten thousand at thy right hand," says—

"He shall cover thee with his feathers, and under his wings shalt thou trust; his TRUTH shall be thy SHIELD and BUCKLER." Ps. xci: 4.

The storm is coming. War, famine and pestilence are already in the field of slaughter. Now is the time, the only time to seek a shelter in the truth of the living God.

In Peter's time there was present truth, or truth applicable to that present time. The Church have ever had a present truth. The present truth now, is that which shows present duty, and the right position for us who are about to witness the time of trouble, such as never was. Present truth must be oft repeated, even to those who are established in it. This was needful in the apostles day, and it certainly is no less important for us, who are living just before the close of time.

For months I have felt burdened with the duty of writing, and publishing the present truth for the scattered flock; but the way has not been opened for me to commence the work until now. I tremble at the word of the Lord, and the importance

of this time. What is done to spread the truth must be done quickly. The four Angels are holding the angry nations in check but a few days, until the saints are sealed; then the nations will rush, like the rushing of many waters. Then it will be too late to spread before precious souls, the present saving, living truths of the Holy Bible. My spirit is drawn out after the scattered remnant. May God help them to receive the truth, and be established in it. May they haste to take shelter beneath the "covering of the Almighty God," is my prayer.

## The Weekly Sabbath Instituted at Creation, and not at Sinai.

"And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen ii: 2, 3.

Here God instituted the weekly rest or Sabbath. It was the seventh day. He BLESSED and SANCTIFIED that day of the week, and no other; therefore the seventh day, and no other day of the week is holy, sanctified time.

God has given the reason why he blessed and sanctified the seventh day. "Because that in it he had rested from all his work which God had created and made." He rested, and set the example for man. He blessed and set apart the seventh day for man to rest from his labor, and follow the example of his Creator. The Lord of the Sabbath said, Mark ii: 27, "The Sabbath was made for man." Not for the Jew only, but for MAN, in its broadest sense; meaning all mankind. The word man in this text, means the same as it does in the following texts. "Man that is born of woman is of few days and full of trouble." Job xiv: 1. "Man lieth down and riseth not, till the heavens be no more." Job xiv: 12.

No one will say that man here means

Jews, or Christians; but the whole human race. The Sabbath was made for man, for the whole race of man. Adam, Noah, and Abraham were men, therefore the Sabbath was made for them, as well as for Moses, and the Jews. We are men, and the Sabbath is made for us.

God has given the following reason in the decalogue, why man should keep his holy Sabbath—"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 seventh day and HALLOWED it." Ex. xx: 11.

Here our minds are directed back more than twenty-five hundred years, to the creation and holy rest in Eden, for the origin of the Sabbath. This plain fact every candid mind must see. God did not bless and hallow the Sabbath day at Sinai—no, no. This he had done in Eden twenty-five hundred years before.

"And God blessed the seventh day, and sanctified it: Gen. ii: 3.

The Sabbath was marked and guarded with miracles by Jehovah and kept by Israel in the wilderness of Sin, thirty days before they came to Sinai.

"And it came to pass, that on the sixth day they gathered twice as much bread, two omers for one man: to-morrow is the rest of the Holy Sabbath unto the Lord: bake that which ye will bake to-day, and seethe that ye will seethe; and that which remaineth over, lay up for you to be kept until the morning."

"And Moses said, eat that to-day, for to-day is a Sabbath unto the Lord: to-day ye shall not find in the field. Six days ye shall gather it; but on the seventh day, which is the Sabbath, in it there shall be none."

And it came to pass, that there went out some of the people on the seventh day for to gather, and they found none. And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? See, for that the Lord hath given you the Sabbath. So the people rested on the seventh day." See Ex. xvi: 22—30.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. Here God gives them bread from heaven, and reminds them of the Sabbath. From the wilderness of Sin they journeyed to Rephidim, and from Rephidim they came to the desert of Sinai, on the fifteenth day of the third month.

Mark this. God gives them manna, reminds them of his Sabbath, and guards it with miracles thirty days before they saw Mount Sinai, and thirty-two days before God spake from the smoking mount, the ten commandments.

We frequently hear the assertion, that the Sabbath is not mentioned in the Bible, till after the law was given from Mount Sinai; therefore, the seventh day Sabbath is the Sabbath of the old Jews, and is abolished. Not long since a second advent preacher made this false statement to me. Another person repeated this statement to me not two weeks since. Now, I hope all who are laboring under this mistaken view will look again. Please read the history of the journey of Israel from Egypt to Mount Sinai, found in Exodus.

The Lord said to Moses, thirty-two days before he gave the law of commandments, "How long refuse ye to keep MY COMMANDMENTS and MY LAWS? See, for that the Lord hath given you the Sabbath." The Sabbath is not mentioned here as a new institution, but an old one, that they had not kept while in bondage to the Egyptians. God brought Israel out of the house of bondage to prove them, and see if they would keep his commandments. They had been from Egypt but thirty days when God reminded them of his Sabbath.

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldst keep his commandments, or no." Deut. viii: 2. They could not keep his Sabbath in Egypt. They could not keep it; neither can we keep it when bound by sectarian creeds. Therefore God has brought us out of the churches to prove us, to try us, to know what is in our hearts, whether we will keep his commandments.

#### The Sabbath a perpetual Weekly Memorial.

"Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth SANCTIFY you." "Wherefore the children of Israel shall keep the Sabbath, to observe the Sabbath throughout their generations, for a PERPETUAL covenant."

It is a sign between me and the children of Israel FOREVER: FOR in six days the Lord made heaven and earth, and on the seventh day he rested and was refreshed." Ex. xxxi: 13—17.

The Sabbath then is a sign, or seal between God and his people forever. It is a perpetual covenant between them. Will some one show us the end of a perpetual covenant, given for a sign forever? The only reason here given why the Sabbath is a perpetual sign, is, "for in six days the Lord made heaven and earth, and on the seventh he rested." This shows that the Sabbath was given for a weekly memorial. The passover was given for a memorial to Israel to remind them of their deliverance from bondage, and that they should not forget God, who passed over their houses in slaying their first-born, and with strength of hand brought them out of Egypt.

The communion of the body and blood of Christ was given for a memorial to the Church, that we may not forget the sufferings and death of the Lamb of God.

So the Sabbath was given to man for a weekly memorial, that on the seventh day he might dismiss all servile labor and care, and look back to the creation and holy rest, and thus call to mind, worship and adore the great Jehovah. If man had kept the weekly rest, he would never have forgotten God, who made heaven and earth. "The wicked shall be turned into hell, and all the nations that forget God." Ps. ix: 17.

This view gives the Sabbath its just weight of importance. How wise and wonderful the plan of Jehovah, laid out in the beginning. Man was to labour six days, and on the seventh day rest from servile labour and care. He was to look to the heavens, the earth, the sea, and all things, even himself—the noblest of creation, and thus call to mind the Living God.

### The two Laws.

There is a clear distinction between the law of Moses, and the law of God in the Holy Scriptures.

The law of Moses, was a law of carnal ceremonies, written by the HAND of Moses in a BOOK.

The law of God, is the ten commandments, written by the FINGER of GOD on TWO TABLES OF STONE.

One is called the BOOK of the COVENANT, the other, the TABLES of the COVENANT.

The law of Moses, was a law of shadows, which were abolished when the new, second, and better covenant came. Its "carnal rites," "burnt offerings and sacrifices," "meats and drinks, and divers washings," were all "nailed to the cross" when the Lamb of God shed his most precious blood.

The law of God is a law of realities, bodies, never to be abolished.

Those who confound these two laws in one, cannot see, and feel the force of the commandments of God, and are in great danger of settling down on the modern view, that the seventh day Sabbath is abolished. I will here introduce the two classes of texts which distinctly show the two laws, praying the Lord to guide the candid reader to a thorough examination of this subject.

### The Law of Moses.

"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 bare 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 he read in their ears all the words of the BOOK of the COVENANT which was found in the house of the Lord." 2 Kings xxiii: 2.

"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; Gal. iii: 10.

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

### The Law of God, or the ten Commandments.

"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. xxxi: 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.

Here we see two laws, and two covenants; one written by the hand of Moses in a book, the other written with the finger of God on two tables of stone.

The ark of the covenant—a small chest, four feet six inches and eleven sixteenths long, and two feet, eight inches and thirteen sixteenths wide, and high, was made purposely to contain the covenant of commandments. See Ex. xxv: 10-16; Deut. x: 5; Kings viii: 9; Heb. ix: 4. The place for the ark in the tabernacle and temple, was the most holy within the second veil. Here in the holiest place on earth God placed his covenant, his law, his testimonies, even the ten commandments. St. John in holy vision, in the isle, Patmos, A. D. 96, saw the true sanctuary which the "Lord pitched, and not man," of which Christ is a minister or priest, in the third heavens, and has written—

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

The typical sanctuary, pitched by man on earth in which was placed the ark of the testimony, was destroyed A. D. 70, 26 years before John had his revelation; therefore he could see no other Temple of God, and ark but those in the third heavens. John while in prophetic vision, looked down the stream of time to the great anti-typical tenth day of the seventh month stonement, (the only time for Jesus to open the "temple of the tabernacle of the testimony in heaven;" Rev. xv: 5-8, and pass within the second veil, and cleanse the sanctuary,) and saw the Most Holy of the Heavenly Sanctuary opened, and in it he saw the ark of the ten commandments. Yes, read-

er, God's covenant of commandments is an everlasting covenant, perpetuated and preserved in the Heaven of Heavens. A change of dispensations has not broken, nor altered it.

"If they break my statutes, and keep not my commandments; Then will I visit their transgressions." "My covenant will I NOT BREAK NOR ALTER THE THING THAT IS GONE OUT OF MY LIPS." See Ps. lxxxix: 31-34. God first spake the ten commandments from Sinai, then with his holy finger wrote them on tables of stone. The Pope has altered the Sabbath commandment from the seventh, to the first day of the week. God has not done it. He said he would not "break, nor alter" his covenant.

Read what God has said on this important subject by Isa. xxiv: 1-6. "Behold, the Lord maketh the earth empty, and maketh it waste. And it shall be, as with the people, so with the priest." "The land shall be utterly emptied, and utterly spoiled: for the Lord hath spoke this word." "The earth also is defiled under the inhabitants thereof; BECAUSE they have transgressed the LAWS, changed the ORDINANCE, broken the EVERLASTING COVENANT. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: therefore the inhabitants of the earth are BURNED, and few men left." All this is to come upon the inhabitants of the earth, (with the exception of the "few men," who keep the whole law,) for changing the ordinance, (the Sabbath, from the seventh to the first day of the week,) and breaking the law of God. If men could see, and feel the awful importance of keeping God's holy law, they would tremble at the word of the Lord.

The ten commandments are the foundation of the whole Bible. They are God's moral, royal law, given to man to live by, and by it he will be judged. In our courts of justice, men are tried by the same laws that are given them to live by. Then we cannot avoid the conclusion, that we are to meet the ten commandments in the day of judgement, at the bar of God.

"So speak ye, and so do, as they that shall be judged by the law of liberty." James ii: 12. This law is called the royal law vs. 8th, for it came forth from the King Eternal. James has quoted two of the commandments from the decalogue in vs. 11th, which shows that the royal law of liberty by which man is to be judged, is the ten commandments. Reader, how will you feel



before the great white throne, when judged by the law of God, if you break the fourth commandment—the Sabbath law.

### The two Laws in the New Testament.

This is a very important subject. By not having a correct view of this subject many have stumbled, and have been kept from the Sabbath truth. It is my object to show that the word law, in the New Testament, does not apply to one and the same law; but sometimes it applies to the ceremonial law of Moses, and sometimes to the moral law of God, the ten commandments.

If the word law so often used by St. Paul, refers to only one law, then certainly, the apostle has often contradicted himself. Here I will give two texts from his epistles, which speak of the law, that the reader may plainly 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, in his letter to the Romans two years after? This, no believer in the Bible will admit. When we apply the word law as we should there is no contradiction. The language of the text, and its connection will determine the application.

When Paul speaks of the law in Rom. ii: 12-22, he refers to the moral law of commandments. This fact he settles in verses 21, 22, by quoting three commandments from the decalogue.

When he speaks of the law in Gal. v: 4, he refers to the ceremonial law of Moses. This is clear, and established by the fact that Paul is speaking of circumcision, and eating with the Gentiles, and does not refer to the moral law.

St. Paul's letter to the Romans was written A. D. 60. Read what he says to them of the law, 27 years after the law of Moses was abolished and dead.

"Wherefore the law IS HOLY, and the commandment holy, and JUST, and GOOD." Rom. vii: 12. "For we know that the law is spiritual;" verse 14th. "For I DELIGHT in the law of God after the inward man;" verse 22d.

"I thank God, through Jesus Christ our Lord. So then, with the mind I myself serve the law of God;" verse 25th.

No one will say that Paul calls the law of Moses "spiritual," "holy, just and good," and that he delighted in it, and SERVED it 27 years after it was dead; therefore he is speaking of another law, the ten commandments. This plain fact is made still more evident, if possible, by the 7th verse, where the Apostle quotes the last commandment in the decalogue. "Nay, I had not known sin, but by the law: for I had not known lust, except the law had said, THOU SHALT NOT COVET."

We are often referred to Rome. vii: 6, for proof that the law of God is dead. But it proves no such thing. Please read this verse with the marginal reading, and you will see that it is the christian that is dead to the law, and not the law that is dead.

"But now we are delivered from the law, (the sentence of the law,) being dead to that wherein we were held." The law of God is the instrument to convict the sinner of sin, and slay him, as it did Paul, that he might be justified, and made alive through faith in Jesus Christ. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Rom. vii: 9. Here, "the letter (or law) killeth, but the spirit giveth life." 2 Cor. iii: 6.

"Do we then make void the law through faith? God forbid: yea, we establish the law." Rom. iii: 31. Any unprejudiced mind may see the two laws in the New Testament, by carefully searching for the truth. One is called a yoke of BONDAGE; Gal. v: 1; the other is called a royal law of LIBERTY; James i: 25; ii: 8. One was a law of "carnal ceremonies;" Heb. ix: 10; the other was the Apostle's delight, holy, just, good, and spiritual. Here I will add the testimony of Jesus in his sermon on the Mount. Mat. v: 17-33.

"Think not that I am come to destroy the law, or the prophets. I am not come to destroy, but to fulfil." How many are thinking that Jesus abolished, and destroyed the law of commandments, the very thing he has told them not to think. He came to fulfil the law. The way to fulfill the law is to keep it. This Jesus did, in keeping his Father's commandments. See John xv: 10.

"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."

This text proves that all ten of the commandments, in the moral law are to continue in full force, not one relaxed, or taken away, while heaven and earth remain. The next verse shows that Jesus was speaking of the ten commandments.

"Whosoever, therefore, shall violate, or teach others to violate, were it the least of these commandments, shall be in no esteem in the reign of heaven; but whosoever shall practise and teach them, shall be highly esteemed in the reign of heaven." (See Campbell's translation.)

The first four commandments, on the first table of stone show man his duty to his God. They are the great commandments in the law, as they are laws relating to man's duty to God.

The last six, on the second table, show man his duty to his fellow man. They are the least commandments in the law as they are laws relating to man's duty to his fellow man.

Jesus here quotes three of these least commandments from the second table of stone, which establishes the fact, without a shadow of a doubt, that he is speaking of the ten commandments. See verses 21st, 27th and 33d.

Men may teach for a few days that the moral law is abolished, or that the fourth commandment is changed, or **RELAXED**, but how their false assertions, and sophistry withers before the plain 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." And how they will wither and fall in the day of slaughter, and in the judgement.

Reader, be not deceived by those who are trampling under their feet the holy law of God. Do not, I beg of you, let them turn you from the plain teachings of the Saviour, and his holy Apostles, in relation to the law of God. Are you violating the fourth, the Sabbath commandment in that law? If you are, do it no longer. It is one of the great commandments. If those who break the least, will be of no esteem in the reign of heaven, how and where will you appear, if you violate one of the greatest commandments?

#### Dear Brethren and Sisters—

I hope this little sheet will afford you comfort and strength. Love and duty have compelled me to send it out to you. I know you must be rooted, and built up in

the present truth, or you will not be able to stand "in the battle in the day of the Lord;" Eze. xiii: 5.

The time has come when we must be whole hearted in the truth. Every thing is to be shaken that can be; therefore those whose feet are not planted on the rock, will be shaken all to pieces. Those only will be able to stand in the day of slaughter, who shall be found keeping the commandments of God, and the faith of Jesus. It is no small thing to be a Christian. We must be pure in life and conversation here in time, if we would enter the Holy City.

The keeping of the fourth commandment is all-important present truth; but this alone, will not save any one. We must keep all ten of the commandments, and strictly follow all the directions of the New Testament, and have living active faith in Jesus. Those who would be found ready to enter the saint's rest, at the appearing of Christ, must live wholly, **WHOLLY** for Jesus now.

This little sheet is free for all. Those who are interested in Present Truth, and esteem it a privilege, are invited to help pay the expense. I would publish in pamphlet form, but it would be a number of weeks before I could get out a pamphlet containing all I wish to write. I shall send out 1000 copies of this sheet; then arrange the matter of this and the following Nos, and have 1000 more of each No. printed to stitch together in pamphlet form, to distribute as they are called for.

Will some brother or sister in each place where this sheet is received, send me in plain writing the names and Post-Office address of all who are seeking present truth. Write soon. My Post-Office address is Middletown, Conn.

In hope,

JAMES WHITE.

**Scriptures usually quoted to prove the abolition of the Sabbath, examined.**

The principal portions of Scripture quoted to sustain the no-Sabbath doctrine, are all from the epistles of the Apostle Paul. It is my object to prove to the reader, that these Scriptures do not mean what they are said to mean; and that they do not present the least evidence for the abolition of the weekly Sabbath.

We will first take a view of some of the trials of the early Church, and the Apostle's labours with them in their trials. 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 Jewish Church were still inclined to hold on to, and practice many of the ceremonies and customs of the Jewish religion, in which they had been educated; while the Gentile Christians were free from these customs, as they had not been educated in them.

Peter did not see that the Gospel was for the Gentiles, 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." Acts x. 1-45.

Certain men came down from Judea, and taught the brethren that they must be circumcised in order to be saved. "Paul and Barnabas had no small dissention and disputation with them, and 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, who said "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 conclusion which they wrote and sent to 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.

With these facts before the mind, turn to Paul's epistle to the Galatians, where it is said that the Apostle has taught the abolition of the Sabbath. The apostle says, "O FOOLISH Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith?" Gal. iii. 1, 2.

It is very evident who had bewitched them. From what the Apostles says in the first and second chapters, it is clear that the Church in Galatia had been led from the truth of the Gospel by Judaizing teachers, who had commanded them to be circumcised, and to keep the law of Moses. Paul speaks in his second chapter, of the confer-

ence at Jerusalem with the Apostles and elders on this question, recorded in the Acts, xvi: 1-29. He then states that he withstood Peter to the face "because he was to be blamed," for eating with the Gentile Christians in the absence of those of the circumcision, and then when they were present refusing to eat with the Gentiles. "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 the Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews." Gal. ii: 14.

I have been thus particular that the reader may clearly see, and understand the Apostle's subject, in his epistle to the Galatians.

They had left the simplicity of faith in Jesus, and were turning back to the deeds of the law of Moses, which had been dead 25 years.

Paul speaks of circumcision, of their observing days, and months, and times, and years, and eating with the Gentiles; all of which related wholly to the ceremonial laws of Moses, and had no reference to the moral law of God, the ten commandments.

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

This text is frequently quoted by the no-Sabbath teachers to show that those who are keeping the seventh day Sabbath have fallen from grace. Now if we fall from grace for keeping the fourth commandment in the decalogue, do they not fall from grace for keeping the first, third, fifth, seventh, or eighth commandment in the same law? If we fall from grace by keeping the Sabbath commandment, we cannot be restored again to grace until we break it. And by the same rule those who are keeping the third, fifth, and eighth commandments, must dishonour their parents, swear, and steal, before they can be restored by divine grace.

I leave the reader to decide as to the justness of this startling conclusion. My desire is to hold up to view, the no-Sabbath, no commandment system in its true, hideous, and crooked form, that the reader may not be devoured by it. If we fall from grace by teaching the Sabbath, then St. Paul, and all the Apostles fell from grace, by teaching the commandments.

"Children, obey your parents in the Lord; for this is right. Honour thy father and mother, (which is the first commandment with promise.)" Eph. iv: 1, 2.

This is the first commandment of the decalogue which has a promise annexed to it, and the first on the second table of stone. There is not a man, or woman in the world, who believes that the Apostle fell from grace for urging upon the Ephesians the claims of the fifth commandment in the moral law.

Neither is there a man or woman, who really believes that we have fallen from grace, (for the sin of Sabbath-keeping as some would have it,) for keeping and teaching the fourth commandment. Those who give this impression do not really believe any such thing, but they seem willing to give this wrong impression, in order to hide the Sabbath truth.

"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: 5, 6.

If we would understand the Apostle's subject and argument, we must read the whole chapter.

The Christians at Rome were labouring under trials, similar to those in other Churches. Some of them were holding on to the Jewish customs of eating, and feast-days, and others were opposed to these customs. Paul's greatest trial with them, was their judging one another, and making these things a test of Christian fellowship.

"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." Rom. xiv: 3. He is here teaching them a lesson of Christian forbearance in those things which were not a test of fellowship. He would have every man fully persuaded, and established, as to his own duty in regard to eating, and feast-days; then act conscientiously before God. Such a course was acceptable to God, therefore it was wrong to judge one another.

The Apostle was "all things to all men," that "by all means" he might "save some." He even had Timothy circumcised, because of the Jews. See Acts xvi: 1-3. This Jewish custom was not to be observed by the Christian Church, still, Paul would have his fellow labourer, (whose father was

a Greek) circumcised, that they might better find access to the Jews.

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God IS SOMETHING." See Whiting's translation. Cor. vii: 19.

The keeping of the commandments of God, is no where spoken of in the New Testament as a thing of little importance, as circumcision, eating, and feast-days are; but it is always made a test of Christian fellowship, and Eternal Salvation.

"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him." 1 John ii: 4. "If thou wilt enter into life keep the commandments." Mat. xix: 17. "For this is the love of God, that we keep his commandments." 1 John v: 3.

There is no evidence that St. Paul has reference to any of the commandments of God in his fourteenth chapter to the Romans. His subject is eating, and feast-days which some of the Church regarded, and others did not. The word eateth is mentioned in this chapter eleven times, eat three, meat four, drink twice, but the Sabbath (which the no-Sabbath teachers understand to be the subject of this chapter,) is not once mentioned. Those who have relied on this chapter as proof of the abolition of the Sabbath, have guessed at Paul's meaning, but if they will carefully examine the whole chapter, with a desire to get the truth, they will see that they have guessed wrongly. If we read only the fifth and sixth verses of this chapter, without an understanding of the Apostle's subject, we may infer that the Sabbath is meant. But an understanding of his subject, his trials, and his labour with his brethren at Rome, destroys all grounds for even an inference, that he refers to the seventh-day Sabbath.

Now let the reader bear this in mind, that Rom. xiv: 5, 6, is one of the four, or five texts which support the whole no-commandment, no Sabbath argument. I have shown that the no-Sabbath system has no foundation in this portion of Scripture; and by the help of the Spirit of truth, I will show that it has no foundation in the Scriptures of truth.

It is time for us to be fully awake to the whole truth in relation to the Sabbath; and not be deceived by those who are making void the law of God. O, that God would wake up the "little flock," and show them all, His Sabbath.

*To be Continued.*

# THE PRESENT TRUTH.

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No. 2.

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. xlv. 14.

Scripture usually quoted to prove the abolition of the Sabbath, examined.

*Concluded.*

Col. ii: 14—17, is also quoted to prove that the seventh-day Sabbath is abolished.

"Blotting out the hand-writing of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross."

The hand-writing of ordinances that was nailed to the cross at the crucifixion of the Messiah, was the typical, ceremonial law of Moses, which was written by the hand of Moses in a book.

The crucifixion was the dividing line between the two dispensations. "In the midst of the week he shall cause the sacrifice and the oblation to cease." Dan. ix: 27.

The first covenant which had "ordinances of divine service, and a worldly sanctuary," was a shadow of the second, and better covenant. The law was the shadow, and the Gospel is the body, that cast the shadow; and as all shadows reach to their body, and no farther, it is very clear that the sacrifices and oblations, new-moons, feast days, and Sabbaths of the Jewish law ceased, when the precious body and blood of the Lamb of God was sacrificed on the cross. This is what Paul calls "nailing it to his cross."

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the Sabbath-days: Which are a shadow of things to come; but the body is of Christ."

If we compare this text with Rom. xiv: 3—6, we shall see that both refer to the same subject. Some regarded the Jewish Sabbaths, new-moons, and feast days, after they were abolished and nailed to the cross, and others did not. Paul would not have the Colossians judged by Judaizing teachers, in respect to those things that had ceased, according to the testimony of the Prophet.

"I will also cause all her mirth to cease, her feast days, her new-moons, and her Sabbaths, and all her solemn feasts." Hosea ii: 11.

Now we will turn to Lev. xxiii: 24—38. Here are four Jewish sabbaths. One on the first day of the seventh month, one on the tenth, one on the fifteenth, and one on the twenty-third day.

"These are the feasts of the Lord, which ye shall proclaim to be holy convocations," "BESIDES THE SABBATHS OF THE LORD." Lev. xxiii: 37, 38.

The Sabbaths of the Lord our God, come every seventh day; but some of the Jewish convocation sabbaths were nine days apart, others not but four days between them. Here is a clear difference made between the two kinds of sabbaths. The Sabbath of the Lord, so called by way of distinction is not classed with the other sabbaths. The Jews were to observe their convocation sabbaths at their appointed time, "BESIDES THE SABBATHS OF THE LORD."

The Sabbath of the Lord our God was instituted at the creation, before the fall, when the earth and man were holy, and Eden bloomed on earth. The convocation sabbaths of the Jews were given at Mount Sinai, more than twenty-five hundred years after, and were a portion of the hand-writing of ordinances of the law of Moses, which was nailed to the cross, at the death of the Messiah.

The fact that some were teaching these Jewish customs to the Christian Church, and judging them in respect to them, drew the Apostle out to write as he has to the Galatians, Romans, and Colossians, upon this subject.

Now where is the proof that the Apostle refers to the weekly Sabbath in Col. ii: 14—17? If there is any, let it be produced. I have no fears however in stating that there is no good evidence to be given, to prove that he refers to the Sabbath of the Lord our God; but there are many reasons (some of which I will give,) to show that he has no reference to it.

1st. That which was blotted out, and nailed to the cross, was the hand-writing of ordinances given by the HAND of Moses; but the Sabbath commandment was written with the FINGER of God. Moses



wrote his law in a BOOK; but God wrote his ten laws, on TABLES OF STONE. It was the HAND-WRITING in the book of the covenant, that was blotted out at the death of Christ, and not that which was written on the two tables of the covenant with the finger of God. One was a faulty covenant imposed on the Jews until the time of reformation, or first advent of Jesus; the other is God's perpetual, everlasting covenant.

In order that we might be impressed with the perpetuity of the royal law, God engraved it on tables of stone. The idea of blotting out what Moses wrote in a book, is perfectly natural; but what idea can we have of blotting out what Jehovah has engraved, with his finger on tables of stone! The Apostle has taught us that it was the HAND-WRITING of ordinances that was blotted out, and nailed to the cross; therefore, he had no reference to the Sabbath law; for that, God has engraven in stones with his FINGER.

2d. The Sabbath never was "against us;" but was made for the good of mankind in all ages. It was "made for man;" because he needed a day of rest from this world's labour, and care: he also needed the Sabbath-day to spend in the worship of God.

The Holy Sabbath never was in man's way, only as God put it in his way for him to keep; therefore he has not "taken it out of our way."

The law of Moses was imperfect. It could not "make the comers thereunto perfect;" therefore the first covenant which was faulty, "that was against us, which was contrary to us," and which was in the way, was taken out of the way, and nailed to the cross; and gave place to the new, and better covenant, of which Jesus Christ is a Priest.

God's everlasting covenant of commandments is a perfect law, by which we are to be judged; therefore God cannot give a better one, to take its place. See James i: 25; ii: 8—12.

"Wherefore the law is holy, and the commandment holy, and just, and good." Rom. vii: 12.

A law that is "holy," "just," and "good," and "spiritual," never is against, or contrary to man, or in his way but it is just what his wants require; therefore the Apostle has no reference to the Sabbath, or any of the commandments in God's holy, royal law of liberty.

3d. Paul does not speak of "the Sab-

bath-day" which is associated with the other nine moral laws; but, the sabbath-days, which are associated with "meat," "drink," and "new-moons" in the ceremonial laws of Moses. Some object to this because the word days connected with sabbath is supplied by the translator. Here I will give a few lines from the pen of J. B. Cook, in his excellent "Testimony" published 1846, which read as follows—

"Col. ii: 16, does not speak of *the Sabbath*; but *sabbaths*—called in our version incorrectly *sabbath-days*, (days being supplied by the translator."

Some may still object to the word *sabbaths*, as J. B. Cook has changed his views on the Sabbath.

Then we will take Macknight's translation. He translates it *Sabbaths*; and if this does not satisfy the reader; then we will take Whiting's translation of the New Testament, recently published in Boston by Joshua V. Himes.

Whiting's translation reads "*sabbaths*;" which makes the text simple and plain.

4th. All that the Apostle has mentioned; such as new-moons, and sabbaths, were shadows, which ceased when they reached their body, at the introduction of the new covenant.

"Which are a shadow of things to come; but the body is of Christ." Col. ii: 16.

But the Sabbath of the Lord our God is not a shadow; for it is to be perpetuated to all Eternity. See Isa. lxvi: 22, 23.

All flesh never have worshiped God on the Sabbath since Isaiah wrote this prophecy, neither will they till the righteous are all gathered into the New Earth; then the Sabbath will be observed as long as the immortal saints, and the New Heavens and Earth remain.

Mark this. The Sabbath was instituted in Eden, before the fall, when man was holy, and the earth was holy; and will be as much in its proper place after the restitution, as it was before the fall. It is not an ordinance given to restore fallen man to God; for it was given when man could talk face to face with God and Angels, in the Holy Garden.

All shadows cease when they reach the bodies which cast them. Follow the shadow of a tree to its body, and there the shadow ends. But the weekly Sabbath will never end; therefore it is not a shadow; but a body, as well as the other nine commandments. The ten commandments are of the same nature; and if one is a shadow, they are all shadows. How can we make

swearing, stealing, and killing, shadows? This we cannot do. Neither is there a man that can show that the Sabbath is a shadow.

I know that the old tradition is imprinted deeply in many minds that the seventh-day Sabbath is a type of the seventh thousand years. But where is the Scripture to prove it? It is not to be found.

But if any choose to hold on to this tradition, let them remember that all types, or shadows reach to their bodies; and admitting that the seventh thousand years is the body, and the seventh-day Sabbath the shadow; they are driven to the irresistible conclusion, that the seventh-day Sabbath was to continue the same until the seventh millenium.

The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the body and shadow, which is not in accordance with the system of types in the Bible, or with good sense.

Finally, the fact that the early Christians were troubled by those who were teaching them that they must observe the law of Moses in order to be saved, shows what Paul's subject was, and that he did not refer to the Sabbath; but to the shadows of Moses law, which began to reach their body when the new covenant was introduced by the death of Messiah.

2 Cor. iii: 7-13, is also quoted to prove the abolition of the Sabbath; but it does not prove any such thing. I think all Bible readers will admit that the Apostle is here contrasting the ministration of the Jewish covenant with the ministration of the Gospel covenant.

God's law "written and engraven in stones" was to remain unchanged, as long as heaven and earth remain; but the MINISTRATION of it by the outward ceremonies of the law of Moses, was "done away," or "abolished" to give place to the better ministration of the same law by the Holy Ghost. The glory of the first covenant, represented by the glory of Moses' face, was to pass away, and to be swallowed up by the exceeding glory of the ministration of the Spirit.

The light of the moon is glorious, but when the sun rises in all its glory, the light of the moon is done away.

We may as well say there is no light, when the light of the moon is done away by the exceeding light of the sun, as to say there is no law, because the ministration of it under the first covenant is done away by

the exceeding glory of the ministration of the Spirit.

Those who are resting on their mistaken views of these texts which I have examined, for the abolition of the Sabbath, are on a sandy foundation. Unless they haste to get off from it, and have their feet planted on the commandments of God, "the overflowing scourge" that is soon to "pass through," will sweep them away in ruin.

#### Evidence for the first day Sabbath examined.

Those who teach that the Sabbath has been changed from the seventh to the first day, have but three or four texts to quote to sustain their first-day Sabbath position.

I design to show briefly, that Rev. i: 10; Cor. xvi: 2, and Acts xx: 7, do not prove what they are said to prove.

"I was in the Spirit on the Lord's day." Rev. i: 10. The first day of the week is nowhere in Scripture called the Lord's day; but the seventh is. "But the seventh day is the sabbath of the LORD thy God." Ex. xx: 10. God by Isaiah, calls the Sabbath "MY HOLY DAY." Isa. lviii: 13. Therefore the beloved disciple was in holy vision on the seventh day.

"Upon the first day of the week let every one of you lay by him in store, as God hath prospered him, that there be no gatherings when I come." Cor. xvi: 2.

In order for this text to prove what it is said to prove, it should read thus. Upon the first day of the week, when ye meet together for worship, let every one take with him, as God hath prospered him, to put into the contribution box. But I do not wish to alter the text, for the sake of following the Pope. Take the text as it reads, and no such thing as meeting together for worship is mentioned in it. St. Paul preached on the Sabbath, not only in the Jews' Synagogues; but by the "river side." See Acts xvi: 13. He preached at Corinth 78 Sabbaths in succession. The Apostle would not have the Sabbath desecrated by the clink of mammon's box; therefore he chose the first labouring day in the week for the Church in Corinth, and the Churches in Galatia, to "LAY BY THEM," at their homes, for the poor saints at Jerusalem.

Acts xx: 7, is the only place in Scripture in which the first day of the week is connected with public worship. But the object of that meeting was not to keep the first day as a Sabbath, for they met in the evening to break bread. Paul preached to them on the Sabbath, which closed at 6

o'clock P. M., then in the evening, which commenced the first day, the disciples came together to celebrate the Lord's supper, and Paul preached all night. We follow this example of the disciples, and break bread in the evening of the first day just after the close of the Sabbath.

Jesus did not spend the first day of the week in meeting with his disciples. On the day of his resurrection he walked to Emmaus, and did not meet with them until evening. After eight days, which would reach to Monday night, Jesus appeared to his disciples in like manner. Our Master and Pattern has not, by precept or example taught that the first day of the week should be observed as a holy day or Sabbath, any more than the other five working days; neither have the Apostles. The change from the seventh to the first day, was effected by the power of the little horn, who thought "to change times and laws." Dan. vii: 25.

Here I will give some extracts from "Sabbath tract" No. 4, published by the "New York Sabbath tract society," which gives the history of the change.

Early in the seventh century, in the time of Pope Gregory I., the subject of the Sabbath attracted considerable attention. There was one class of persons who declared, "that it was not lawful to do any manner of work upon the Saturday, or the old Sabbath; another that no man ought to bathe himself on the Lord's day, or their new Sabbath." Against both of these doctrines Pope Gregory wrote a letter to the Roman citizens. Baronius, in his Councils, says, "This year (603) at Rome, St. Gregory, the Pope, corrected that error which some preached, by Jewish superstition, or the Grecian custom, that it was a duty to worship on the Sabbath, as likewise upon the dominical days; and he calls such preachers the preachers of Antichrist."

According to Lucius, Pope Urban II., in the eleventh century, dedicated the Sabbath of the Virgin Mary, with a mass. Binus says, "Pope Innocent I. constituted a fast on the Sabbath day, which seems to be the first constitution of that fast; but dedicating the Sabbath to the Virgin Mary was by Urban II. in the latter part of the eleventh century."

The observance of the first day was not so early in England and in Scotland as in most other parts of the Roman Empire. According to Heylyn, there were Christian societies established in Scotland as early as A. D. 435; and it is supposed that the gospel was preached in England in the first century by St. Paul. For many ages after Christianity was received in these kingdoms, they paid no respect to the first day. Binus, a Catholic writer, in the second volume of his works, gives some account of the bringing into use the Dominical day [Sunday] in Scotland, as late as A. D. 1203. "This year," he says, "a council was held in Scotland concerning the introduction of the Lord's day, which council was held in 1203, in the time of Pope Innocent III."

and quotes as his authority Roger Hoveden, *Matth. Paris*, and Lucius' *Eccles. Hist.* He says, "By this council it was enacted that it should be holy time from the twelfth hour on Saturday noon until Monday."

Binus says that in A. D. 1201, Eustachius, Abbot of Flay, came to England, and therein preached from city to city, and from place to place. He prohibited using markets on Dominical days; for he said that this command underwritten concerning the observance of the Dominical day, came from heaven. The history of this singular epistle, entitled, *A holy command of the Dominical day*, the pious Abbot stated to be this: "It came from Heaven to Jerusalem, and was found on St. Simon's tomb in Golgotha. And the Lord commanded this epistle, which for three days and three nights men looked upon, and falling to the earth, prayed for God's mercy. And after the third hour, the patriarch stood up; and Akarias the archbishop stretched out his mitre, and they took the holy epistle of God and found it thus written."

[We will give some extracts from this epistle, partly as a matter of curiosity, and partly to show the credulity of our ancestors, and by what means they were awed into what was to them a new religious observation.]

"I, the Lord, who commanded you that ye should observe the Dominical day, and ye have not kept it, and ye have not repented of your sins, as I said by my gospel, heaven and earth shall pass away, but my word shall not pass away; I have caused repentance unto life to be preached unto you, and ye have not believed; I sent pagans against you, who shed your blood, yet ye believe not; and because ye kept not the Dominical day, for a few days ye had famine: but I soon gave you plenty, and afterwards ye did worse: I will again, that none from the ninth hour of the Sabbath until the rising of the sun on Monday, do work any thing unless what is good, which if any do, let him amend by repentance; and if ye be not obedient to this command, Amen, I say unto you, and I swear unto you by my seat, and throne, and cherubim, who keep my holy seat, because I will not change any thing by another epistle; but I will open the heavens, and for rain I will rain upon you stones, and logs of wood, and hot water by night, and none may be able to prevent, but that I may destroy all wicked men. This I say unto you, ye shall die the death, because of the Dominical holy day, and other festivals of my saints which ye have not kept. I will send unto you beasts having the heads of lions, the hair of women, and tails of camels; and they shall be so hunger-starved that they shall devour your flesh, and ye shall desire to flee to the sepulchres of the dead and hide you for fear of the beasts; and I will take away the light of the sun from your eyes; and I will send upon you darkness, that without seeing, ye may kill one another; and I will take away my face from you, and will not show you mercy; for I will burn your bodies and hearts of all who keep not the Dominical holy day. Hear my voice, lest ye perish in the land because of the Dominical holy day. Now know ye, that ye are safe by the prayers of my most holy mother Mary, and of my holy angels who daily pray for you.

Provided with this new command from heaven, Eustachius preached in various parts of England against the transgression of the Dominical day, and other festivals; and gave the people absolution upon condition that they hereafter

\* Dr. Peter Heylyn's Hist. Sab. part 2, p. 135.

† Eccles. Hist. p. 29; ‡ Bumpfield's Enq. p. 101.

reverence the Dominical day, and the festivals of the saints." The time appointed as holy, was from the ninth hour on the Sabbath until Monday morning at sunrise. And the people vowed to God, that hereafter they would neither buy nor sell any thing but food on Sunday.

"Then," says *Binius*, "the enemy of man envying the admonitions of this holy man, put it into the heart of the king and nobility of England, to command that all who should keep the aforesaid traditions, and chiefly all who had cast down the markets for things vendible upon the Dominical day, should be brought to the king's court to make satisfaction about observing the Dominical day." *Binius* relates many miraculous things that occurred on the Sabbath to those that labored after the ninth hour—i. e. after three o'clock in the afternoon of the seventh day, or Saturday. He says, upon a certain Sabbath, after the ninth hour, a carpenter, for making a wooden pin, was struck with the palsy; and a woman, for knitting on the Sabbath, after the ninth hour, was also struck with the palsy. A man baked bread, and when he broke it to eat, blood came out. Another grinding corn, blood came in a great stream instead of meal, while the wheel of his mill stood still against a vehement impulse of water. Heated ovens refused to bake bread, if heated after the ninth hour of the Sabbath; and dough left unbaked, out of respect to Eustachius's new doctrine, was found on Monday morning well baked without the aid of fire. These fables were industriously propagated throughout the kingdom; "yet the people," says *Binius*, "fearing kingly and human power, more than divine, returned as a cog to his own vomit, to keep markets of saleable things upon the Dominical day."

*Mr. Bampffield* says, "The king and princes of England, in 1203, would not agree to change the Sabbath, and keep the first day, by this authority. This was in the time of *King John*, against whom the popish clergy had a great pique for not honoring their prelate and the monks, by one of whom he was finally poisoned."

The parliament of England met on Sundays until the time of *Richard II.*, who adjourned it from that to the following day.

In A. D. 1203, "A council was held in Scotland to inaugurate the king, and [concerning] the feast of the Sabbath: and there came also a legate from the Pope, with a sword and purple hat, indulgencies and privileges to the young king. It was also there decreed, that Saturday, from the twelfth hour at noon, should be holy."† The *Magdeburgenses* say, this Council was about the observation of the Dominical day newly brought in, and that they ordained that it should be holy from the twelfth hour of Saturday even till Monday.

The first law of England made for the keeping of Sunday, was in the time of *Edward VI.*, about 1470. "Parliament then passed an act, by which Sunday and many holy days, the feasts of all Saints, of holy Innocents, were established as festivals by law. This provided also, that it should be lawful for husbandmen, laborers, fishermen, and all others in harvest, or any other time of the year when necessity should require, to labor, ride, fish, or do any other kind of work, at their own free will and pleasure, upon any of the said days."‡

By such means as these, the observation of the

first day was gradually but forcibly urged upon the people, wherever they owned allegiance to the Pope as head of the church, and in England and Scotland, as late as the thirteenth century, and the Sabbath was as gradually brought into contempt and disuse.

### The Sabbath.

As the Sabbath was made for man; for the whole race of mankind; and as man has needed all its blessings ever since it was first instituted in Eden; it is reasonable to conclude that God designed that it should be observed as strictly in one dispensation, as in another. I cannot see any reasons why the Jew should keep it any more strictly, than the Christian.

I design to show that there is a perfect harmony in all the Scripture testimony of both Testaments, in relation to the observance of the Holy Sabbath. The fourth commandment in the decalogue is the great Sabbath law. It is the standard to which all other Scripture testimony relating to the Sabbath should be brought, and carefully compared.

"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 the stranger that is within thy gates." Ex. xx: 8-10.

The great God appointed six days for man to labor, and do ALL HIS work necessary for a livelihood; but the seventh day he designed for man to rest from this world's toil and labor, and engage in the service of his Creator. Such acts of mercy and necessity, as alleviating the distressed, either man or beast; healing the sick, and eating when hungry on the Sabbath, are no where in the Bible forbidden by God; and are no violation of the Sabbath law in the decalogue.

I know that some say that we cannot keep the Sabbath, as it is given in the Old Testament; but this is like most of the false assertions made by those who oppose the true Sabbath. I am not ready to admit that God has given us a law, that we cannot keep. I dare not charge him with such injustice. The commandments of our holy and just God, are not grievous, but joyous to those who keep them. Those who followed Jesus from Galilee, saw his body put in Joseph's new tomb, then returned "and rested on the Sabbath according to the COMMANDMENT." See Luke xxiii: 54-56. They could keep the

\* *Eng. p. 111.* † *Borlase, B. 13, of Scotland, p. 783.*  
Bamp. *Eng. p. 114.* ‡ *Eng. Bamp. p. 118.*

Sabbath according to the law of God, after the ceremonial law was abolished, and so can we.

Jesus stripped off the traditions with which the blind Jew had covered the Sabbath, and left it naked, resting on its own Eternal basis, the fourth commandment. The Lord of the Sabbath-day kept his Father's commandments; therefore, he and his disciples kept the Sabbath according to the fourth commandment. Mark this. Jesus and his disciples even kept the law of Moses until the crucifixion; so all must see the folly of those who teach that they departed from the letter of the Sabbath law!

"The Scribes and the Pharisees sit in Moses' seat: All, therefore, whatsoever they bid you observe, that OBSERVE and DO: but do not ye after their works: for they say and do not. Matt. xxiii: 2, 3.

Jesus taught his disciples to observe and do, even the law of Moses. His last meeting with them, before he nailed it to his cross, was to keep the passover. How absurd then, is the view which some are teaching, that Jesus and his disciples departed from the letter of the Sabbath law, written on stones with the finger of Jehovah!!

The wicked Pharisees charged the disciples with departing from the letter of the Sabbath law, when they plucked the ears of corn, and ate to satisfy present hunger; but Jesus proved to them on the ground, that it was a false charge. He referred them to what David did when he was hungry; also to the Priests in the Temple who were blameless. The law of Moses required the Priests to offer sacrifices on the Sabbath.

"And on the Sabbath-day two lambs of the first year without spot, and two tenths of flour for a meat-offering, mingled with oil, and the drink offering thereof: This is the burnt-offering of every sabbath, beside the continual burnt-offering, and his drink-offering." Num. xxviii: 9, 10.

The Priests then had to labor on the Sabbath; but it was no violation of the Sabbath law; for it was not that kind of labor prohibited in the fourth commandment. The law that came by Moses, did not compel the Priests to violate the law written by the finger of God. "Six days shalt thou labor and do all THY work." Man was to attend to his own work during the six days; then rest from HIS work on the seventh, and labor for God, who never designed that we should become stationary, and inactive on his Sabbath. The words "labor," and "work," in the fourth com-

mandment, must be thus explained, to clear the Priests in the Temple.

Eating on the Sabbath when hungry, is no where forbidden in the Bible. Jesus and his disciples were on their way to the synagogue, when the disciples plucked and ate the corn; and it was as lawful to eat that, when hungry on the Sabbath, as any food. According to the law of Moses they had a right to pluck the ears of corn with their hands, and eat.

"When thou comest into the standing-corn of thy neighbor, then thou mayest pluck the ears with thine hand: but thou shalt not move a sickle unto thy neighbor's stand-corn." Deut. xxiii: 25.

Jesus never admitted that he, or his disciples departed from the letter of the Sabbath law. No, never; but always proved to his accusers, that what they did on the Sabbath was lawful, or in strict accordance with the Sabbath law. On this ground, and no other, were they GUILTY. "But if ye had known what this meaneth, I will have MERCY, and not sacrifice, ye would not have condemned the guiltless." Mat. xii: 7.

If they had known that acts of mercy and necessity, such as eating when hungry, and healing the sick on the Sabbath, were lawful, they would never have falsely charged the holy followers of Jesus with Sabbath-breaking.

Now who are ready to take their stand with the wicked Pharisee, and charge the disciples, and their holy Master, who said he had kept his Father's commandments, with departing from the letter of the fourth commandment! The very thought of such a thing seems awful! Rather let my right hand wither, and my tongue cleave to the roof of my mouth, than to write, and speak, such a sentiment to the precious, waiting flock.

"And they asked him, saying, Is it lawful to heal on the Sabbath-days? that they might accuse him. And he said unto them, What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath-day, will he not lay hold on it, and lift it out? How much then is a man better than a sheep? Wherefore it is LAWFUL to do well on the Sabbath-days." Matt. xii: 10-12.

The word lawful, signifies agreeably to law. In this text it means agreeably to the Sabbath law. Mark this: Jesus did not give them a new Sabbath law, nor intimate that the Sabbath law was to be RELAXED, or changed; but he exposed their hy-



poocracy, in charging him with Sabbath-breaking, for healing the sick, when at the same time they would relieve a dumb beast on the Sabbath. "How much then is a man better than a sheep?" He also taught them that such acts of mercy as to lift a sheep out of a pit, and healing the sick on the Sabbath, was doing well, and according to the Sabbath law. "Wherefore it is **LAWFUL** to do **WELL** on the sabbath-days."

"And Jesus answering, spake unto the lawyers and pharisees, saying, Is it **LAWFUL** to heal on the Sabbath-days? And they held their peace. And he took him, and healed him, and let him go: And answered them, saying, Which of you shall have an ass or an ox fallen into a pit, and will not straightway pull him out on the Sabbath-day? **AND THEY COULD NOT ANSWER HIM AGAIN TO THESE THINGS.**" Luke xiv: 3-6.

Here again Jesus referred the lawyers and Pharisees to the Sabbath law, and with it he closed their mouths, so that they could not answer him. If he had intimated that the Sabbath law was to be relaxed, and he had a right to depart from its letter, they would have rallied on him; but instead of this, he appealed to the letter of the law, and their manner of observing it, and proved to them that what he had done was **LAWFUL**.

When Jesus healed the daughter of Abraham, the ruler of the synagogue was filled with indignation, and said unto the people, "There are six days in which men ought to work: in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him, and said, Thou hypocrite, doth not each one of you on the Sabbath loose his ox or his ass from the stall, and lead him away to watering?" Luke xiii: 11-17.

This reply from the Saviour silenced the ruler of the synagogue, and put all his adversaries to shame; "and all the people rejoiced for all the glorious things that were done by him." They were all convinced that it was **LAWFUL** and right for Jesus to heal on the Sabbath, or they would not have **REJOICED**.

We are sometimes referred to the case of the impotent man who was healed, and took up his bed and walked on the Sabbath, at the command of Jesus. It is said that he carried a burden; therefore he, and his Master, who said to him, "Rise, take up thy bed and walk," broke the Sabbath. It is true that God by Jeremiah, forbid the

Jews carrying burdens in or out of the gates of Jerusalem on the Sabbath. He also promised them if they would diligently hearken unto him, and bring no burden through the gates of the city on the Sabbath-day; but hallow the Sabbath-day, to do no work therein, that their city should remain **FOREVER**. Jer. xvii: 19-25. Jeremiah has not shown us so definitely what kind of burdens are forbidden as Nehemiah.

"In those days saw I in Judah some treading wine-presses on the Sabbath, and bringing in sheaves, and loading asses; as also wine, grapes, and figs, and all manner of burdens, which they brought into Jerusalem on the sabbath-day: and I testified against them in the day wherein they sold victuals." Neh. xiii: 15.

Here Nehemiah has shown us that it is burdens of merchandise, that were brought into Jerusalem on the Sabbath, that God has forbidden to be borne on the Sabbath. Now let the reader compare carrying burdens of merchandise to market to sell for worldly gain, with the healed impotent man with his bed, praising God, and the difference will be seen. One was laborious, and for worldly gain: the other was for the glory of God. One was a violation of the fourth commandment; but the other was an act of mercy, which manifested the mighty power of God. It was doing well on the Sabbath; therefore it was lawful. I fear I shall weary those who understand the Sabbath question, with this lengthy article. My object in being so particular, is to spread out the whole truth before those who have not carefully investigated this glorious, harmonious subject.

I will notice two more objections to the true Sabbath, and leave this subject for the present. One objection is, that the Jews were forbidden by God to kindle fires on the Sabbath: and if we keep it as strictly as they did, we cannot kindle a fire on the Sabbath. If we look at this objection in its true light, the difficulty will all vanish. This direction concerning kindling fires on the Sabbath, was given to Israel in the wilderness, when God was feeding them with manna from heaven. They were a strong, healthy people in a mild climate. Their clothes were miraculously preserved, and their food was given them from heaven. God told them to cook their manna on the sixth day; therefore they had no use for a fire on the Sabbath. If they had kindled fires to cook their manna, or to wash their clothes on the Sabbath, it would have been a plain violation of the fourth command-

ment, as it was the work which God designed for the six days. We are differently situated. Our constitutions and climate are such, that we need the heat of a fire a portion of the year to keep us suitably warm. We kindle a fire on the Sabbath a portion of the year, as an act of mercy, and necessity, the same as we would water an ox or a horse, or lift a sheep out of a pit; therefore it is lawful and right. But it is as wrong to kindle fires now, in the mild portion of the year, to cook our food on the Sabbath, which may be cooked on the sixth day, as it was for the Jews. The sixth day is the preparation day, and if we neglect any of the work of this day, and do it on the seventh, we desecrate the Holy Sabbath. The Sabbath law forbids our doing on the seventh day, that which can be done on the sixth; but acts of mercy and necessity, which cannot be done on the sixth day are lawful on the Sabbath. A reasonable, and Scriptural observance of the Sabbath law will not freeze us, nor starve us; for the law is "HOLY," "JUST," and "GOOD."

The other objection to the true Sabbath which I will here mention, is the case of the man that was stoned to death for gathering sticks on the Sabbath. We are not told what kind of sticks he gathered, nor to what use he intended them; but the best inference is, that he gathered them for fuel to make a fire to bake and seethe their manna. God said to them by Moses, "To-morrow is the rest of the holy sabbath unto the Lord; bake that which ye will bake to-day, and seethe that ye will seethe."

As they were to do all their cooking on the sixth day, this man in gathering fuel on the Sabbath was certainly doing the work of the sixth day, on the seventh, and was violating the fourth commandment.

"Abide ye every man in his place, let no man go out of his place on the seventh day." Ex. xvi: 29.

It was a violation of the express orders of Jehovah, for them to go out into the field to gather manna, or fuel on the Sabbath. It was doing on the seventh day the work of the sixth, and was a bold transgression of the Sabbath law, written with the finger of God. It was as wrong for them to gather sticks for fuel on the Sabbath, as it would be for us to chop and draw wood on God's holy day. If we should do this, all the world would unite in saying that we had broken the fourth commandment. Some will almost stone us now, for doing such things on the first day of the week, the Pope's Sabbath.

The children of Israel while in the wilderness were not to go out of their places on the Sabbath to gather manna, or do any other work which should have been done on the sixth day; but after this they did go out of their places on the Sabbath; not to do servile work, but to worship God. The Jews had what they called a Sabbath-day's journey, and certainly they had to go out of their places, or dwelling to walk about one mile.

The wages or penalty of transgressing the law of God was, and still is, Eternal Death. "For the wages of sin is DEATH." Rom. vi: 23. And "sin is the transgression of the law." 1 John iii: 4.

During the ministration of the law of God by Moses, the wilful transgressor was immediately stoned to death; but under the ministration of God's law by Jesus Christ, it is long-suffering and tender mercy. In this better dispensation, God for Jesus' sake spares the life of the transgressor that he may turn and keep the law of God, and find pardon through Jesus Christ, and live. During the time of the first covenant, which was faulty, stern justice cut the transgressor down; but since Jesus has been our only sacrifice and Priest, MERCY, the excellency and glory of the better covenant, has interposed, and given the transgressor of the holy law of God a chance to repent of his sin, and find a full and free pardon of all his sins, through the precious blood of Jesus.

The Gospel never required that a man should be stoned to death for stealing, or swearing. No, never; still this does not prove that there is no law for stealing and swearing. "Where no law is there is no transgression." Rom. iv: 15. If there is no law for keeping the Sabbath, stealing, and swearing, because the Gospel does not require that the transgressor should be stoned, then men may steal, swear, and desecrate the Holy Sabbath, and be pure in the sight of God; for "WHERE NO LAW IS, THERE IS NO TRANSGRESSION." The full, and final penalty of the law of God is not done away—no, no. This, and also the law, the transgressor will meet in the judgment. Those who were stoned to death under the first covenant will also meet the final penalty there. Dear reader, be not deceived by those who oppose the true Sabbath. Their poor objections will all vanish, when held up to the light of Bible truth. Be not turned away from this harmonious present truth by their fables.

# THE PRESENT TRUTH.

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"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xlv. 14.

## The Sabbath taught, and enforced in the New Testament.

But pray ye that your flight be not in the winter, neither on the Sabbath-day. Matt. xxiv: 20.

Jesus thus recognizes the Sabbath, more than thirty years after the Jewish sabbaths were abolished. Those who teach the no-Sabbath heresy, have labored hard to explain away the important fact, that Jesus establishes the perpetuity of the Sabbath, this side of the crucifixion, as far as the destruction of Jerusalem; but this plain fact is so well fastened "by a nail in the right place," driven by the Lord of the Sabbath, that with all their efforts, it will not remain explained away. It does not read, the Sabbath-day of the Jews, nor their Sabbath-day; but **THE SABBATH-DAY**, by way of distinction, stands out in bold relief upon the sacred page. The Scriptures of both Testaments, give the Sabbath of the Lord our God this mark of eminence. Those who oppose the true Sabbath, tell us that "the Jews were so tenacious about the strict observance of *their* Sabbath, that they would have prevented the disciples fleeing on that day, had they made an attempt to do so; hence for their own salvation, Christ taught them to pray that their flight might not be on that day." All such sophistry as this does not touch the main point. Jesus did recognize the Sabbath of the Lord our God, many years after the crucifixion. Unbelief cannot hide this important fact, from those who are honestly searching for the Sabbath truth.

"And they returned, and prepared spices and ointments; and rested the Sabbath-day, according to the commandment." Luke xxiii: 56.

When Jesus was nailed to the cross, the hand-writing of ordinances was abolished. Let all remember that St. Paul has forever established this point in Col. ii: 14.

At the third hour of the day, or 9 o'clock, A. M. Jesus was nailed to his cross, and at that very hour, whatever was to be abolished at the crucifixion, then died. From the sixth to the ninth hour, or 3 o'clock, P. M. darkness was over all the earth. At

this hour, Jesus gave up the ghost, which gave the holy women three hours to see his body laid in the sepulchre, return and prepare the spices, and ointments, and be ready to commence the Sabbath at 6 o'clock, P. M.

The fact that they rested the Sabbath-day, according to the fourth commandment, after the crucifixion, shows that no change took place in relation to it, at the crucifixion. The modern view that Jesus relaxed the Sabbath, and taught his disciples by precept and example that it was to be relaxed, charges the followers of Jesus with ignorance and folly, in being so strict about the commandment. But we choose to follow Jesus, and the example of his holy followers, and keep the Sabbath according to the commandment; rather than to follow men who have back-slidden from present truth, and are laboring to tear down what they once labored to build up. We think it much safer to follow the sure Word, and the example of those who personally learned of Jesus, than uninspired men of this day, who are continually sliding from one position to another.

The great Apostle to the GENTILES preached on the Sabbath, and had no other regular preaching day. We have no record of his meeting with the disciples on the first day of the week but once, (Acts xx: 7,) and that was to break bread, in the evening. It was not the evening following the first day, that they met together to break bread; for Paul "continued his speech until midnight," then healed Eutychus, and then went up and broke bread, which all will agree would be on the second day of the week.

They met together in the evening following the seventh day, and Paul continued his speech until break of day; then spent the day-time of the first day of the week, which is now the Pope's Sabbath, in walking to Assos, and sailing with his brethren to Mitylene. There is not, therefore, the least shade of evidence that Paul, or any of the Apostles, had any regular preaching day, but the Sabbath of the Lord our God.

"And Paul, as his **MANNER** was, went in unto them, and three Sabbath-days reasoned with them out of the Scriptures." Acts xvii: 2. He preached every Sabbath, for a year and six months at Corinth, to the Jews, and to the GREEKS. See Acts xviii: 4-11.

"And when the Jews were gone out of the synagogue, the GENTILES besought that these words might be preached to THEM the next Sabbath. And the next Sabbath-day came almost the whole city together to hear the word of God." Acts xiii: 42-44.

Those who take the ground that Paul did not keep the Sabbath, say that he preached on that day, because the Jews were assembled in their synagogues on the Sabbath; but we find the Apostle preaching elsewhere, besides the synagogues, on the seventh day.

"And on the Sabbath we went out of the city by a RIVER SIDE, where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither." Acts xvi: 13.

St. Paul preached to the Jews and the Greeks, and at the request of the Gentiles, and by a RIVER SIDE. He preached every Sabbath at Corinth, for a year and six months; for this was his **MANNER**; therefore the assertion is untrue that he preached on the seventh day, merely because the Jews assembled in their synagogues on that day.

The no-Sabbath advocates make Paul one of the most inconsistent men, that ever undertook to preach the Gospel; for they say he taught the abolition of the Sabbath to the Galatians, Romans, and Colossians; and at the same time was preaching to Jews and Gentiles, not only in the synagogues, but elsewhere on every Sabbath-day!

The Jews never accused Paul with departing from the letter of the Sabbath law. This is strong evidence that he strictly kept it. We all know that if the Apostle had taught its abolition, the Jews would have accused him with Sabbath-breaking; for they sought for accusations to bring against him. Thus we see the Holy Sabbath taught in the New, as well as in the Old Testament.

Wherever the commandments of God are taught, and enforced in the New Testament, the Sabbath is taught and enforced, for the simple reason that the Sabbath law is one of the ten commandments. God has given but ten commandments. They

are his everlasting covenant, written with his finger in stones. The commandments of God, in the New Testament, as well as in the Old, mean nothing more nor less, than Jehovah's ten immutable laws.

Jesus gave but one commandment to the Church. "A new commandment I give unto you, That ye love one another. John xiii: 34. This is MY commandment, That ye love one another, AS I HAVE LOVED YOU." John xv: 12. This new commandment is the law of Christ. "Bear ye one another's burdens, and so fulfil the LAW OF CHRIST." Gal. vi: 2.

Seme teach that nine of the commandments are "embodied in the law of Christ, and enforced; but the Sabbath law is left out. But where is the Scripture testimony that proves any such thing? It is not in the Bible. This is one of the smooth fables of the last days, suited to itching ears. The commandments of God are one thing, and the one law of Christ is entirely another separate thing. Jesus kept, and taught his Father's commandments, so did his Apostles; but they never called them the law of Christ, or any part of the new commandment given by Jesus.

There was no necessity for enforcing the Sabbath law, as it was not violated in the days of the Apostles, as the other nine commandments were. The only natural reason why the Apostles did not rebuke the sin of Sabbath-breaking, is, that the sin did not exist in the early Church. The Sabbath was their regular preaching day, and Paul, John, and James taught that the keeping of the commandments of God was a test of Christian fellowship, and Eternal salvation.

When Christ and his Apostles speak of the commandments, they certainly mean all ten of them. This is plain enough for any child, that wishes to believe God's truth, but unbelief can always find a handle to take hold of when it wants one. God has not revealed himself to man in such a way that he cannot doubt: if he had there would never have been an infidel in the world. If the second advent of Jesus had been so revealed that none could doubt, then this would be a world of Adventists; but this glorious truth is so plainly revealed, that all will be without excuse in the judgment, yet few believe. Just so with the Sabbath truth which shines out as clear as the noon-day sun, yet few will believe it. All who read the Bibles, know that all ten of the commandments of God are taught, and enforced in the New Testament as a

whole; and this is enough to condemn them at the bar of God, if they violate the fourth. Because the fourth is not separately enforced in the New Testament, those who wish to violate it for some worldly object, pride, or the fear of man, will not be guiltless. God will not be trifled with. His word will not return unto him void.

Jehovah said of Jesus: "This is my beloved Son: hear him." Mark ix: 7. If all would hear Jesus, and teach as he taught, they would not make such work with the law of God as they now do. Here we will listen, and learn of the meek and lowly Jesus.

"Think not that I am come to destroy the law." What law? Ans. "Whosoever therefore shall break one of these least COMMANDMENTS," etc. See Matt. v. 17-19. Jesus then quotes the sixth, seventh, and third commandments from the decalogue, in the 21st, 27th, and 33d verses of this same chapter, which forever settles the fact that the law, not to be destroyed at his first advent, was the ten commandments. To abolish a law is to destroy it. We know that Jesus did destroy, or abolish the hand-writing of ordinances in Moses' law; but we have this plain, and positive declaration that he did not come to destroy the law of commandments, at his first advent. This is worth more to me, than all the assertions of men to the contrary. I am bound to "hear," and believe Jesus.

"For verily I say unto you, 'TILL HEAVEN AND EARTH PASS, ONE JOT OR ONE TITTLE shall in NO WISE pass from the law.'"

If the Sabbath was relaxed, and passed from the law at the first advent, then certainly, heaven and earth then passed away! Such a view, no doubt would suit spiritualists; but not those who are still waiting for Christ to come, and make all things new. Jesus has here forever settled the question to the satisfaction of all candid minds, that will carefully investigate this subject, that the ten commandments are all to remain in full force, not one changed, or relaxed, until heaven and earth pass away at the close of time.

Those that understandingly reject the Sabbath, with such testimony as this from Jesus, whom they are commanded to "hear," before them, would not be ready to love, and observe God's sanctified day, if the Almighty should speak from heaven, and tell them to keep it, and shake the old earth as he did Mount Sinai.

"For whosoever shall keep the whole law, and yet offend in one, [point here is a supplied word,] he is guilty of all. "For he that said, do not commit adultery, said also, do not kill." James ii: 10, 11. James here quotes two laws from the decalogue, which proves that he was speaking of the law of commandments.

The ten commandments are principles of goodness, justice, and holiness. Their essence is love. The first four, teach us love to God, and the last six, love to our neighbor; "therefore love is the fulfilling of the law." Rom. xiii: 10. "For this is the love of God that ye keep his commandments." 1 John v: 3. "If ye fulfill the royal law according to the Scriptures, (the decalogue, Ex. xx: 3-17,) Thou shalt love thy neighbor as thyself." James ii: 8.

The Apostle James has enforced the Sabbath, and guarded the waiting brethren scattered abroad, against the view that we are at liberty to take the Sabbath from the royal law, by showing us that if we offend in one commandment we are guilty of all. The language is positive and plain, and all may see the truth if they wish to.

"Brethren, I write no new commandment unto you; but an old commandment which ye had from the BEGINNING: The OLD commandment is the WORD WHICH YE HAVE HEARD FROM THE BEGINNING." 1 John ii: 7.

The only commandment which came from the beginning is the Sabbath. The word from the beginning is this; "And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." Gen. ii: 3.

"Again, a new commandment I write unto you," etc. See verse 8th. Here John makes the distinction between the old commandment from the beginning, which is the Sabbath, and the new commandment, given by Jesus to the Church, to love one another.

"I rejoiced greatly, that I found of thy children walking in truth as we have received a commandment from the Father." 2 John 4. This commandment from the Father, which we had from the beginning, must of necessity be the Sabbath, for the reason that none of the Father's commandments except the Sabbath were given at the beginning.

"He that saith, I know him, and keepeth not his commandments, is a LIAR, and the truth is not in him." 1 John ii: 4. As the commandments of God mean the ten,



which he wrote with his own finger on stones, and nothing more, nor less than the ten; and as Christ positively declared that not one jot or one tittle, should pass from this law of commandments while heaven and earth remain: and as the Apostles of our Lord Jesus Christ have taught and enforced the commandments of the Eternal Jehovah, and have not written one text, no, not one word, in all their epistles from which we can reasonably infer that the Sabbath law is relaxed and destroyed, we are abundantly furnished with proof positive, that the Sabbath is taught and enforced in the New Testament.

If the Sabbath-breaker should be asked in the judgment, what excuse he had to make for breaking the Sabbath, he would not dare, while standing before the great white throne, to say that he broke it because the fourth commandment was not separately enforced in the New Testament. Such an excuse may ease the conscience now, for a few days; but the time is not far distant, when those who are teaching men that they may break the fourth commandment, and be guiltless, will see and feel the force of this tremendous truth, that Christ and his holy Apostles when enforcing, and making the strict observance of the commandments, a test of Christian fellowship, and Eternal Salvation, mean the COMMANDMENTS OF GOD, and not NINE of them.

*From Tract No. 6, of the American Sabbath Tract Society.*

**Twenty Reasons for Keeping Holy in each Week the Seventh Day instead of the First Day.**

1. Because the Seventh day was blessed and sanctified for a Sabbath, by God, immediately after the creation of the world, as a perpetual memorial of that wonderful work, and of His own resting from it; and because there is now as much need for man to remember God's creative work, and to enjoy a weekly rest, as ever there was.
2. Because there is evidence that the Seventh Day was observed from Adam to Moses. Gen. xxvi: 3-6; xxix: 27, 28.
3. Because the Seventh Day is a necessary part of the fourth commandment, given at Mount Sinai, graven on stone by the finger of God, and incorporated with the other nine precepts of the Decalogue, which are admitted to be moral in their nature, and perpetually binding. "Remember the Sabbath Day to keep it holy." "The Seventh Day is the Sabbath of the Lord thy God" "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."
4. Because the Old Testament abounds with declarations of God's blessing upon those who keep holy the Seventh Day, and of his vengeance upon those who profane it.
5. Because our Lord Jesus Christ enforced the claims of the law to the fullest extent, saying in regard to the code to which the Seventh Day belonged, "Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled;" and because He always kept holy the Seventh Day, in this doubtless "leaving us an example that we should follow in His steps."
6. Because the holy women who had attended Jesus Christ at his death and burial, are expressly said to have "rested the Sabbath Day according to the commandment," (Luke xxiii: 56;) and because, though the narrative proceeds immediately to record the appearance of Jesus Christ, on the morning of the first day of the week, neither there nor elsewhere is one word said about a change of the Sabbath, or about the sabbatic observance of the First Day of the Week.
7. Because the Apostles of our Lord constantly kept the Seventh Day, of which there is abundant evidence in the Acts of the Apostles, and it is declared of Paul, that, "as his manner was," he went into the synagogue frequently on the Sabbath Day. (Compare Luke iv: 16, with Acts xvii: 2; see also Acts xiii: 14, 42; 44, and xvi: 13.)
8. Because Jesus Christ, foretelling the destruction of Jerusalem, warned his disciples to pray that their flight might not happen "on the Sabbath Day;" and as that event was to take place almost forty years after the resurrection of our Lord, it appears that the same Sabbath was to be then observed by his disciples.
9. Because there is no other day of the week called by the name of "Sabbath," in all the Holy Scriptures, but the Seventh Day alone; and because, when "the First Day of the Week" is mentioned in the New Testament, it is always clearly distinguished from "the Sabbath."
10. Because not one of those passages which speak of the "First Day of the Week," records an event or transaction peculiar to the Sabbath.
11. Because when God had so carefully committed his Law to writing, had repeated his precepts throughout the prophetic books, and had left so many testimonies and examples of the Seventh Day Sabbath on His sacred records, it is most unreasonable to suppose that He would have repealed or changed one single article thereof, without recording it among the words of our Lord Jesus or His Apostles, in the writings of the New Testament.
12. Because the observance of the Moral Law, (without any exception from it,) is constantly enjoined, in the writings of the Apostles; and one of them says that "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all," quoting at the same time the sixth and seventh commandments. (See Rom. xiii: 9; Gal. v: 14; Eph. vi: 2, 3; and James ii: 8-11.)
13. Because the religious observance of the Seventh Day of the Week as the Sabbath, was constantly practised by the primitive Christians, for three or four hundred years at least; and because, though it gradually fell into disuse, the neglect of the Sabbath was caused only by those corruptions of Christianity, which at length grew up into the grossest idolatry; so that the second commandment was in fact, and the fourth was in effect, abolished by an ignorant, superstitious, and tyrannical priesthood.
14. Because it was only through the superstitious observance of the anniversaries of saints and martyrs, and a multitude of other fasts and feasts, with which the simplicity of revealed religion

was encumbered and overwhelmed, that the sabbatic observance of the Seventh Day went out of use; and not (in fact) by any real or pretended command of Christ or His Apostles, nor at first by the express authority of any Pope or Council; for it was kept as a *strict fast*, for ages after it lost every other token of a holy day.

15. Because the leaders of the Reformation never claimed for the First Day the name of the Sabbath, and never enforced the observance of that day by any other authority than that of the Church.

16. Because it is obviously absurd—(and it is an objection often made by irreligious people)—that the observance of the First Day of the Week as the Sabbath, should be grounded on a divine precept which commands the observance, not of the *First*, but of the *Seventh* Day.

17. Because, if the fundamental principle of Protestantism be right and true, that "the Bible alone is the religion of Protestants," then the Seventh Day must be the true and only *Sabbath of Protestants*; for, unless that day of the week be kept, they have no *scriptural* Sabbath at all.

18. Because the pertinacious observance of the First Day of the Week, in the stead of the Seventh, has actually given occasion of great scandal to the Protestant faith; it has caused the Papists to declare that Protestants admit the *authority of human tradition* in matters of religion; and it has led to intolerance and persecution.

19. Because the observance of the First Day, and neglect of the Seventh, having been adopted partly in contempt of the Jews, has always laid a burden upon them, and presented an obstacle to their receiving Christianity, which ought to be removed.

20. Because the observance of the Seventh Day obeys God, honors the Protestant Principle, rebukes Papacy, removes stumbling-blocks, and secures for us the presence and blessing of "the Lord of the Sabbath."

### Dear Brethren and Sisters—

The Lord has shown me that it is my duty to relate to you, what he has revealed to me relating to the present truth, our present tried, scattered and tempted state, and our duty in view of the coming judgments of God.

Sabbath, March 24th, 1849, we had a sweet, and very interesting meeting with the Brethren at Topsham, Me. The Holy Ghost was poured out upon us, and I was taken off in the Spirit to the City of the living God. There I was shown that the commandments of God, and the testimony of Jesus Christ, relating to the shut door, could not be separated, and that the time for the commandments of God to shine out, with all their importance, and for God's people to be tried on the Sabbath truth, was when the door was opened in the Most Holy Place of the Heavenly Sanctuary, where the Ark is, containing the ten commandments. This door was not opened, until the mediation of Jesus was finished in the Holy Place of the Sanctuary in 1844.

Then, Jesus rose up, and shut the door in the Holy Place, and opened the door in the Most Holy, and passed within the second veil, where he now stands by the Ark; and where the faith of Israel now reaches.

I saw that Jesus had shut the door in the Holy Place, and no man can open it; and that he had opened the door in the Most Holy, and no man can shut it: (See Rev. iii: 7, 8;) and that since Jesus has opened the door in the Most Holy Place, which contains the Ark, the commandments have been shining out to God's people, and they are being tested on the Sabbath question.

I saw that the present test on the Sabbath could not come, until the mediation of Jesus in the Holy Place was finished; and he had passed within the second veil; therefore, Christians, who fell asleep before the door was opened in the Most Holy, when the midnight cry was finished, at the seventh month 1844; and had not kept the true Sabbath, now rest in hope; for they had not the light, and the test on the Sabbath, which we now have, since that door was opened. I saw that Satan was tempting some of God's people on this point. Because so many good Christians have fallen asleep in the triumphs of faith, and have not kept the true Sabbath, they were doubting about it being a test for us now.

I saw that the enemies of the present truth have been trying to open the door of the Holy Place, that Jesus has shut; and to close the door of the Most Holy Place, which he opened in 1844, where the Ark is containing the two tables of stone, on which are written the ten commandments, by the finger of Jehovah.

Satan is now using every device in this sealing time, to keep the minds of God's people from the present, sealing truth; and to cause them to waver. I saw a covering that God was drawing over his people, to protect them in the time of trouble; and every soul that was decided on the truth, and was pure in heart, was to be covered with the covering of Almighty God.

Satan knew this, and was at work in mighty power, to keep the minds of as many as he possibly could unsettled, and wavering on the truth. I saw that the mysterious knocking in N. Y. and other places, was the power of Satan; and that such things would be more and more common, clothed in a religious garb, to lull the deceived to more security; and to draw the minds of God's people, if possible, to those things and cause them to doubt the teachings, and power of the Holy Ghost.

I saw that Satan was working through agents, in a number of ways. He was at work through ministers, who have rejected the truth, and are given over to strong delusions to believe a lie that they might be damned. While they were preaching, or praying some would fall prostrate and helpless; not by the power of the Holy Ghost, no, no; but by the power of Satan breathed upon these agents and through them to the people. Some professed Adventists who had rejected the present truth, while preaching praying or in conversation used Mesmerism to gain adherents, and the people would rejoice in this influence, for they thought it was the Holy Ghost. And even some that used it, were so far in the darkness and deception of the Devil, that they thought it was the power of God, given them to exercise. They had made God altogether such an one as themselves; and had valued his power as a thing of naught.

Some of these agents of Satan were affecting the bodies of some of the saints; those that they could not deceive and draw away from the truth by a satanic influence. Oh! that all could get a view of it as God revealed it to me, that they might know more of the wiles of Satan, and be on their guard. I saw that Satan was at work in these ways to distract, deceive, and draw away God's people, just now in this sealing time. I saw some who were not standing stiffly for present truth. Their knees were trembling, and their feet were sliding; because they were not firmly planted on the truth, and the covering of Almighty God could not be drawn over them while they were thus trembling.

Satan was trying his every art to hold them where they were, until the sealing was past, and the covering drawn over God's people, and they left out, without a shelter from the burning wrath of God, in the seven last plagues.

God has begun to draw this covering over his people, and it will very soon be drawn over all who are to have a shelter in the day of slaughter. God will work in power for his people; and Satan will be permitted to work also.

I saw that the mysterious signs and wonders, and false reformatations would increase, and spread. The reformatations that were shown me, were not reformatations from error to truth; but from bad to worse; for those who professed a change of heart, had only wrapt about them a religious garb, which covered up the iniquity of a wicked heart. Some appeared to have been really converted, so as to deceive God's people;

but if their hearts could be seen, they would appear as black as ever.

My accompanying angel bade me look for the travel of soul for sinners as used to be. I looked, but could not see it; for the time for their salvation is past.

At the commencement of the Holy Sabbath, (Jan. 5,) we engaged in prayer with Bro. Belden's family at Rocky Hill, Ct., and the Holy Ghost fell upon us. I was taken off in Vision to the Most Holy Place, where I saw Jesus still interceding for Israel. On the bottom of his garment was a bell and a pomegranate, a bell and a pomegranate. Then I saw that Jesus would not leave the Most Holy Place, until every case was decided either for salvation or destruction; and that the wrath of God could not come until Jesus had finished his work in the Most Holy Place—laid off his priestly attire and clothed himself with the garments of vengeance. Then Jesus will step out from between the Father and man, and God will keep silent no longer; but pour out his wrath on those who have rejected his truth. I saw that the anger of the nations, the wrath of God, and the time to judge the dead, were separate events, one following the other. I saw that Michael had not stood up, and that the time of trouble, such as never was, had not yet commenced. The nations are now getting angry, but when our High Priest has finished his work in the Sanctuary, he will stand up, put on the garments of vengeance, and then the seven last plagues will be poured out. I saw that the four angels would hold the four winds until Jesus' work was done in the Sanctuary, and then will come the seven last plagues. These plagues enraged the wicked against the righteous, and they thought that we had brought them down upon them, and if they could rid the earth of us, then the plagues would be stayed. A decree went forth to slay the saints, which caused them to cry day and night for deliverance. This was the time of Jacob's trouble. Then all the saints cried out with anguish of spirit, and were delivered by the Voice of God. Then the 144,000 triumphed. Their faces were lighted up with the glory of God. Then I was shown a company who were howling in agony. On their garments was written in large characters, "thou art weighed in the balance, and found wanting." I asked who this company were. The angel said, "these are they who have once kept the Sabbath and have given it up." I heard them cry with a loud voice—"we

have believed in thy coming, and taught it with energy." And while they were speaking, their eyes would fall upon their garments and see the writing, and then they would wail aloud. I saw they had drunk of the deep waters, and fouled the residue with their feet—trodden the Sabbath underfoot, and that is why they were weighed in the balance and found wanting. Then my attending angel directed me to the City again, where I saw four angels winging their way to the gate of the City, and were just presenting the golden card to the angel at the gate. Then I saw another angel swiftly flying from the direction of the most excellent glory, and crying with a loud voice to the other angels, and waving something up and down in his hand. I asked my attending angel for an explanation of what I saw. He told me that I could see no more then, but he would shortly show me what those things that I then saw meant.

Sabbath afternoon one of our number was sick, and requested prayers that he might be healed. We all united in applying to the Physician who never lost a case, and while healing power came down, and the sick was healed, the Spirit fell upon me, and I was taken off in vision. I saw four angels who had a work to do on the earth, and were on their way to accomplish it. Jesus was clothed with Priestly garments. He gazed in pity on the remnant, then raised his hands upward, and with a voice of deep pity cried—"MY BLOOD, FATHER, MY BLOOD, MY BLOOD, MY BLOOD." Then I saw an exceeding bright light come from God, who sat upon the great white throne, and was shed all about Jesus. Then I saw an angel with a commission from Jesus, swiftly flying to the four angels who had a work to do on the earth, and waving something up and down in his hand, and crying with a loud voice—"HOLD! HOLD! HOLD! HOLD! until the servants of God are sealed in their foreheads." I asked my accompanying angel the meaning of what I heard, and what the four angels were about to do. He shewed me that it was God that restrained the powers, and that he gave his angels charge over things on the earth, and that the four angels had power from God to hold the four winds, and that they were about to let the four winds go, and while they had started on their mission to let them go, the merciful eye of Jesus gazed on the remnant that were not all sealed, then he raised his hands to the Father and plead with him that he had spilled his blood for them.—

Then another angel was commissioned to fly swiftly to the four angels, and bid them hold until the servants of God were sealed with the seal of the living God in their foreheads.

I have seen the tender love that God has for his people, and that it is very great. I saw an angel over every saint, with their wings spread about them: and if the saints wept through discouragement, or were in danger, the angel that ever attended them would fly quickly upward to carry the tidings, and the angels in the City would cease to sing. Then Jesus would commission another angel to descend to encourage, watch over and try to keep them from going out of the narrow path: but, if they did not take heed to the watchful care of these angels, and would not be comforted by them, and continued to go astray, the angels would look sad and weep. Then they would bear the tidings upward, and all the angels in the City would weep, and then with a loud voice say, Amen. But if the saints fixed their eyes on the prize before them, and glorified God by praising him, then the angels would bear the glad tidings to the City, and the angels in the city would touch their golden harps and sing with a loud voice—Alleluia! and the heavenly arches would ring with lovely songs. I will here state, that there is perfect order and harmony in the holy City.

All the angels that are commissioned to visit the earth, hold a golden card which they present to the angels at the gates of the City, as they pass in and out. Heaven is a good place. I long to be there, and behold my lovely Jesus, who gave his life for me, and be changed into his glorious image. Oh! for language to express the glory of the bright world to come. I thirst for the living streams that make glad the City of our God.

The Lord has given me a view of other worlds. Wings were given me, and an angel attended me from the City to a place that was bright and glorious. The grass of the place was living green, and the birds there warbled a sweet song. The inhabitants of the place were of all sizes, they were noble, majestic and lovely. They bore the express image of Jesus, and their countenances beamed with holy joy, expressive of the freedom and happiness of the place. I asked one of them why they were so much more lovely than those on the earth. The reply was—"we have lived in strict obedience to the commandments of God and have not

fallen by disobedience, like those on the earth. Then I saw two trees, one looked much like the tree of life in the City. The fruit of both looked beautiful; but of one they could not eat. They had power to eat of both, but were forbidden to eat of one. Then my attending angel said to me—"none in this place have tasted of the forbidden tree; but if they should eat they would fall." Then I was taken to a world which had seven moons. There I saw good old Enoch, who had been translated. On his right arm he bore a glorious palm, and on each leaf was written Victory. Around his head was a dazzling white wreath, and leaves on the wreath, and in the middle of each leaf was written Purity; and around the leaf were stones of various colors, that shone brighter than the stars, and cast a reflection upon the letters, and magnified them. On the back part of his head was a bow that confined the wreath, and upon the bow was written Holiness. Above the wreath was a lovely crown that shone brighter than the sun. I asked him if this was the place he was taken to from the earth. He said "it is not; but the City is my home, and I have come to visit this place." He moved about the place as if perfectly at home. I begged of my attending angel to let me remain in that place. I could not bear the thought of coming back to this dark world again. Then the angel said—"you must go back, and if you are faithful, you, with the 144,000 shall have the privilege of visiting all the worlds and viewing the handy work of God."

Dec. 16, 1848, the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said "heaven" (in giving the signs recorded by Matt., Mark and Luke,) he meant heaven, and when he said "earth" he meant earth. The powers of heaven, are the Sun, Moon and Stars: they rule in the heavens. The powers of earth are those who bear rule on the earth. The powers of heaven will be shaken at the voice of God. Then the Sun, Moon, and Stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up, and clashed against each other. The atmosphere parted and rolled back, then we could look up through the open space in Orion, from whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken, and that events come

in order. War, and rumors of war,—sword, famine and pestilence, are first to shake the powers of earth, then the voice of God will shake the Sun, Moon and Stars, and this earth also. I saw that the shaking of the powers in Europe is not (as some teach) the shaking of the powers of heaven, but it is the shaking of the angry nations.

E. G. WHITE.

There remains on hand more than two hundred copies of No. 1, 2, and 3, after sending to all those whose names are on my list. These papers should go out immediately to those who wish to read on the subject of the Sabbath. Will those brethren, who have not sent in a full list of the names of all those in their vicinity, who are seeking for truth, send as soon as they receive this No. I expect to go from Connecticut the first of September.

#### Conferences.

Bro. Bates requests me to give notice, that there will be a conference of believers in Granville, Vt., to commence September 7th, at 2 o'clock, P. M. and continue over the Sabbath, and first day.

Also, that there will be a conference in North Paris, Me., to commence September 14th, at 2 o'clock, P. M. and continue over the Sabbath, and first day. Bro. Bates, "Lord will," will attend both of these meetings.

Some of the brethren from Connecticut, and elsewhere, may be expected at these conferences.

It is hoped that the scattered brethren in Vt. and Me. will attend these meetings. It is time for us to see the true position for the saints at this time, and to be awake to the present truth.

#### Correction.

In No. 1, page 6, first column, I stated that Jesus quoted three of the least commandments from the second table of stone, in Mat. v: 21st, 27th, and 33d. This is not correct. Jesus referred to the sixth, and seventh commandments on the second table, in verses 21st, and 27th, and to the third commandment on the first table, in verse 33d. The fact that Jesus refers to both tables of the decalogue, makes it still stronger that the whole law is to remain the same, till heaven and earth pass away.



# THE PRESENT TRUTH.

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No. 4.

"The secret of the Lord is with them that fear him; and he will shew them his covenant"—Ps. xxi. 14.

## Repairing the Breach in the Law of God.

"And they that shall be of thee shall build the old waste places; thou shalt raise up the foundations of many generations; and thou shalt be called, The repairer of the breach, The restorer of paths to dwell in. If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, etc. Isa. lviii: 12, 13. Those who turn away their feet from treading down the Sabbath, and keep it holy, and make it a delight, have the promise of being called repairers of the breach. If we repair a breach by teaching, and observing the Sabbath according to the fourth commandment, then it necessarily follows, that the breach has been caused by those who have been trampling down this commandment. Therefore the breach that has been made, and is now being repaired, is in the law of God.

God's everlasting covenant of commandments was not to be "DIMINISHED," "broken nor altered." Deut. iv: 2; Ps. lxxxix: 34. Jesus said, "For VERILY I say unto you, Till heaven and earth pass, one jot or one tittle shall in NO WISE pass from the law." Mat. v: 18. The proof is plain and positive, that the law of God engraven in stones was to remain the same to the close of time: yet we see almost the whole professed Christian world, every week, trampling down the fourth immutable law in God's everlasting covenant, thus making a breach in his holy law.

But the time has come for the Sabbath to be proclaimed more fully, and the breach repaired. The fifty-eighth chapter of Isaiah commences thus—"Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sins." The Prophet then describes the fasts of the present day, which are by no means acceptable to God, and then shows us what a true and acceptable fast is.

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo

the heavy burdens, and to LET THE OPPRESSED GO FREE, and that ye break every yoke." Verse 6th. The falling judgments of Almighty God will not be averted by such a fast as was holden August 3d, while on this nation rests the cruel, and damning sin of slavery. Let them break the yoke that binds the poor slave, and undo his unjust and heavy burden, and thus let the oppressed go free, and then they have begun to fast in God's appointed way. The wrath of God will not be turned away from this favored land of light, stained with sins of the deepest dye, by a few cold and formal prayers, from those who have rejected his truth, and are desecrating the holy Sabbath every week. It seems plain that Isaiah looked down in prophetic vision to this very time, when the breach in the law, first made by the little horn, (see Dan. vii: 25,) is being repaired.

Ezekiel speaks of the same breach. "Ye have not gone up into the gaps, (margin breaches,) neither made up the hedge for the house of Israel to stand in the battle in the day of the Lord," Ezek. xlii: 5. The day of the Lord has but one place, and that is just before us. This prophecy has not been fulfilled in past time; for its fulfillment is closely connected with the day of the Lord, which is future.

This breach must be built up, that the Israel of God may be able to stand in the great and terrible day of slaughter, that is fast rolling on; therefore, the work of repairing the breach in the commandments of God belongs just before, and preparatory to, the day of destruction by the seven last plagues.

God has a place for every thing, and every thing is in its place. So we see that the mighty work of repairing the breach in the law of God, by teaching and observing the Sabbath, which has been so long trodden down, belongs exactly here, just before the four Angels let loose the four winds, that the Israel of God may keep the whole law, and be sealed with the seal of the living God, which will enable them to

"stand in the battle in the day of the Lord."

"And behold, six men came from the way of the higher gate, which lieth toward the north, and every man a slaughter-weapon in his hand; and one man among them was clothed with linen, with a writer's ink-horn by his side: and they went in and stood before the brazen altar." Ezek. ix: 2.

The five Angels\* with slaughter-weapons, have charge of the work of slaughter, in the day of Lord.

The one clothed with linen, is the sealing Angel, or the Angel that has oversight of the sealing work. "And the Lord said unto him, Go through Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof. And to the others he said in mine hearing, Go ye after him through the city, and SMITE: LET NOT YOUR EYE SPARE, NEITHER PITY: SLAY UTTERLY OLD AND YOUNG," etc. Ezek. ix: 4-6.

The man with the ink-horn first goes through, and marks a mark on the foreheads of the sighing saints. This mark seals them, and they are safe in the time of slaughter. "BUT COME NOT NEAR ANY MAN UPON WHOM IS THE MARK, verse 6th. The work of slaughter immediately follows, and none but the marked, or sealed ones stand in the battle of the Lord. So we see that the repairing of the breach in the law of God, and the sealing, are one and the same work, just before the day of the Lord, "cruel both with wrath and fierce anger."

"Wo unto the foolish prophets, that follow their own spirit, and have seen nothing! O Israel, thy prophets are like the foxes in the deserts. Ye have not gone up into the gaps," etc. Eze. xiii: 3-5.

The prophets that have not gone up into the gaps, represent advent preachers who have rejected the Sabbath, and have refused to work for God, in repairing the breach. Their being like the cunning foxes of the deserts doubtless represents the artful positions which some of them have taken to hunt and destroy souls, in persuading them to give up the Sabbath, and in keeping others from embracing it.

These men have not been agreed among themselves, while carrying on this work of spiritual destruction and death. There has

been, at least, four different positions taken by some of them, as they have opposed the true one.

The first position that was taken in opposition to the true Sabbath, when the subject was first spread before the second advent people, was that it was changed from the seventh day to the first, at the time of the first advent.

This position was so very weak and unscriptural, that it did not accomplish much; therefore it was thought necessary to sweep away the whole law of God, in order to get rid of the Sabbath.

This second position against the Sabbath, that the ten commandments were abolished at the first advent, and are dead, has done an awful work of slaughter among the precious flock. Though there is not one text, nor one line in all the Bible to sustain such a view, and much plain Scripture testimony against it; yet many seem determined to cling fast to it.

"It is time for thee, Lord, to work: for they have made VOID THY LAW," Pa. cxix: 126.

The third position that has been taken by some of these men who have opposed the Sabbath, was that the first day of the week was the seventh-day Sabbath. This view was introduced into the "Bible Advocate," published at Hartford, Conn., in 1847. The whole argument that sustained it was drawn from this one text, "For as Jonas was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth." Matt. xii: 40.

It was argued that Monday was the resurrection day; because three days and three nights from Friday, the day of our Lord's burial, would reach to Monday. But three days and three nights, from the time that Jesus was put in Joseph's new tomb, would reach to Monday night; and if the Son of man was to remain in the tomb just three days and three nights, then he arose in the evening, instead of the morning, and all four of the Evangelists were wrong in recording that the resurrection took place in the morning. This view which has been so recently discovered, that Monday is the first day of the week, and Sunday the seventh, and that all the world have made a mistake, of just one day, in numbering the days of the week, has but one text to sustain it, and a fulfilment of this one text, as to time, has never yet been shown. According to this view, those

\*Angels are sometimes called men in the Scriptures, see Gen. xviii: 1, 2, and 16, 17; xix: 1; Dan. ix: 21; Acts i: 10.

who have been keeping Sunday in commemoration of the day of the resurrection, should have kept Monday; and in keeping Sunday for the first day of the week, they have been observing the seventh-day Sabbath, and did not know it. A singular mistake indeed, to be hid from the world so long, and be found out in 1847!

But if Jesus rose from the dead on Monday, then the resurrection was on the fourth day, which does not agree with the testimony of Jesus, and St. Paul.

"Thus it is written, and thus it behooveth Christ to suffer, and to rise from the dead **THE THIRD DAY.**" Luke xxiv: 46. See also Matt. xvi: 21; xx: 19; Mark ix: 31; x: 34; Luke ix: 22; xviii: 33.

"For I delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures; And that he was buried, and that he rose again **THE THIRD DAY**, according to the Scriptures." Cor. xv: 3, 4.

Jesus was crucified on Friday, which was the first day; Sabbath he rested in the tomb, which was the second, and Sunday, the first day of the week, he rose from the dead which was **THE THIRD DAY.** This is plain enough for all who want to see the truth; but those who wish to cavil, and pervert the Word, have a chance.

The fourth position that has been taken against the Sabbath truth, is that the fourth commandment is relaxed, and we are at liberty to keep the Sabbath, or to desecrate it, just as we choose, only be sure and not make it a test. This last position has deceived precious souls, as they have been led to believe, "by good words, and fair speeches," that Jesus did really relax the Sabbath law. But there is not one text in the New Testament that proves any such thing, and there is much plain and direct testimony from Jesus and his Apostles, that all of the commandments of God are in full force.

Those who have embraced the true Sabbath, and have been teaching it, have been united in it. They have but one position to take on the Sabbath question; while those who have been opposing it, have in their turn advocated as many as four different views; and some of them have been as much opposed to each other, as to the true position. Truth is a unit, while error has a variety of heads and horns. This was so in 1842, and '43, when Daniel's vision of the twenty-three hundred days was proclaimed.

Some of those men who then opposed the advent truth, took the ground that the twenty-three hundred days of Dan. viii: 14 were literal days; others that they were only eleven hundred and fifty literal days. Then Mr. Bush came out in opposition to all. He stated that the twenty-three hundred days were prophetic, and that we were correct on time; but erred in the event. Those who had the true position were united, therefore, triumphed.

These men that have opposed the Sabbath, have pursued a course similar to that which was taken in opposing the second advent. But the Sabbath truth is so plain and simple, that a child may understand it; and those who receive and obey it, are united in it, and in the strength of Israel's God they will overcome, and triumph; Amen.

These shepherds that have opposed the truth, have not only refused to work for God in repairing the breach in the law; but they have done their best to hinder others. They would not go up into the breach themselves, and many of those who would go, they have hindered. In this way they have stood in the way of God's work, and the blood of souls will be found on their garments. What fearfulness will surprise these men, when the wrath of Almighty God is poured out, and they find out too late, that they are without a shelter; and what an awful thing to come up to the judgment, with their garments all stained over with the blood of precious souls, whom they have spiritually slaughtered.

"Howl, ye shepherds, and cry; and wallow yourselves in the ashes, ye principal of the flock: for the days of **YOUR SLAUGHTER** and of **YOUR DISPERSIONS** are accomplished; and ye shall fall like a pleasant vessel. And the shepherds shall have **NO WAY** to flee, nor the principal of the flock to escape." Jer. xxv: 34, 35.

This is when "evil shall go forth from nation to nation, and a great whirlwind shall be raised up from the coasts of the earth;" and when the "slain of the Lord shall be from one end of the earth, even unto the other end of the earth;" and when "they shall **NOT BE LAMENTED, NEITHER GATHERED, NOR BURIED.**"

Evil has begun to go forth from nation to nation, and the signs are fast gathering all around us, that the great and dreadful

day of wrath and slaughter, will soon burst upon the world.

The thirty-fourth chapter of Ezekiel is a prophetic description of the cruel work of these shepherds, in scattering the flock since 1844, by opposing the present truth; and of the deliverance of those who overcome.

"Thus saith the Lord God unto the shepherds; Wo be to the shepherds of Israel that do feed themselves! should not the shepherds feed the flocks?" Eze. xxxiv: 2.

The flock here represents God's people who were called out of the sectarian churches, and were one united flock in 1844, and have since been scattered.

"And ye my flock, the flock of my pasture, are MEN and I am your God."—Verse 31st.

God has promised to gather the feeble scattered flock. Those honest souls that have been thrust by these shepherds, till they are scattered abroad, will be gathered home.

"I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and the strong; I will feed them with judgment." Verse 16th.

The scattering has been from the true position; and the gathering will be to the present true position.

The saints are to be gathered into the unity of the faith, where they will no longer be "tossed to and fro," by the "cunning craftiness of men." (These shepherds.) See Eph. iv: 11-16. They will all be united on the great sealing truth, which is the Sabbath of the Lord our God.

"Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your feet the residue of your pastures? and to have drunk of the deep waters, but ye must foul the residue with your feet?"

And as for my flock, they eat that which ye have trodden with your feet, and they drink that which ye have fouled with your feet." Verses 18th and 19th.

The present truth relating to the Sabbath, and our advent experience, or as John has it in Rev. xiv: 12; xii: 17, "the commandments of God, and the faith, or testimony of Jesus Christ," is to us the living bread and water of heaven. It is our spiritual meat and drink. This meat in due season, the shepherds have trodden down, and fouled it with their feet. They have called the holy Sabbath, a yoke of bondage, and the Sabbath of the old Jews, and have

represented those that observe it, as having fallen from grace, and being under the bondage of the law of Moses. We have also been called fanatics, because we would follow the Lord, and the Bible, and keep the Sabbath according to the commandment. Our holy experience, wrought in us by the power of the Holy Ghost, as we followed the sure Word in 1843, and '44, has been called by them the work of Man, Mesmerism, or of the Devil. In this way these shepherds, who have not gone up into the gap, have trodden down the good pasture, and fouled the deep waters; but God's people eat that which they have trodden with their feet.

The scattering time since 1844, has truly been "a dark and cloudy day." The weary and torn flock have been grieved, driven, and scattered upon the mountains; but the gathering time has come, and the sheep are beginning to hear the cheering voice of the true Shepherd, in the commandments of God, and the testimony of Jesus, as they are being more fully proclaimed. The message will go, the sheep will be gathered into the present truth, and the breach restored. All the powers of earth and hell combined, cannot stop the work of God. Then let the message fly, for time is short.

God has wonderfully honored his ten commandments. The power and glory of God that attended the ark of the covenant, parted the waters of the river Jordan, and rolled them back; so that they stood upon an heap, in the days of Joshua, while all Israel passed over on dry ground. The priests took up the ark; and the people moved on after it; and when the soles of the priests feet that bore the ark were dipped in the brim of the water, Jordan parted. The feet of the priests that bear the ark of the covenant, stood firm on dry ground in the midst of the river, while the people hastened and passed over. Then 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 flowed over all his banks as before.

The walls of Jerico fell down before the ark of God. Seven priests went before the ark, blowing their simple trumpets of rams horns, as they compassed the city each day, for six days in succession. Then on the seventh day, the ark of the Lord went round the city seven times in like manner; "and when the priests blew with the trumpets, Joshua said unto the people

Shout," and down came the walls of Jericho, before the ark of the covenant.

When Israel kept the ten commandments they prevailed, and subdued their enemies; but when they broke any of them, they were smitten, and compelled to flee before them.

Hophni and Phinehas, the sons of Eli, broke the seventh commandment, and made the Lord's people to transgress. Therefore when Israel went out against the Philistines to battle, they were smitten before the Philistines, and there fell of them "about four thousand men," and the ark of God was taken.

When the messenger told Eli that the ark of God was taken, he fell from his seat backward, "and his neck brake, and he died." He was not so much effected in hearing of the slaughter of four thousand of the men of Israel, 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.

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, with his head, and the palms of his hands cut off.

The ark was in the country of the Philistines seven months, and during this time "the hand of the Lord was against them with a very great destruction;" and they were exceeding anxious to get rid of the ark of God, and have it go back to Israel, where it belonged. They 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.

"And the kine took the straight way to the way of Beth-shemesh, and went along the highway, lowing as they went, and turned not aside to the right hand or to the left." 1 Sam. vi: 12. The cart came into the field of Joshua; and the Levites took it down, and set it on the great stone of Abel. Here, fifty thousand and seventy of the men of Beth-shemesh were slain, because they looked into the ark.

It was the power and glory that attended the law of God that parted Jordan, and gave the children of Israel victory and power, as they entered the land of promise; and it will be the glory and power of the commandments, that will enable the

saints of the Most High "to stand in the battle in the day of the Lord" and take the kingdom.

Then they were engraven in stones; but now they are to be sealed in the hearts, and minds (foreheads) of the saints of the Most High, by the Holy Spirit of promise.

There is as much power in the commandments of God now, as ever there was; and when the whole law of God is observed by all his people, and the breach fully repaired, then "the house of Israel will stand in the battle in the day of the Lord."

When Israel transgressed one of the commandments, they were driven before their enemies, and if we violate the fourth, we shall fall in the day of slaughter. Therefore our present work is to vindicate the Sabbath of the Lord our God, and thus repair the breach that has been made in the commandments.

It is said that we make too much of the Sabbath, and neglect the other nine commandments.

We believe that we must keep the whole law, and as the Apostle James said, "if we offend in one, we are guilty of all." If we continue to violate any one of the ten commandments, we shall surely fall in the day of the Lord.

Nine of them are universally admitted by the churches to be binding, and are professedly kept; while the fourth is utterly neglected, and trodden down by them. The reason why we have more to say on the Sabbath commandment than the other nine, is because this is the very one that is trodden down.

Suppose a garden is enclosed by ten lengths of fence, and one of them is broken down. No one would say, the owner was wrong if he should give his whole attention to the broken down length until it was repaired. Neither are we wrong in vindicating the Sabbath truth, until the breach in the Law of God is repaired.

*From Sabbath Tract No. 7, published by the American Sabbath Tract Society, No. 3, Spruce-street, New-York.*

### Plain Questions.

1. Did God, after he had finished the work of creation, "bless and sanctify" the seventh day of the week; or simply the seventh part of time, without reference to any particular day of the seven?

2. Did He not sanctify the very day in which he rested from his work? Was not that the last day of the seven? Did He sanctify any other?

3. WHY did He "bless and sanctify" the seventh day? Was it not because he rested on that day? Will this reason apply to any other day of



the seven? Did he not *work* on EVERY other day? (See Gen. ii: 2, 3)

4. Is not God's example of resting on the seventh day enjoined upon us for imitation? (Ex. xx: 8-11.) Do we imitate him, when we rest upon some other day than the one in which He rested?

5. Is it the special *appointment of God* which renders a day holy, or is it *our own act*? Is the day holy because we *count* it so, or because God has made it so?

6. When God enjoins us to count the Sabbath, "the holy of the Lord," (Isa. lviii: 13,) is it not equivalent to telling us that He himself has *previously* constituted it a holy day by blessing and sanctifying it? Is it any thing more than requiring us to reckon the day to possess that dignity which He *has already* conferred upon it?

8. If God's blessing did not rest upon one particularly specified day, could he challenge to himself any propriety in one day more than in another? Yet in the Sabbath day he claims a special propriety; "My holy day," (Isa. lviii: 13.)

9. Are we not commanded to refrain from labor in *that very day* which God once "blessed and sanctified," and thereby made holy time? "In IT thou shalt not do any work," &c. Do we obey this command when we work all of that day, and make it the busiest day of all the seven?

10. If it be downright disobedience to set about our work on the seventh day, when God says, "in it thou shalt NOT do any work," can we think to make amends for this act of disobedience by ceasing from work on another day? Even the performance of a required duty will not make amends for another one neglected. How much less, then, the performance of something which is not required! "Who had required this at your hand?"

11. Has God ever *taken away* the blessing which he once put upon the seventh day, and made that day a common or secular day?

12. Does not the *reason* of the blessing (See Quest 3,) possess all the cogency now that it ever did? Has it lost force by the lapse of time? And while the reason of an institution remains, does not the institution itself remain?

13. Was the reason of the blessing which God originally put upon the seventh day, founded upon any need that men then had of a Redeemer? Was it therefore to receive its accomplishment and fulfillment by the actual coming of the Redeemer? In what possible sense can it be said, that Jesus Christ fulfilled and made an end of this reason?

14. Has God ever said of the first day of the week, "In it thou shalt not do any work?" Has Christ ever said so? Have the apostles?

15. Is there any scriptural proof that Christ, or his apostles, or the Christian churches in the days of the apostles, *refrained from labor* on the first day of the week?

16. As there is no transgression where there is no law, (Rom. iv: 15; 1 John 3: 4,) what sin is committed by working on the first day of the week?

17. Does not the Sabbath Institution *RESULT* from the blessing and sanctifying of a *particular day*? Is not this the *very thing* in which it *consists*? How then is the institution *separable* from the day thus "blessed and sanctified"? How can it be separated from that upon which its very existence depends?

18. If the very life and soul of the institution consist in the blessing which was once put upon a particular day, is it not idle to talk of the *trans-*

*fer* of the institution to another day? If another day has been sanctified and blessed, then it is an *entirely new* institution, and not a transfer of the old.

19. Does not the law of the Sabbath require the weekly commemoration of *that rest* which God entered into after he had finished the work of creation? By what principle of law or logic, then, can that law be made to *require* the commemoration of the work of redemption?

20. If it be necessary that the work of redemption be commemorated weekly by a positive institution, must not the obligation so to commemorate arise from some law which directly and specifically requires it? But when, instead of this, the attempt is made to derive the obligation from the Sabbath law, is it not a tacit acknowledgment that there is no law requiring the weekly commemoration of the work of redemption?

21. Does the Scripture ever apply the name *Sabbath*, to the first day of the week? Even in the *New Testament*, where the term is used, is not the reference always to the *seventh* day?

22. If Luke, who wrote the Acts of the Apostles full thirty years after the death of Christ, under the inspiration of the Holy Spirit, still calls the seventh day of the week the Sabbath, can it be wrong in us to do so? (See Acts xiii: 14, 42, 44; xvi: 13; xvii: 1, 2; xviii: 4.) If this be the *inspired* application of the term so many years after all the ceremonial institutions were nailed to the cross, is it not our duty to make the same use of the term now?

23. Is it not a manifest perversion of the scriptural use of terms, to take away the sacred name from the *seventh* day of the week, and give it to the first day?

24. When the first day of the week is so generally called the Sabbath, are not the common people thereby led to suppose that the Bible calls it so? Are they not thus grossly deceived?

25. If the name *Sabbath* were no longer applied to this day, and it should simply be called first day of the week, as in the Bible, is it not probable that it would soon lose its sacredness in the eyes of the people?

26. Is it possible, then, that God has not given the day a name sufficiently sacred to secure for it a religious regard, nor even guarded it with a law sufficient to prevent its desecration?

27. *What then? HAS GOD LEFT HIS WORK FOR MAN TO MEND! IS IT NOT SAFE TO LEAVE THE DAY AS GOD HAS LEFT IT!* "Who hath directed the Spirit of the Lord, or being his counsellor hath taught him?" (Isa. xi: 13.)

28. Are you very sure that by the Lord's day, (Rev. i: 10,) is meant the first day of the week? Have you any *Scripture* proof of it? Have you any other proof of it than the testimony of those who are called the early Fathers?

34. Though the observance of the first day of the week as a religious festival be in itself innocent, so long as it is not made a pretext for dispensing with an express law of God, (Matt. xv: 6,) yet do you find it any where in the word of God *commanded as a duty*?

35. Do you believe that a Sabbath, in the true and proper sense of the term; namely, a day of rest from all ordinary labor, is necessary and indispensable to the well-being of mankind? If so, do you honestly suppose that God would set it aside, and have its place supplied by nothing more than a religious festival?

36. Is it not wicked to uphold a course which makes the commandment of God of none effect? (Matt. xv: 1-9; Mark vii: 1-13.)

Reader! carefully ponder the foregoing questions, together with the Scripture references.

\* \* Do not trifle with the Holy Spirit of God, by forcibly wresting his word from its obvious meaning. Let conscience be unfettered; and act, as fully realizing that "THOU, GOD, SEEST ME."

## DIALOGUE,

Between a Minister of the Gospel and a Sabbatarian.

*Sabbatarian.* Did Jehovah ever sanctify one day above another?

*Minister.* He did.

*S.* And what day was that?

*M.* The seventh.

*S.* When?

*M.* When he finished his creative work.

*S.* Where?

*M.* In Eden.

*S.* On whom was it obligatory?

*M.* On our first parents, and all their posterity.

*S.* Did he ever un sanctify that day?

*M.* No.

*S.* Did he ever sanctify the first, or any other day than the seventh, as a day of rest?

*M.* Not that I know of.

*S.* Then do not those who neglect the seventh day, take away something from the word of God? And do not those who keep the first day add to that word? Read the threatnings of the Lord against such:—"If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

## Dear Brethren and Sisters--

In this time of trial, we need to be encouraged, and comforted by each other. The temptations of Satan are greater now, than ever before; for he knows that his time is short, and that very soon, every case will be decided, either for Life, or for Death. It is no time to sink down beneath discouragement, and trial now; but we must bear up under all our afflictions, and trust wholly in the mighty God of Jacob.

The Lord has shown me that his grace is sufficient for all our trials; and although they are greater than ever before, yet if we trust wholly in God, we can overcome every temptation, and through his grace come off victorious.

If we overcome our trials, and get victory over the temptations of Satan, then we endure the time of our faith, which is much more precious than gold, and are stronger, and better prepared to meet the next. But if we sink down, and give way to the temptations of Satan, we shall grow

weaker, and get no reward for the trial, and shall not be so well prepared to meet the next. In this way we shall grow weaker, and weaker, until we are led captive by Satan at his will. We must have on the whole armour of God, and be ready at any moment, for a conflict with the powers of darkness. When temptations and trials rush in upon us, let us go to God, and agonize with him in prayer. He will not turn us away empty; but will give us grace and strength to overcome, and to break the power of the enemy. O, that all could see these things in their true light, and endure hardness as good soldiers of Jesus. Then would Israel move forward, strong in God, and in the power of his might.

God has shown me that he gave his people a bitter cup to drink, to purify and cleanse them. It is a bitter draught, and they can make it still more bitter by murmuring, complaining, and repining. Those who receive it thus, must have another draught; for the first does not have its designed effect upon the heart. And if the second does not effect the work, then they must have another, and another, until it does have its designed effect, or they will be left filthy and impure in heart. I saw that this bitter cup can be sweetened by patience, endurance and prayer, and that it will have its designed effect upon the hearts of those who thus received it, and God will be honored and glorified. It is no small thing to be a Christian, and be owned and approved of God. The Lord has shown me some who profess the present truth, whose lives do not correspond with their profession. They have got the standard of piety altogether too low, and come far short of Bible holiness. Some engage in vain, and unbecoming conversation; and others give way to the risings of self. We must not expect to please ourselves, live and act like the world, have its pleasures, and enjoy the company of those who are of the world, and reign with Christ in glory.

We must be partakers of Christ's sufferings here, if we would share in his glory hereafter. If we seek our own interest, how we can best please ourselves, instead of seeking to please God, and advance his precious, suffering cause, we shall dishonor God, and the holy cause we profess.

We have but a little space of time left to work for God. Nothing should be too dear to sacrifice, for the salvation of the

scattered and torn flock of Jesus. Those who make a covenant with God by sacrifice now, will soon be gathered home to share a rich reward, and possess the new kingdom forever and ever.

O, let us live wholly for the Lord, and show by a well ordered life, and godly conversation that we have been with Jesus, and are his meek and lowly followers. We must work while the day lasts, for when the dark night of trouble and anguish comes, it will be too late to work for God. Jesus is still in his Holy Temple, and will now accept our sacrifices, our prayers, and our confessions of faults and sins, and will now pardon all the transgressions of Israel, that they may be blotted out before he leaves the Sanctuary. When Jesus leaves the Sanctuary, then he that is holy and righteous, will be holy and righteous still; for all their sins will then be blotted out, and they will be sealed with the seal of the living God. But those that are unjust and filthy, will be unjust and filthy still; for then there will be no Priest in the Sanctuary to offer their sacrifices, their confessions, and their prayers before the Father's throne. Therefore, what is done to rescue souls from the coming storm of wrath, must be done before Jesus leaves the Most Holy Place of the Heavenly Sanctuary.

The Lord has shown me that precious souls are starving, and dying for want of the present, sealing truth, the meat in due season; and that the swift messengers should speed on their way, and feed the flock with the present truth. I heard an Angel say, "speed the swift messengers, speed the swift messengers; for the case of every soul will soon be decided, either for Life, or for Death."

I saw that those who had the means, were required to help speed those messengers, that God had called to labor in his cause, and as they went from place to place, they would be safe from the prevailing pestilence. But if any went that were not sent of God, they would be in danger of being cut down by the pestilence; therefore all should earnestly seek for duty, and be sure and move by the direction of the Holy Spirit.

What we have seen and heard of the pestilence, is but the beginning of what we shall see and hear. Soon the dead and dying will be all around us. I saw that some will be so hardened, as to even make sport of the judgements of God. Then the slain of the Lord will be from one end

of the earth, to the other; they will not be lamented, gathered, nor buried; but their ill savor will come up from the face of the whole earth. Those only who have the seal of the living God, will be sheltered from the storm of wrath, that will soon fall on the heads of those who have rejected the truth.

In Hope, E. G. WHITE.

### Dear Brother White—

Your first and second numbers of "The Present Truth," are received, and we are thankful to our Heavenly Father for the light of the truth.

I would say for your encouragement, that the little band here have received the truth on the Sabbath, without an exception. And we thank the Lord for ever inclining Bro. Bates' mind to come to Jackson. O, sound the alarm, and let the message fly! I think it is the last one to the remnant. We herein send you ten dollars for the spread of the truth. If you need it all, use it; if not, let Bro. Bates have a part of it to travel with.

Bro. White—I do believe that your paper is doing the Lord's work, and I wish no alteration in it, by mere human wisdom. Yet I would just suggest the propriety, if your means will admit of it, of having your sheet enlarged sufficient to insert extracts of the letters you may receive from the brethren who have or may receive the message, for no doubt you will have many such. I have two reasons for the above suggestion. First, it will be comforting those who have received it, to hear of others. Second, it may induce some to examine the subject, that would not otherwise, but do as the Lord shall direct.

Give our love to Sister White, and Bro. Bates. Tell him we are all strong in the Lord, rejoicing in the truth. How thankful I am that this blessed truth has not divided us. O, praise the Lord!

Yours, in Hope,  
J. C. BOWLES.

Jackson, Mich. Aug. 18th, 1849.

The letter from Bro Bowles will be read with interest, especially by those who were interestd in Bro. Bates' tour to the West. I did not intend to publish letters from the Brethren, but it does seem to me that such cheering news as Bro. Bowles' letter contains, should be published.

My Post-Office address, until further notice is given, will be Topsham, Me., where I hope to hear from the Brethren.

# THE PRESENT TRUTH.

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"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv, 14.

## REMARKS ON 2 COR. iii, 6—18.

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

If we would correctly understand the Apostle, we must first observe, that there is an essential difference between a covenant, or law, and the *ministration* of a law. The former is the constitution necessary for the government of the people; the latter is the *ministry*, or the ordained powers to carry its laws into execution.

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

The ministration of this covenant, under Moses, was the ecclesiastical powers, with all their offices and services connected, and their statutes and judgements to enforce the execution of "his covenant," and their penalties for disobedience, and also their justification and pardon through the atonements, called "carnal ordinances"—Heb. ix, 10, as was written by the hand of Moses in a book, called "the book of the covenant"—Deut. xxxi, 9—11, 24—26.

The law of God being first presented to the people written in tables of stone, and not in the mind and heart, therefore, they soon forgot and broke it; hence the new covenant—Jer. xxxi. 31—34; Heb. viii. 7—43, was promised and "established upon better promises." Paul says, "For if that first covenant had been faultless, then should no place have been sought for the second." The fault is not in the covenant itself; but in the manner in which it was presented, viz. upon tables of stone, and deposited in the ark, and not in the mind and heart. And because it was not written upon the heart, "they broke my covenant," verse 32, and "continued not in it." But in "the time of reformation," when "Christ being come an high priest of good

things to come," his covenant was established upon a better foundation, and better promises, viz. "I will **PUT MY LAWS** into their **MINDS**, and **WRITE** them in **THEIR HEARTS**."

Thus the new covenant is the same laws as the old; the difference is only in the new, and better ministration of it, or the manner in which it is presented to the people, being written by the Spirit of God upon the mind, and the heart. The ministration of the ten commandments under Christ's ministry is called "the ministration of the Spirit;" for the Spirit of Christ searcheth all things, and knoweth what is in the heart.

The dispensation under Moses was called the "ministration of death," and the "ministration of condemnation;" for by the law (through its ministration) was the knowledge of sin, condemnation and the penalty, death. And they all were under the condemnation, or "curse," until "the appearing of our Saviour Jesus Christ, who hath **ABOLISHED DEATH**, and hath brought **LIFE** and **IMMORTALITY** to light through the gospel."—2 Tim. i, 10.

Christ died for the redemption of the transgressors under the first covenant, that they called might receive the promise of eternal inheritance.—See Heb. ix. 15.

It is evident that no man was justified in the sight of God by the works of the law, (the ministration of Moses).—See Gal. ii, 16, iii, 11—Acts xiii, 29.—"For it is not possible that the blood of bulls and of goats should take away sins." Those sacrifices could never make "the comers thereto perfect."—See Heb. x, 1—4.

Thus the ministration of the covenant under Moses could truly be called "the ministration of **DEATH**," and of "**CONDEMNATION**;" for while it condemned, it could not take away sin; neither give the redemption—**LIFE** and **IMMORTALITY**. "But the Spirit giveth life; and the Lord is that Spirit." Through the death and resurrection of Christ, and faith in the blood of the atonement, is this life given.

Verses 7-11 speak of the "ministration of death" and of "condemnation," which "was passing away," (Whiting's translation,) and the ministration of the Spirit which was a far more glorious dispensation than that of Moses, and which followed and "remaineth."

It was not the covenant "engraven in stones," neither the "glory" that was "abolished;" but it was the ministration of death, that is, the ministration of Moses, that was passing away.

The "vail," verses 13-16, is the ministration of Moses; for while the services of Moses were "read," and continued, "their minds were blinded," and they could not see, nor understand, nor believe that Jesus Christ was the end of all the typical services. But when they look at the blood of Jesus for the atonement—"the Lamb of God that taketh away sin," then faith is revealed by the Spirit and the "vail" is "taken away."

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

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

OTIS NICHOLS.

#### *Beloved Brethren, scattered abroad—*

God is reviving his people, and building up his cause in Western New-York.—During the scattering time we have passed through many heart-rending trials, while we have seen the precious flock scattered, torn and driven; but, thank God, the time has come for the flock to be gathered into the "unity of the faith." Divisions are being thoroughly healed, and strong union, and fervent Christian love increase among us. The "commandments of God, and the testimony of Jesus Christ" are to us the present truth—the meat in due season. The little flock here in this region are established on the Sabbath, and our past advent experience. Our number is constantly increasing. Honest souls are seeking for the truth, and are taking their stand

with us. The brethren have seen the importance of leaving their useless habits;—therefore they have put away snuff and tobacco, as useless, filthy and unclean. Our general meetings have been rising in interest and power for some time past; but very recently they have been exceedingly interesting and powerful.

Our general meeting, holden at the house of Bro. Harris, in Centreport, Nov. 17 and 18, was one of the best I ever attended.—Here we met some of our beloved brethren from the east—Brethren Ralph and Belden from Connecticut, and Brother and Sister White from Maine. They came to us "in the fulness of the blessing of the gospel of Christ," strong in the present truth. It was a melting, confessing, refreshing season.—The meeting was closed on first day, in the forenoon, and almost all the brethren left.

About ten days before the Centreport Conference, I was deeply impressed with a sense of duty to make one more effort to rescue our beloved Bro. Rhodes, whose case has laid with weight on my mind for some time past.

Impressed with the shortness of time, and the necessity of doing what we have to do quickly, I judged it duty to start at once. After I had journeyed fourteen miles, I could not feel free to go any further; for it seemed to me that the time had not come, I therefore returned home.

Here I would say for the information of the brethren abroad, that Bro. Rhodes was one of the most faithful, and self-sacrificing lecturers on the Second Advent, that ever labored in this region, and that most of those who now stand on present truth, received their first light on the advent through him. He spent a handsome property in the cause, in distributing publications, helping others out into the field to lecture, and in bearing his own expenses from place to place, to sound the advent message, until his means were entirely exhausted. The passing of the time, the scattering of the flock, and the cool treatment which he received from some who professed to be looking for the Lord, was too much for him to endure, and he sunk down in discouragement, and sadness of heart. At this time he keenly felt the force of the words of the prophet—

"Oh! that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!

"Oh! that I had in the wilderness a lodging-place of way-faring men, that I



might leave my people and go from them."

—Jer. ix, 1, 2.

With tenderest feelings for the torn flock, he left them, and retired to the wilderness; for he feared that some of them might lean on him, and be lost. Most of the time for three years he has been in the wilderness, about thirty miles from any settlement. He has sustained himself principally by fishing and hunting.

Bro. Rhodes has ever lived in the hearts of the remnant in this region; but for the past year there has been an increasing interest in his behalf. We have often felt drawn out in prayer to God that he would bring him out of the wilderness; and twice within the past year, in company with other brethren, I have been about 180 miles to see him, and we have tried to persuade him to come among the brethren; but without success.

At the close of the Centreport Conference, I introduced Bro. Rhodes' case to Bro. Ralph. When I first saw Bro. Ralph I had an impression that we had a work to do in connection; and he has since told me that he had the same impression. We both felt deeply Bro. Rhodes' case, and in the evening some half dozen of us had a season of prayer over the subject. Bro. Ralph asked the Lord, in secret, to pour out his Spirit upon us if it was his will that we should go after Bro. Rhodes. The Spirit was poured out, and it settled upon us, so that the place was awful, and glorious. While I was inquiring of the Lord if he had sent his servant so far to go with me to hunt up Bro. Rhodes, that moment Bro. Ralph broke out in a new tongue, unknown to us all. Then came the interpretation—"Yes to go with thee." I then saw the reason why the Lord did not want me to go after Bro. Rhodes when I started ten days before; for it was his will that Bro. Ralph should go with me.

Here I would say that some of the brethren, especially Brother and Sister White, had previous to this, had little or no faith in the interest we felt for Bro. Rhodes. Sister White had cautioned Bro. Ralph to be sure to get a clear duty from the Lord. She told him that she thought that my feelings for Bro. Rhodes were mere sympathy.

The next morning we had a season of prayer, and the Spirit was richly poured out, and the Lord gave Sister White the following vision, which was contrary to her former opinion and feeling relating to

our going after Bro. Rhodes, up to the time that the Spirit took her off in vision.

"While in vision the Angel pointed to the earth, where I saw Bro. Rhodes in thick darkness; but he still bore the image of Jesus. I saw that it was the will of God that Bro. Edson and Ralph should go after him. Then I was shown Bro. Rhodes' past labors in the Advent cause; that he had been mighty in word and in deed. I saw him standing before the people, with the Bible in his hand, and a stream of light coming from his mouth, which found its way to the hearts of the people. Some rejoiced, while others, who were in darkness, were troubled. I saw that he had proclaimed the advent with great confidence, and had shown his faith by his works, and when the time passed, the disappointment was very great. Then some professed Adventists wounded his heart, and I saw him overwhelmed with discouragement, and grief, as he left the little flock, and retired to the wilderness.

I saw that Jesus was pleading his blood for Bro. Rhodes, and that the Angel was ready to enroll his name, as soon as he would come out of that dark place, and stand on all the present truth. The Angel pointed me to the snare of Satan that bound him; and I saw that he thought that there was no hope, no mercy for him; and it would be of no use for him to try. I saw that Bro. Edson and Ralph should make him believe there was hope, and mercy for him, and tear him away, then he would come among the flock; and that Angels would attend them on their journey. I heard an Angel say—"Can ye not see the worth of the soul? Pull him out of the fire." I saw that in Bro. Rhodes' month there had been no guile in speaking against the present truth, relating to the Sabbath, and Shut Door. I also saw that the Lord had laid Bro. Rhodes' case heavily on Bro. Edson." E. G. WHITE.

About eight days before our last Conference at the house of Bro. Harris in Centreport, I dreamed of attending the meeting, and as I came into the room where the brethren were, most of them appeared cheerful and happy. I was anxious to make my way through the room into another. I thought some of the brethren were disposed to draw my attention away from going into the other room by talking to me; but I made my way along, and got hold of the door. At this point, a number stood in the way, and Sister White stood

next to the door, and for some time prevented me from opening it. I held on to the door, waiting patiently for Sister White to move out of the way. At length she moved, and I opened the door, and passed into the room. Here I saw a number bowed down to the floor. I dreamed that one of them rose up, and put his arms around my neck, and said, "Oh! Bro. Edson, I am in the dark. I am in the dark!" I awoke and behold it was a dream.

As a general thing, I have placed but little confidence in dreams, and seldom tell one; but my mind was deeply impressed that I should see a fulfilment of this dream, in part, at the Centreport meeting. It is now clear to me that what took place at the Centreport meeting in relation to Bro. Rhodes' case, was a fulfilment of most of the above dream.

Monday Nov. 19, we started on our journey, in full faith that God had taken Bro. Rhodes' case into his own hands, and that he would come with us; for when God works, something is accomplished. As we journeyed on, we felt the presence of God and his attending angels. We did not have to go into the wilderness; for Bro. Rhodes had come out a few days previous, and we found him at work in a field, on a rise of ground on the east side of Black River.

We told him that we had come in the name of the Lord to get him to go with us and see the brethren, and go with us into the Kingdom. God displayed his convincing power, and Bro. Ralph spoke in a new tongue, and gave the interpretation in power, and in the demonstration of the Holy Ghost.

Bro. Rhodes finally consented to come with us, and went about arranging his business in order to leave. While he was doing this, Bro. Ralph and myself took a walk down to the river, and spent some time viewing it and its banks. When Bro. Rhodes came back the next day, he said to us, "I thought, by this time, that you had concluded to go without me, and let me stay here." We told him no; he need not think any such thing. He turned from us and said, "It is too much, I cannot stand it;" and started for the woods. I feared that he was going away from us not to return again, so I started and ran after him, and found him on his face, asking the Lord what all this meant, why his children should feel so much for him.

I wish here to relate a dream which I

dreamed about two years since, of which the above seems to be a fulfilment.

I dreamed of going after Bro. Rhodes. I thought he was in a field at work, and as I went where he was, I had to ascend a rise of ground. After having some conversation with him, it appeared, by some means, that he was absent from me. I dreamed of going with some person down by the bank of the river, and was some time there, viewing the river and its banks. Again I thought I saw Bro. Rhodes, and he was making his way off from me down a descent of ground. I feared it was to hide away from me, so I ran after him and found him. I dreamed of talking with him, and as near as I can remember, he was disconsolate. He said he had no hope of entering the Kingdom, and it was of no use for him to try. Here I awoke.

Two or three nights before we saw Bro. Rhodes, he dreamed that two men came to him who were on their way to the Kingdom. Something asked him if he did not want to go with them to the Kingdom, which was just before them? He said he did, and turned partly round to see the men. But something seemed to say that he could not go with these two men. The thought of not being permitted to go with them caused him great distress. The men still waited for him, and he awoke.

Friday, Nov. 23, we returned as far as Bro. Arnold's, of Volney, and our dear Bro. Rhodes with us. Sabbath morning we came to this place, in company with Brother and Sister Arnold, where many of the brethren in this region were assembled. They were all rejoiced to see Bro. Rhodes. Tears of joy and tenderness flowed freely as they greeted each other. We had a sweet, heavenly sitting together during the meeting, and Bro. Rhodes' faith and hope are fast increasing. He stands firm in all the present truth; and we heartily bid him God speed, as he goes to search out and feed the precious, scattered flock of Jesus. **HIRAM EDSON.**

Oswego, N. Y. Nov. 26, 1849.

### THE SABBATH.

My object in this article is to show that Christ was crucified, and laid in Joseph's new tomb the day before the weekly Sabbath, and that he rose from the dead the day after the Sabbath.

Jesus was nailed to the cross at the third hour of the day, which was nine o'clock A. M.—See Mark xv, 25. At the ninth hour of the day, or three o'clock P. M.

Jesus said "IT IS FINISHED," and bowed his head, and gave up the ghost.—See John xix, 30; Mat. xxvii, 45-50; Mark xv, 33-37; Luke xxiii, 44-46.

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

EVEN and EVENING do not always mean the same thing. This I will show. Evening, according to the first division of time, was the night, or first half of the twenty-four-hour day.—See Gen. i, 5-31. Even was the last hours of the day, just before evening commenced. The paschal lamb was sacrificed at even, and no one will take the ground that all Israel killed their passover lamb in the night or evening. "And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it (margin) between the two evenings."—Ex. xii, 6.

"Joseph Frey, a converted Jew, in his work on the Passover, says the afternoon or evening of the day was by them divided into two parts, the lesser or former evening, and the greater or latter evening. The dividing point between the two, was three in the afternoon, the ninth hour of the day."—See Advent Herald, Oct. 9, 1844, page 76.

"But at the place which the Lord thy God shall choose to place his name in, there thou shalt sacrifice the passover AT EVEN, at the going down of the sun."—Deut. xvi, 6; See also Lev. xxiii, 5. When the sun passes the meridian, at noon, it begins to go down, and at three o'clock, or at even, when all Israel killed their lamb, the sun was about half way down.

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

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

Again Jesus was crucified on the day of the preparation for the passover feast.—See John xix, 31, and 42. The preparation of the fourteenth day was to put away leaven, kill the lamb, etc. so that on the very hour that Jesus cried, "It is finished," all Israel killed their lamb. From that time, which was three o'clock P. M. until evening, or the commencement of the fifteenth day, was called even.

The tenth day atonement was celebrated from the even of the ninth day of the seventh month, to the even of the tenth day.—See Lev. xxiii, 27-32.

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

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

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

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

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

and the space of time that it occupied was called even.

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

"In the fourteenth day of the first month **T EVEN** is the Lord's passover.

And on the fifteenth day of the same month is the feast of unleavened bread unto the Lord. etc.—Lev. xxiii, 5, 6,

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

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

Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them.—Luke xxiv, 1.

The three last hours of the sixth day of the week, was not sufficient time for the women to prepare, and use the spices and ointment; so after they had bought and prepared them they put them aside, and rested on the Sabbath; and then early in the morning they came to the sepulchre to apply them to the body of Jesus; but he was not there, he had arisen. The modern view, which has blinded and ensnared some, that Monday is the first day of the week, when compared with Scripture testimony, teaches that twenty-seven hours from Friday at three P. M. to Saturday at six P. M. was not time enough to prepare, and apply the spices and ointment; therefore the women had to wait until Monday morning. This view is perfectly unnatural, blind and inconsistent, while the one which I have here presented, is natural and plain.

Jesus rose from the dead on the third day. This he preached to the two disciples, as they walked in company to Emmaus.

"Then opened he their understanding, that they might understand the Scriptures.

And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day."—Luke xxiv, 45, 46.

Jesus' sufferings on the cross were from nine o'clock A. M. to three o'clock P. M. Friday, the day that Jesus did "suffer" on the cross, was the first day, the Holy Sabbath was the second day, and the first day of the week was the **THIRD DAY**; and Jesus rose from the dead.—See Cor. xv, 3, 4; Matt. xvi, 21; xx, 19; Mark ix, 31; x, 34; Luke ix, 22; xviii, 33.

Some have concluded that Christ rose on the Sabbath, from the following Scripture. "In the end of the Sabbath, as it began to dawn toward the first day of the week, came Mary Magdalene, and the other Mary to the sepulchre."—Matt. xxviii, 1.

Here, I will give Whiting's translation: "After the Sabbath, as the first day of the week was dawning," etc. Campbell translates it as follows: "Sabbath being over, and the first day of the week beginning to dawn," etc. This makes it all clear.

That I have shown that the crucifixion was the day before the Holy Sabbath, and, that the resurrection was the day following it, I hope is plain to all who may read this article.

There is, however, one lone text that is brought to prove that the position I have here taken is incorrect—

"For as Jonas was three days and three nights in the whale's belly, so shall the Son of Man be three days and three nights in the heart of the earth."—Matt. xii, 40,

The text must be explained so as to harmonize with the multitude of texts that positively declare the resurrection of Jesus on the third day. If Jesus lay in the tomb three days and three nights, then he arose on the fourth day, and not on the third, according to the Scriptures. Scripture must explain Scripture—then a harmony may be seen throughout the whole.

Jesus never was in the heart of this globe, called earth; heart being the centre, or at least in the earth, beneath its surface. He was laid in Joseph's new tomb, or as Campbell has it, **MONUMENT**, "*hewn out in the rock*." Jonas was in the bowels of the whale. In like manner, Jesus never was in the heart of this globe.

Then earth in this case must mean the powers of earth; or the power and control of wicked men, and the Devil. For proof that earth does not always mean this literal globe, see the following Scriptures:

"O earth, earth, earth, hear the word of the Lord."—Jer. xxii, 29. Here the people are addressed, and not this globe.—See also Deut. xxxii, 1; Isa. i, 2; and many other texts. On that ever memorable night, that the Lord's supper, and washing the saints' feet were instituted, our Lord and Master was betrayed into the hands of sinners. He, knowing that the time had come for the powers of earth and hell to triumph over him, a short season, passed over the brook Cedron, where he was taken and bound. As they came to take Jesus, he said to them—"When I was daily with you in the temple ye stretched forth no hands against me; but this is YOUR HOUR, and the POWER OF DARKNESS."—Luke xxiii, 53.

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

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

*North Paris, Maine, Oct. 16, 1849.*

DEAR BRETHREN AND SISTERS:—I would say to the praise of God, that the Conference recently held in this place, resulted in much good. The brethren from a distance seemed to "come in the fulness of the blessing of the Gospel of Christ." The meeting was one of deep and solemn interest from its commencement. Although the brethren in this region have been much scattered in consequence of erroneous views, still an earnest desire was manifested by nearly all of the scattered flock to assemble together at this meeting. Our minds were deeply interested in the solemn truths presented before us, and at the conclusion of the meeting a general determination was manifested to lay aside forever, the painful views by which we have so long been separated, and once more to unite in the great and important truths of God. It was a season of heart-felt confession, and deep humiliation before God; such as we trust will not soon be forgotten. To God be all the praise for ever, Amen.

The scene of trial and scattering through which we have passed, has been of the most painful character; but we trust that God is bringing together his scattered children preparatory to final deliverance. How important it is, beloved brethren, in this, our final struggle with the dragon, that we be found UNITED in "the commandments of God and the testimony of Jesus Christ." Your brother in hope,

JOHN N. ANDREWS.

From Bro. Harvey Childs.

*Sutton, Vt. Oct. 22, 1849.*

DEAR BRO. WHITE.—We are well, and very much encouraged in view of what is being done by the late publications. A neighbor of mine, who has been a professed Adventist ever since 1843, has embraced the Sabbath. When the Sabbath question came up, he could not endure sound doctrine, and of course opposed it. But when your little paper came to hand we read it, and it was meat to us, and we sent it to him, and it convicted him very much. But he was so entangled with Turnerism that he could not go free. When Bro. Edson's work came, I sent it to him on the Sabbath. He had been at work all the morning; but he came in, and sat down and read it. He came here the next day in distress, and said there was such a mighty blaze of light that shone out, that he trembled in every limb while he read. He told his wife they could go no farther in that course, and they sat down and kept the rest of the day. He has come out and confessed his faith publicly.

*A whole family converted.*—Eld. Nelson A. Hollis of Peacham, an Advent preacher who has had no Sabbath, for he discovered that the first day of the week was not the Sabbath, has embraced the true Sabbath. When your paper reached him, it anointed his eyes again, and he saw clearly. Five weeks ago last Sabbath, he and his wife, and little son and daughter, all believers in the speedy advent of Christ, commenced keeping the Sabbath in good faith. Bro. Hollis lives about twenty-five miles from us. He was with us last Sabbath, and first day. In the forenoon of first day, he took the fourteenth chapter of Isaiah for the foundation of his remarks. In the afternoon, his subject was the Sabbath. He had never spoken on it publicly before; but was very clear. It disturbed the camp of the enemy, and they cleared, and left us to enjoy a good season.



BRO. J. C. BOWLES writes—

*Jackson, Mich. Oct. 28, 1849.*

DEAR BRO. WHITE.—“With you I say, that it is a blessed privilege that we can counsel with those of like precious faith by letter while we are scattered like sheep upon the mountains, in this dark and cloudy day. And O how glad I am that “the foundation of God standeth sure, having this seal, The Lord knoweth them that are his.” But those that are the Lord’s, must depart from iniquity.

The brethren all stand fast in the Truth, rejoicing in hope, without a discordant note among us. One of our brethren has been some shaken: but thank the Lord, I trust that he is now so firmly rooted and grounded, that he will not be again moved or shaken.”

“To the praise of God, I can say that I saw a holy boldness in the brethren, and felt it myself, yesterday, in exhorting one another that I have not seen or felt since 1844. We all decided that there was a time just ahead that the Sabbath truth would take, and that more exertions would be made to proclaim it.”

“Last evening, while reading Sister White’s vision, I saw that she said that she saw it in the commencement of the time of trouble. With this view, and this hope, we expect to see some of our eastern brethren along here, proclaiming the sealing message.”

The article from Bro. Edson, in this number, will be read with deep interest, especially by those who know Bro. Rhodes. Some, however, may start back at the dreams and vision, etc. Here I would say, that the Bible no where teaches that the time has past for such special revelations; and that there is positive testimony that the Church is to be blessed with special revelations “IN THE LAST DAYS.”

“When the day of Pentecost was fully come,” and the disciples “were all with one accord in one place,” filled with the Holy Ghost, Peter, standing up with the eleven, quoted the following prophecy:

“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,” etc.—Acts ii, 17-20. Those that stood by, supposed that the disciples were drunk: but Peter wished to show to them that those exercised were a subject of prophecy, and the work of God. No candid man will dare to take the ground that all that Peter

quoted was fulfilled on the day of Pentecost; for certainly, none were asleep, dreaming on that all exciting occasion; neither is there any record of visions; only the gift of tongues. The signs in the heavens were not seen on the day of Pentecost. As those signs were to be just before the “great and notable day of the Lord,” so were the dreams and visions.

Mark this. Dreams and visions are to be in the “LAST DAYS:” and as there can be no days later than the last, it follows that we may expect such revelations until time closes. If there were to be no visions after St. John had his, then the last days ended while John was on the isle Patmos.

The Bible is our lamp, our guide. It is our rule of faith, and practice: still there is no reason why God may not give special revelations to lead the erring to God, and his living word.

See the case of Peter, as God was about to send him to the Gentiles. Cornelius had a vision, and was told to “send men to Joppa, and call for one Simon whose surname is Peter.” Before the messengers came where Peter was, he, while in prayer, fell into a trance. Here Peter was shown his errors relating to eating, also that the gospel was for the Gentile, as well as the Jew.

“While Peter thought on the vision, the Spirit said unto him, Behold, three men seek thee.” On the strength of these visions, Peter went to the house of Cornelius, and preached to the Gentiles, where they were all baptized with the Holy Ghost.

If Peter lived in our day, he would be branded with fanaticism, for his faith in visions, and impressions of the Spirit: and, no doubt, the doors would be closed against him if he should wish to give his views of Bible truth.

#### THE PRESENT TRUTH, NUMBER 1.

This work of twenty-four pages, containing my articles on the Sabbath, is ready for distribution. It has a printed cover containing some valuable extracts. This pamphlet can be had without money or price, by addressing Otis Nichols, Dorchester, Mass. (post-paid.) Brethren, let this work be put immediately into the hands of those who are seeking for the truth. Soon it will be too late. You are invited to help pay the expense of publishing, as the Lord has prospered you.

✠ All letters relating to the “PRESENT TRUTH,” should be directed to JAMES WHITE, Oswego, N. Y., care of Luman Carpenter.

# THE PRESENT TRUTH.

PUBLISHED, SEMI-MONTHLY, BY JAMES WHITE.

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*"The secret of the Lord is with them that fear him; and he will shew them his covenant."*—Ps. xxv, 14.

## THE SHUT DOOR EXPLAINED.

"And while they went to buy, the bridegroom came; and they that were ready, went in with him to the marriage; and the door was shut."—Matt. xxv., 10.

This text is the concluding part of one of the most important parables ever given by the Messiah, while acting in the capacity of a prophet. Its importance will be evident, when we consider the circumstances under which it was given, and the time of the fulfilment of those events it is designed to represent. The time of their fulfilment may be clearly known by the events which precede, and those that immediately follow.

This parable is a part of that memorable and last conversation that Christ had with his disciples, before the night of his betrayal, in which he portrayed to them the destruction of Jerusalem, and the signs and events which should immediately precede his coming, and the end of the world. Let us, therefore, waive every other consideration of minor importance, and candidly, and thoroughly investigate this all-important subject.

The text, according to its natural division, contains five parts:—

1. The buying of oil.
2. Coming of the bridegroom.
3. The going in with him.
4. The marriage.
5. The shut door.

1. The buying of oil is designed to represent a fruitless effort, on the part of the foolish virgins, to obtain that which would produce light upon the subject of the coming of the bridegroom. It also appears that they had previously a stinted share of oil, which for a short time produced a little light, barely enough to lead them to go forth at the first cry to meet the bridegroom. But while they were in the tarrying time, their light became darkness; and when the second cry was made at midnight, "BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM," they (excited more by fear than love) made an effort to obtain light; but not being ready,

could not go in, and "THE DOOR WAS SHUT."

## 2. Coming of the bridegroom.

The definition of bridegroom is one newly married, or about to be united in marriage to a bride. Now if the term bridegroom, in this parable, applies to Christ, (which all will admit,) then all the scenes represented by this parable are to have their fulfilment in close connection with the marriage, or the giving of the bride to Christ. Here, two questions arise; first, what is represented by the bride, and second, where is she to be given to Christ, or where is the marriage to be solemnized?

First, what does the bride represent? The angel said to St. John, while in holy vision, "Come hither, I WILL SHEW THEE THE BRIDE, THE LAMB'S WIFE."

Here John was shown "that Great City, the Holy JERUSALEM." See Rev. xxi, 9, 10. St. Paul, in his letter to the Galatians, says, "But Jerusalem which is above is free, which is the mother of us all." Gal. iv, 26. From these quotations we learn that the Holy City, the New Jerusalem, which John saw "coming down from God out of heaven, prepared as a BRIDE ADORNED FOR HER HUSBAND," is what is represented as the bride; and its being given to Christ is compared to a marriage. Second, where is the marriage to take place? Said Jesus, "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he shall RETURN FROM THE WEDDING."—Luke xii, 35, 36.

"He said therefore, A certain nobleman went into a far country to receive for himself a kingdom, and to return." Luke xix, 12. Daniel also, in the night visions, saw one like unto the Son of man come to the Ancient of days, and he was brought "NEAR BEFORE HIM; and there was given him dominion, and glory, and a kingdom." See Dan. vii, 13, 14. From these passages, it is plain that the receiving of the kingdom (which includes capital, territory and subjects) is what is compared to a mar-

riage, or receiving a bride; and that it takes place near before him, (the Ancient of days,) a little previous to his "RETURN FROM THE WEDDING," in the "far country." If the above is the correct position in reference to the bridegroom, the bride, and the marriage, then it follows of necessity that the coming of the bridegroom is not to the earth; but "near before" the Ancient of days, to receive the bride, or New Jerusalem, the capital of the kingdom, in connection with the territory and subjects, previous to his second advent; and also, that the coming of the bridegroom, and Christ's second appearing, are two distinct and separate events.

### 3. The going in with him.

There is, evidently at this point in the parable, a change in the position of the bridegroom, and also in the relation he sustains to the church and world. Now, in order that we may arrive at a correct understanding of this important change, let us examine what inspiration has taught us of the priesthood of Christ in the heavenly sanctuary, which plainly shows this change. St. Paul, in his letter to the Hebrews, written A. D. 64, says, "Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man."—Heb. viii, 1, 2. By reading the eighth and ninth chapters of Hebrews, you will readily discover that Paul, in order to lead us to a correct understanding of all things pertaining to Christ, while occupying the position and relation of priest, points us back to the Aaronic priesthood, the worldly sanctuary, with its apartments, furniture and services as figures, or true representations of the heavenly priesthood, sanctuary, furniture and services. O! how little is known of Christ and his work in the heavenly sanctuary, through a neglect to compare type with antitype, and shadow with substance; and how ready are such neglectors to brand any one with fanaticism, who presumes to follow inspiration in this matter.

I would here state, that we have the best authority for referring to Moses and the prophets. Christ, after his resurrection, said to his disciples—"These are the words which I spake unto you, while I was yet with you, that ALL THINGS MUST BE FULFILLED WHICH WERE WRITTEN IN THE LAW OF MOSES, and in the prophets,

and in the psalms, CONCERNING ME."—Luke xxiv, 44. Also, Paul, while a prisoner at Rome, when they had appointed him a day, and many came to him, into his lodging, expounded and testified to them "the kingdom of God, persuading them CONCERNING JESUS, both out of the LAW OF MOSES, and out of the prophets, from morning till evening."—See Acts xxviii, 23. "Having therefore obtained help of God, I continue unto this day; witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come."—Acts xxvi, 22.

The prophet Malachi, while describing the burning day, and addressing those to whom the prophet Elijah should be sent, before the coming of the great and dreadful day of the Lord, says, "Remember ye the LAW OF MOSES my servant, which I commanded unto him in Horeb for all Israel," &c.—See Mal. iv, 1—4. From these Scriptures we see that we are not only directed to the law of Moses, but a positive injunction is laid upon us to remember it. Not to keep it; for its ordinances were nailed to the cross; but its types and shadows, as St. Paul has taught, were figures of the true. They were a true representation of the "good things to come" connected with the ministration of Christ in the heavenly sanctuary. Therefore, they are our positive, and only sure guide, contained in the oracles of truth, to lead us to a correct understanding of the work of Christ in "THE TRUE TABERNACLE, WHICH THE LORD PITCHED, and not man."

The Apostle Paul clearly shows that Christ, while fulfilling his priesthood, occupies a sanctuary containing two apartments; the Holy, or first tabernacle, and the Holiest of all, or second tabernacle, within the second veil. In the Holy is the candlestick, the table of shew bread, and the golden altar.—See Heb. ix, 2; Ex. xl, 24—26. In the Holiest of all, is the ark of the covenant, the mercy-seat, and the two cherubims overshadowing the mercy-seat, above which is seen the most excellent glory, or Ancient of days.—See Heb. ix, 3—5; Ex. xxvi, 33, 34.

I am now prepared to explain the third division of the text, viz. "they that were ready went in with him to the marriage." In order to make the matter perfectly plain to your understanding, let us go back, and see in what way they went in, under the typical services.

Under the Mosaic economy, a cycle of one year embraced all the ordinances, and services of the tabernacle, and typified all the services of Christ, while acting in the capacity of a priest. Under the type there was a daily ministration for the sins of the people, for three hundred and sixty-four days, then that ministration ceased. Then on the last day of this cycle of three hundred and sixty-five days, or the tenth day of the seventh month, the high priest, having washed himself in pure water, puts on the holy garments, made expressly for the services of this day. Thus prepared, he passes from the Holy, into the Holiest of all, bearing on the breast-plate of judgement the names of all the tribes of Israel. In this manner, all the true Israel went in with him.

Thus Christ, in the antitype, in the true tabernacle in heaven, closes the antitypical daily ministration in the Holy Place, clothes himself in the holy garments, having on the breast-plate of judgement, on which is inscribed the names of the true Israel of God, who are described by the following words in the text, "they that were ready." Thus arrayed, he is prepared to perform all the services of the antitypical tenth day, and passes into the Holiest of all before the mercy-seat, and is brought near before the Ancient of days. Thus, they that were ready went in with him to the marriage as he went in to receive his bride, "and the door was shut."

The cleansing of the sanctuary, blotting out the sins of all Israel, and sending them away upon the head of the scape-goat, &c. in the type, were performed by the high priest on the memorable tenth day of the seventh month, all of which were shadows of the services of Christ in the heavenly tabernacle, after his ministration in the Holy Place closes; some of which I may notice hereafter.

#### 4. The marriage.

I think there are but three portions of Scripture in the New Testament that speak of marriage, which refer to Christ. The parable of the king's son, Matt. xxii, 2-14; the parable of the ten virgins, Matt. xxv, 1-12, and Rev. xix, 7-9; in all these it is used as a figure, to represent something that is not real marriage; but that which bears a close resemblance to it. Therefore, the only reasonable conclusion that I can arrive at is, that marriage, when used in reference to Christ, represents the receiving into close connexion, and per-

petual union, the Kingdom, or some component part of the Kingdom.

When the prophet says, "thy land shall be married,"—see Isa. lxii, 4—he means that the territory or locality of the Kingdom is to be brought into close connexion with the KING OF KINGS AND LORD OF LORDS. When the New Jerusalem is adorned as a bride for her husband, and is given to Christ, and the saints or virgins go in with him, as guests to the marriage, then it is that he receives the capital of his promised and long looked for Kingdom.

And when, as described to John in vision—see Rev. xix, 1-9—God shall have judged her that did corrupt the earth with her fornication, and shall have "avenged the blood of his servants at her hand;" and when the voice as "of a great multitude," and "as the voice of mighty thunders" shall proclaim "Alleluia, for the Lord God omnipotent reigneth, let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready;" and when to her is "granted that she should be arrayed in fine linen, clean and white," which "is the righteousness of saints," then the subjects of the Kingdom become the bride; and in joint-heirship with the bridegroom possess "the Kingdom and dominion, and the greatness of the Kingdom under the whole heaven."

#### 5. THE SHUT DOOR.

A door supposes a change of scenery, or a change from one apartment to another. There are several things to which the term door is applied, such as "door of utterance," and "door of faith." "I am the door," said Jesus. But the door mentioned in the text represents not only a change in the position of the bridegroom, (Christ,) but it also shows a change in his relation to the world, from that which he previously held. Here, again, let us examine the services of the typical priesthood, that we may understand the services of Christ in the antitype. After the priests had performed the daily services, ordained especially for the Holy Place, or first apartment, and the memorable tenth day of the seventh month had arrived, then there was an entire change in the services of the sanctuary to be performed on that day.

By reading the sixteenth chapter of Leviticus, you will find that the high priest here washes his flesh in water, puts on the holy garments, and enters upon an

entire new work. The offering up of the daily sin-offerings has ceased, and the high priest, on this day, atones for or blots out the sins of Israel, and removes them from the altar, where they have been imputed or laid during the year, through the blood of the victims daily offered. On this day of atonement, or of cleansing the sanctuary, the high priest (as above stated) passes into the Most Holy Place, bearing on the breast-plate of judgement the names of all such as, through obedience to the typical ordinances, have applied for a remission of sins, through the blood of their victims there offered; and **THE DOOR OF THE FIRST APARTMENT IS SHUT.** "And there shall be **NO MAN** in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.—**Lev. xvi, 17.** On this day of atonement, he is a high priest for those only whose names are inscribed on the breast-plate of judgement. Now just so sure as the Aaronic priesthood was a type of the priesthood of Christ, then the sanctuary, with its apartments and appendages, were figures of the true sanctuary in heaven; and the services and ordinances of the earthly tabernacle were shadows of Christ's ministration, which is the substance. With this view of the subject, it is plain that a time in Christ's ministration must come, (before he puts on the kingly robes, and girds his sword upon his thigh, and comes to execute judgement,) that he will cease to be a priest in the first apartment of the true tabernacle for the sins of the whole world, and put on the holy garments, and, with the true Israel of God inscribed on his breast-plate of judgement, go in with them before the mercy-seat, where John saw one having a golden censor offering the prayers of all saints (wise virgins) before the throne; and be a merciful high priest over the household of faith, cleanse the sanctuary and place all the sins of the true Israel upon the scape-goat, which is the devil. Then, he will lay off the priestly garments, and clothe himself with the garments of wrath, and come to gather his elect from the four winds, under heaven, and destroy the wicked, and burn up their city.

Having thus explained the text, I will now examine some ideas suggested in the foregoing exposition. And first, the time of the fulfilment of the events, contained in

the text, may be known by those which precede, and those that follow. Christ, after giving the signs of his coming, and a description of what should take place at his coming, proceeds to give a history of some of the scenes which should be transacted previous to that event. It appears that just before his coming, his wise and faithful servants, seeing the signs fulfilling, and some of the events which were to precede his coming actually transpiring, would raise the soul-thrilling cry—"THE LORD IS COMING," and thus wake up others to an examination of this all-important subject by this "meat in due season." Then this cry would excite those professed servants, who were unfaithful in their Master's cause, and who loved the things of this present world, to raise an opposite cry—"My Lord delayeth his coming." While these opposite cries are being given, THEN commences the fulfilment of the parable of the ten virgins. Here some, by examining the arguments of the faithful servants, and seeing good evidence that the signs were fulfilling, were led thereby to go forth to meet the bridegroom. We here plainly see that the cry of the faithful servants is the cause of their going forth, and that their going forth is the effect produced by this cause; therefore, the fulfilment of the parable could never commence without the cry, "The Lord is coming," being first raised by the faithful servants.

Having shown how this important parable must commence, let us examine the different steps of its progression. First, the virgins go forth to meet the bridegroom; second, they meet with a disappointment; third, they wait or tarry, still believing that his coming is near, yet, by waiting, they become drowsy, and slumber and sleep; fourth, a cry is heard, "**BEHOLD THE BRIDEGROOM COMETH, GO YE OUT TO MEET HIM;**" fifth, a trimming of lamps, and an effort, on the part of the foolish virgins, to procure oil; and sixth, the scenes described in the text take place. Now has there been a succession of events, within our second advent experience, which bears an exact resemblance to the above named events in the parable? If there has, then we have, at least, some good reasons for believing that the door is shut.

When Bro. Miller, and those who became acquainted with him, and adhered to his expositions of the prophecies, went forth faithfully showing to the world that



according to the best light they could obtain from the prophecies, the prophetic periods and the signs, that Christ would come by the end of the Jewish year 1843, then the faithful servants gave "meat in due season." And while giving this cry, the hireling priest, the infidel, and the drunkard, united in raising the cry, "My Lord delayeth his coming"—"These are fanatics who say he is coming;" and thus they smote their fellow-servants. Here were two events, perfectly fulfilling in all their features, the acts of the faithful and wise servants, giving "meat in due season," and the evil servants, uniting with the drunkard, in opposing the truth, who will reap their reward with hypocrites in bitter weeping, and gnashing of teeth.

While these two cries were going throughout the width and breadth of the land, the specified time came, and the virgins, with the word of God, (their lamps,) went forth fully expecting to meet the bridegroom at that point of time. Now for a disappointment, and tarrying time. Were these the next events that actually transpired in our experience after we went forth in the spring of 1844 to meet the bridegroom? Thousands, thousands can answer this question in the affirmative; and the evil servants have not yet forgotten to reproach and taunt us with this disappointment. Next in this series of events is a cry at midnight, or about the middle of the slumbering and sleeping time, "Behold the bridegroom cometh, go ye out to meet him." This also, was fulfilled in exact order as to time and event. It was calculated that the Jewish year, 1843, would end the twenty-first of March, 1844; and this was the time of the first going forth. The second going forth was on the tenth day of the seventh month, 1844. The tarrying time, or time of slumbering and sleeping, was the space between these two points; and at the centre point, or midnight, the second cry began to be heard, which increased in power and effect as it went throughout the land, waxing louder and louder, until the virgins were fully awake.

Thus we had in our experience, previous to the tenth day of the seventh month, 1844, a perfect fulfilment of all the events in the parable, as stepping stones to the SHUT DOOR; and since that time, the event, (knocking at the shut door,) that was to take place after the shutting of the door, has not failed to fill up the concluding scene in the drama. We are thus brought

to a clear and perfect fulfilment of every feature of this important parable, and also to a clear fulfilment of those Scriptures connected with, and relating to the shut door; such as the parable of the great supper, Luke xiv, 16-24; the proclamation of the "mighty angel," "that there should be time no longer," Rev. x, 1-8; the flying angel, proclaiming the hour of judgement come, Rev. xiv, 6, 7; and the cleansing of the sanctuary, &c. Therefore, we are brought, by the force of circumstances, and the fulfilment of events, to the irresistible conclusion that, on the tenth day of the seventh month, (Jewish time,) in the autumn of 1844, Christ did close his daily, or continual ministration or mediation in the first apartment of the heavenly sanctuary, and SHUT THE DOOR, which no man can open; and opened a door, in the second apartment, or Holiest of all, which no man can shut, (see Rev. iii, 7, 8,) and passed within the second veil, bearing before the Father, on the breast-plate of judgement, all for whom he is now acting as intercessor. If this is the position that Christ now occupies, then there is no intercessor in the first apartment; and in vain do misguided souls knock at that door, saying "Lord, Lord, open unto us." The words of the prophet apply to the fulfilment of this point in the parable.

"They shall go with their flocks and with their herds to seek the Lord; but THEY SHALL NOT FIND HIM—HE HATH WITHDRAWN HIMSELF FROM THEM."

"They have dealt treacherously against the Lord, for they have begotten STRANGE CHILDREN; now shall a month devour them with their portion."—Hosea v, 6, 7.

But, says the objector, does not this leave the present generation, who have passed the line of accountability, since that time without an intercessor or mediator, and leave them destitute of the means of salvation? In reply to this objection, I would remark, that as they were then in a state of INNOCENCY, they were entitled to a record upon the breast-plate of judgement as much as those who had sinned and received pardon; and are therefore subjects of the present intercession of our great high priest.

The professed conversions, through the instrumentality of the different sects, are also urged as positive proof that the door is not shut. I cannot give up the clear fulfilment of prophecy, in our experience, which shows the shut door in the past,

for the opinions, fancies and feelings of men, based upon human sympathy and a superstitious reverence for early imbibed views. God's word is true, though it prove all men liars. As a stream is of the same character as the fountain that sends it forth, (see James iii, 11,) and does not rise higher than the fountain, so these professed converts will not rise to a better state than the low standard of the fallen sects; therefore, they are converted to the religion of the various sects, but not to God, and the high and holy standard of the Bible. The Prophet Hosea saw this time; and for "our learning" and guide has written—"They have dealt treacherously against the Lord; for they have begotten strange children."

DAVID ARNOLD.

Fulton, N. Y. Dec. 16, 1849.

## THE PRESENT TRUTH.

OSWEGO, DECEMBER, 1849.

*"Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus."*

### WHO HAS LEFT THE SURE WORD?

We are often charged with following our experience, instead of the unerring word of God; but such a charge is unjust and untrue. It is true that we "hold fast" our holy advent experience in the past, which has so perfectly fulfilled prophecy; but in doing so, we do not neglect nor depart from the sure word. The Bible is our chart—our guide. It is our only rule of faith and practice, to which we would closely adhere.

In order to show the fulfilment of Prophecy, we have to refer to history. To show the fulfilment of prophecy relating to the four universal kingdoms of the second and seventh chapters of Daniel, we have to refer to the history of those kingdoms. Deny the history; and the prophecy is of no use. Just so with the prophecies relating to the second advent movement.

If we deny our holy experience in the great leading movements, in the past, such as the proclamation of the time in 1843 and 1844, then we cannot show a fulfilment of those prophecies relating to those movements. Therefore, those who deny their past experience, while following God and his holy word, deny or misapply a portion of the sure word.

It is cruel and unjust to represent us

as having abandoned the PRECIOUS BOOK OF BOOKS—the Bible—to follow impressions, fancies, &c. when we have done no such thing, and when these very men that charge us thus leave or misapply a portion of the sure word. Once, the whole advent host believed that the parable of the ten virgins applied exclusively to the advent movement; and that the first going forth, in the parable, was fulfilled in us, as we came up to the first specified time; and that the cry in the parable, "Behold the bridegroom cometh, go ye out to meet him," and the trimming of lamps, &c. were also fulfilled by us, as we gave the seventh month cry. We still believe what the whole host once believed; and with holy confidence and energy published and preached to the world. And strange to tell, many of those who have abandoned the fulfilment of prophecy in our past experience, are ready to brand us with fanaticism, and rank us with Shakers, &c. for believing what they once believed, and for carrying out and showing a consistent fulfilment of the parable, in all its parts, which shows that the door is shut. These men should be the last to oppose our views, and complain of a lack of charity on our part, when they, in such an unsparing manner, rank us with apostates for holding fast and carrying out what they once believed and boldly proclaimed. When we in 1843 sang, "My Bible leads to glory," we sang a true sentiment. It did not stop in 1844, and "lead" us back around another way, no, no; but it led onward by the shut door, through the WAITING TIME, and keeping of "the commandments of God," into the kingdom. Glory to God, "My Bible leads to glory." Amen.

The truth, in answer to the question, "Who has left the sure word," is that we closely adhere to the sure word of God, which plainly marks out our holy experience, and acknowledge the mighty work of God in calling out the advent people from the world and fallen church; while those who deny this work of God and their own experience have "left" those portions of the "sure word" which relate to the advent movement. While standing on the sure word, and acknowledging our holy experience, wrought in us by the living word of God, set home to our hearts by the mighty power of the Holy Ghost, and while keeping the commandments of God, we are safe—yes, we are safe. Let the storm of persecu-

tion rise, and the fiery darts of the wicked fly all around us; thus armed with holy truth, we are safe. Glory to God, we are on the rock. My spirit grows warm, as I contemplate this glorious theme.

"For He has been with us—still is with us, And He's promis'd to be with us to the end."

Here I will give some extracts from a letter that I have recently received from Brother Holt, of Connecticut:

"My treasure is not here, I seek for a city that hath foundations, whose builder and maker is God; and my hope is big with immortality. My faith is in the God of Abraham, Isaac and Jacob. Feeling is not faith. Our feelings may be the impulse of the moment, produced by surrounding circumstances, which may make a deep impression on the mind, and afterwards we may see that our feelings were not in accordance with the word of God. When one leaves the Bible, and trusts in his feelings, he places himself in a position to be acted upon by the devil at his pleasure. Many will point us to one who is said to be converted, for positive proof that the door is not shut, thus yielding the word of God for the feelings of an individual. Every feeling, action and thought of man may be tested by the word: if not, how can he be brought into judgement for every thought? How strait the way is. God will have the whole heart."

"Dear Brother and Sister, my heart was glad to hear from you, and others whom I love in the truth. Our hearts are knit together, and I do not forget to make mention of you always in my prayers. We are one in faith, and in spirit, serving the same God, and the same Saviour Jesus Christ, striving together to advance the holy cause of God's eternal truth."

"I have sold all to buy the truth; and after a true estimation, I have found that it takes all that a man has. The truth will stand when heaven and earth passes away, and will be our 'shield and buckler' in the day of wrath."

The following is from the "Advent Shield," No 2, page 267, published January, 1845. It shows the view that was then generally taken by Adventists of the seventh month cry:—

"THE SEVENTH MONTH MOVEMENT.—The late movement in connection with the seventh month of the Jewish sacred year, was the most marked and striking event that has occurred in connection with

the doctrine of the Second Advent, since the commencement of the present interest respecting it. It is well deserving a passing notice, and its history is interesting, not only as a memento of the past, but also as a landmark for the future."

On page 271 is the following:

"ITS FRUITS.—It produced everywhere the most deep searching of heart and humiliation of soul before the God of high heaven. It caused a weaning of affections from the things of this world—a healing of controversies and animosities—a confession of wrongs—a breaking down before God, and penitent broken-hearted supplications to him for pardon and acceptance."

"Do men gather grapes of thorns, or figs of thistles?"

Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

"Hymns for God's Peculiar People that keep the commandments of God, and the faith of Jesus."

This is the title of a small collection of hymns of forty-eight pages now in the press; but will be out in a few weeks. It will contain a choice selection of hymns applicable to our faith and hope at this time. Those who have choice hymns that are appropriate to the present time, will please forward them immediately to my address; and also, send in their orders for the Hymn Book. As but a small edition will be wanted, they will come high. Price, twelve for one dollar—12½ cents single copy.

"THE PAPER.—When I commenced the "Present Truth," I did not expect to issue more than two or three numbers; but as the way opened before me, and as the cause of truth seemed to demand something of the kind, I have continued thus far. While publishing the four first numbers in Connecticut, the brethren sent in more means than was necessary to sustain the paper, which I have since used in travelling to visit the scattered flock.—At the present time I am destitute of means, and am some in debt.

Dear brethren, I know that you are ready and anxious to sustain the cause of truth. Therefore, I state the above to inform you of the present condition of the paper as to means. I hope that all who may esteem it a privilege, and are able, will send in their donations immediately.

## POPULAR OBJECTIONS ANSWERED.

It is not uncommon for those upon whose attention the claims of the seventh day are urged, to attempt to escape the force of truth by a variety of objections. This is often done by such as are convinced that the Scriptures require the observance of the seventh day and not the first. It is a remarkable feature of these objections, that they are totally unlike and destructive of each other. But as they are often presented and much relied on, we will mention a few of them.

1. "The original Sabbath cannot be observed in different parts of the earth, as the day begins at different points of time." This objection, if it were of any force, would affect the observance of the first, or any other day of the week, equally with the seventh. It is, therefore, an objection to the appointment of any particular day, and of course charges God with folly in giving the commandment. All that can reasonably be inferred from the difference of time, is that the original Sabbath was not observed at exactly the same time in all parts of the world. And since all the nations of the earth agree in the numbering of the days of the week, no practical difficulty could ever arise from this.—The same may be said in regard to "sailing around the world." If it is really an objection, it lies against the appointment of any day. Those, therefore, who acknowledge the wisdom of God, should be slow to make such an objection to his commandment. Those who object to the seventh day because they can gain or lose a day by sailing around the world, may consistently with themselves call two nights and an intermediate dark day one night. The truth does not require that men should thus "put darkness for light," and so "wrap it up." A cause which demands it, ought for this reason to be abandoned.

2. "The seventh day is the Sabbath of the Jews." It is not uncommon, in discussions on this subject, to speak contemptuously of the seventh day as the Jewish Sabbath. An enlightened person, however, will look upon this as the fruit of ignorance or malice. "The Sabbath was given long before the existence of the Jewish nation, and is in the Scriptures often called *the Sabbath of the Lord*, never the Sabbath of the Jews. It is true, we are told by one of the prophets that the Lord made known to Israel his holy Sabbath; but if this makes a Jewish Sabbath, then the other nine precepts of the decalogue are Jewish, and may with the same propriety be reproached as such. This conclusion would reach still further, make the Scriptures Jewish, and the Saviour of men and his salvation Jewish. Such, therefore, as consider this an objection to the seventh day, to be consistent with themselves, should reject the religion of Jesus altogether. But how does it correspond with the spirit of Christ thus to reproach and speak contemptuously of a people to whom we are so deeply indebted, and of whom, as concerning the flesh, Christ came? "Boast not thyself against the branches; for if God spared not the natural branches, take heed lest he also spare not thee." We ought to labor for their salvation by manifesting towards them the spirit of the Messiah, rather than to increase their prejudices by speaking contemptuously of things they hold dear.

3. "The first day of the week is so generally observed." It is often said, If the first day be not the Sabbath, why do so many observe it? With equal pertinence might we ask, If all the systems of religion which heathen men have lived and died by are false, why have they been suffered so

to abound as to swallow up almost every vestige of true religion? Why have the disciples of Mahomet been suffered to exceed in numbers the professors of Christianity? Why is the purest denomination of Protestants permitted to bear such a disproportion to the church of Rome? The reason is obvious; truth is not more easily propagated than error, and pure religion has always been connected with persecution and reproach. If we are to determine between truth and error by the "show of hands," we shall be compelled to adopt the greatest absurdities. The number of those who observe the first day, therefore, can be no evidence for or against its claims.

4. "Whether Christians ought to observe the seventh day or not is a doubtful question; and therefore inquiry on the subject is unprofitable and ought to be avoided." It would be wrong for disputants to cherish an unchristian spirit in the discussion of this question, and it would be equally wrong to neglect honest and thorough inquiry on the subject. To consider both sides of a question involving a religious duty, with moderation and candor, is safe and profitable. The fact that some doubts are connected with it, is the very reason why it should be examined. That which at first seemed doubtful may thus become clear and certain. The noble Bereans were commended for their spirit of inquiry, and in this respect they should be an example for us. The assertion that inquiry in regard to things revealed is unprofitable, implies that we ought not to concern ourselves about what is our duty, and is contrary to the exhortations of Scripture to add knowledge to faith and virtue, and to grow in the knowledge of our Lord and Saviour. "Buy the truth, and sell it not," is the advice of the Word of God. We should not, therefore, be hindered from our inquiries by any earthly considerations.

5. When the claims of the original Sabbath are plainly presented, many seem to be convinced of their justness, but, at the same time, think that a general return to the seventh day is impracticable. They allege that the custom of keeping the first day has been so long and generally maintained—that it is so intimately wrought into the habits, calculations and business of life—that it has received such explicit sanction from the civil powers, and is so often and ably vindicated by ministers and commentators, that it is in vain to expect a change, and that the cause of Sabbath-keeping is rather retarded than promoted by efforts to promote a change.—The principle of expediency here acknowledged is at war with the Bible, and extremely dangerous. When men can gravely question whether it is better to follow their own customs than to return to the law of God, their ease is critical. God delights not in such. He will dwell only with those who "tremble at his word." Not those who say, "Lord, Lord," but those who "do his will," are accepted of him.—Again, if the views here expressed had been adopted in other cases, what would have become of the various reforms which have already blessed the world? What would have become of the whole subject of Protestantism? There is nothing more impracticable in a Sabbath reform, than in any other reform. In other cases, difficulties which at first seemed insurmountable, have given way to laborious and prayerful effort; so may they in this. At any rate, we ought to "obey God rather than man."

—All letters relating to the "PRESENT TRUTH" should be directed to JAMES WHITE, Oswego, N. Y. care of Luman Carpenter.

# THE PRESENT TRUTH.

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[No. 7.]

JAMES WHITE,  
PUBLISHER.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xiv, 14.

R. OLIPHANT,  
PRINTER.

"*Seventh-Day Sabbath Abolished*," by Eld. Marsh, Editor of the "*Advent Harbinger and Bible Advocate*."

## REVIEWED.

Before me is the "*Harbinger and Advocate*" for December 29, 1849, containing an article headed "*Seventh-day Sabbath abolished*," of which Eld. Marsh says—

"The following article, in substance, was published in our sheet over four years since; and then again about two years ago, in its present form. To our knowledge, it has never been answered, and we confidently say it is unanswerable."

The principal reasons given in this article for the abolition of the weekly Sabbath have been answered, and their fallacy shown in the first three numbers of the "*Present Truth*;" but as Eld. Marsh has published his article the third time, and "confidently" says "it is unanswerable," I have concluded to give it a review for the benefit of those who have an ear to hear, and an honest heart open to receive the truth on this all-important question. I shall quote from Eld. Marsh's article and have it put in small type that the reader may see that I do not mistake his position:

"What is the signification of Sabbath? Rest; and, when connected with day, it denotes a day of rest."

With this I fully agree, and by substituting the word Rest, in the place of Sabbath, the truth is more clearly seen. "The seventh day is the Rest of the Lord thy God." Is it any where historically recorded as a fact, that God rested on the seventh day? It is. "And on the seventh day God ended his work which he had made; and HE RESTED on the seventh day from all his work which he had made."

And God BLESSED the seventh day and SANCTIFIED it; BECAUSE that in it he had RESTED from all his work which God created and made," Gen. ii, 2, 3. That very day of the week in which God rested, "is the Rest of the Lord thy God." Then God blessed, hallowed and set apart HIS Rest-day for the good of man, and there is not one text in all the Bible to show that it was instituted, blessed and sanctified at any other time, or place but in Eden, on the last day of the first week of time. God has given but one reason for the institution of the weekly Sabbath after six days of labor, which is as follows:

"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 Rest-day, (or Sabbath day,) and hallowed it." Ex. xx, 11.

All who read the Bible may see that the Sabbath institution, and the fourth commandment are inseparably connected with God's Rest at the close of creation. We may, therefore, appropriate the first, or any other of the six laboring days to the Lord by resting from labor, still it is not THE REST, but a rest; for "THE REST of the Lord thy God" means the Rest that "the Lord thy God" OBSERVED.

"For whom was the Sabbath instituted? The natural seed of Abraham, or Jews according to the flesh."

Said Jesus, "The Sabbath was made for man." Mark ii, 27. The word man, when used as it is here by our Saviour, in its broadest sense, means all mankind. Not the Jews only, but MAN, the whole race of man, the same as in the following texts: "Man that is born of a woman is of few days and full of trouble." Job xiv, 1. "Man goeth forth unto his work and to his labor until evening." Ps. civ, 23. "There hath no temptation taken you but such as is common to man." Cor. x, 13. "Man lieth down and riseth not, till the heavens be no more." Job xiv, 12. No one will say that man in these texts means Jews or Christians, for the whole family of Adam is included. In this sense, "The Sabbath was made for man, and not man for the Sabbath."—Adam, Noah and Abraham were men, and the Sabbath was made for them as well as for Abraham's natural seed. We are men, and the Sabbath was made for us. I choose to believe Jesus.

"The Lord our God made a covenant with us in Horeb."

The Lord made not this covenant with our fathers, but with us, even us, who are all of us here alive this day."

"Keeping the Sabbath was embraced in this covenant with the children of Israel at Horeb. It was 'NOT made with their fathers' [the Patriarchs], but 'with US, even us, who are all of US HERE ALIVE THIS DAY.' Verse 3. This testimony, first negative, 'He made it not with our fathers,' and then positive, 'But with us,' is conclusive. It plainly tells us for whom the Sabbath was not, and then for whom it was instituted."

Here Eld. Marsh uses the word Sabbath instead of covenant, which he has no right to do. It is true that it helps his argument, but it perverts the word of God. The word Sabbath is not mentioned in Deut. v, 1—5, yet the readers of the "*Harbinger*" are told that the "testimony" is "conclusive," and "plainly tells us for whom the Sabbath was not, and then for whom it was instituted." If the text read,—The Lord made not the Sabbath for our fathers, but for us, even us, who are all of us here alive this day—then Eld. Marsh would have some ground for his assertion;



but the text would then prove too much for him, for it would prove that the Sabbath was instituted for those only with whom "the Lord talked face to face in the mount out of the midst of the fire." Those only who were all "alive" that day. By using the words "Sabbath," "instituted" and "for," which are not in the text, as Eld. Marsh has, the text is wrested from its true meaning, and those who do not carefully search for themselves are deceived and led astray.

It is true that God, after he had brought the natural seed of Abraham out of the house of bondage, commanded them to keep the Sabbath.—The reason why God at that time reminded them of his Sabbath, and commanded them, by the mouth of Moses, to keep it, is as follows:

"And remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched-out arm; therefore the Lord thy God commanded thee to keep the Sabbath-day." Deut. v. 15.

While servants in Egypt, Israel could not keep the Sabbath; but they had been from Egypt only thirty days when God reminded them of it, and guarded it by three standing miracles in giving the manna. See Ex. xvi, 19-30. They were then free, and the only given reason why God at that time commanded them to keep his Sabbath was because he had brought them "out thence through a mighty hand, and by a stretched-out arm; [where they could keep it,] therefore the Lord thy God commanded thee to keep the Sabbath-day." Eld. Marsh says that the Sabbath was designed to keep in memory their deliverance from Egypt; but this is a groundless assertion; for there is not the least intimation given that the Sabbath was instituted, sanctified and blessed, in the "wilderness of Sin" or at any other time and place, but in Eden at the close of creation. There were two annual memorials which commemorated the deliverance of Israel from Egypt; the passover and the feast of unleavened bread. Men may as well assert that these annual memorials were designed to commemorate God's rest on the seventh day of the first week of time, as to say that the weekly REST was given to commemorate the deliverance of Israel from Egypt on the fifteenth day of Abib!

The fifteenth day of Abib came but once in the year, therefore that deliverance was commemorated by its annual memorial on that day. God's REST was on the seventh day of the first week of time and its memorial which is the only weekly Sabbath of the Bible, was given, and sanctified to be kept on the last day of every week since God RESTED. "Wherefore the Lord blessed the Rest-day, and hallowed it." Ex. xx, 11.—WHEN? IN EDEN. "And God blessed the seventh day, and sanctified it." Gen. ii, 3.

Eld. Marsh says, "Keeping the Sabbath was embraced in this covenant with the children of

Israel at Horeb." It is true that the Sabbath law was one of the ten commandments that were spoken from Mount Sinai; but does this prove that there was no Sabbath before that time? Certainly it does not, for all Israel kept the Sabbath in the wilderness of Sin, thirty days before they saw the Mount from which they were spoken. Here is a nail driven in a sure place.

The children of Israel departed from Egypt on the fifteenth day of the first month, and came to the wilderness of Sin on the fifteenth day of the second month. See Ex. xvi, 1. There, in the wilderness of Sin, God gave them bread from heaven, and through Moses reminded them of his Sabbath. They then journeyed to Rephidim, and from Rephidim they came to the desert of Sinai on the fifteenth day of the third month.

Mark this. The Lord said to Moses, thirty days before the covenant was made in Horeb—"How long refuse ye to keep my COMMANDMENTS and my LAWS? See for that the Lord hath given you the Sabbath, therefore he giveth you on the sixth day the bread of two days." Ex. xvi, 28, 29. This positively proves that God had commandments and laws before he made the covenant in Horeb, and that the Sabbath law was one of them. God said of Abraham, "And I will make thy seed to multiply as the stars of heaven, and will give unto thy seed all these countries: and in thy seed shall all the nations of the earth be blessed: Because that Abraham obeyed my voice, and kept my charge, my COMMANDMENTS, my STATUTES, and my LAWS." Gen. xxvi, 4, 5.

Abraham kept the Sabbath; for we are plainly shown in Ex. xvi, 28, 29, that the Sabbath was one of God's commandments and laws. Because Abraham kept the commandments, (the Sabbath with the rest,) God made to him all these great and precious promises.

A covenant usually signifies the mutual consent of two or more. The covenant that was made in Horeb was a mutual agreement between God and his chosen people. I will first give the requirements and promises of God on the one hand, and then the consent of the people on the other.

"In the third month when the children of Israel were come to the desert of Sinai," "Moses went up unto God, and the Lord called unto him out of the mountain, saying, Thus shalt thou say to the house of Jacob, and tell the children of Israel,

"Ye have seen what I did unto the Egyptians, and how I bare you on eagles' wings, and brought you unto myself.

"Now therefore, if ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine.

"And ye shall be unto me a kingdom of priests, and an holy nation. THESE ARE THE WORDS

WHICH THOU SHALT SPEAK UNTO THE CHILDREN OF ISRAEL."

The following is the promise of the people:

"And Moses came and called for the elders of the people, and laid before their faces all these words which the Lord commanded him.

And all the people answered together, and said, ALL THAT THE LORD HATH SPOKEN WE WILL DO. And Moses returned the words of the people unto the Lord. Ex. xix, 1-8.

The Lord then told Moses to sanctify the people and to "Be ready against the third day."—And on the third day, in the morning "there were thunders and lightnings, and a thick cloud" upon Mount Sinai, "because the Lord descended upon it in fire," "and the whole mount quaked greatly." See Ex. xix, 16-18. Then God, by an audible voice, spake the ten commandments. See Ex. xx, 2-17. This is the covenant that God made with his people in Horeb.

"The Lord made not this covenant with our fathers, but with us, even us, who are all of us alive here this day." Deut. v, 3.

This text does not mean (as Eld. Marsh would have it) that the Lord made not the Sabbath for our fathers, &c. neither does it mean that the Lord made not the commandments for our fathers, for two reasons at least. First, the text does not read so, and second, Abraham kept God's COMMANDMENTS, STATUTES and LAWS more than three hundred years before the covenant was made in Horeb, and thirty-two days before God spake the ten commandments, he said to Moses—"How long refuse ye to keep my COMMANDMENTS and my LAWS? See for that the Lord hath given you the Sabbath." Then as we have proof positive that God's commandments, one of which was the Sabbath law, existed before this covenant was made, it necessarily follows that the covenant made in Horeb was NOT the institution of the Sabbath, nor any other of the ten commandments; but, it was the mutual agreement between God and his people that they should obey his "voice," (when he should speak the ten commandments,) and that God should make them "a peculiar treasure," "a kingdom of priests." The Lord made not that covenant with their fathers, but with those who were all alive that day, and had heard the voice of God from the burning Mount, which they had promised to obey.

Now I think that every candid reader will admit that Deut. v, 1-15 does not "plainly tell us" what Eld. Marsh says it does, and also that it does not afford the least evidence that the seventh day Sabbath is abolished.

Speaking of the design of the Sabbath, Eld. Marsh says—

"It was also designed as a sign or memorial to keep in memory the creation of the world in six days by God, and his resting on the seventh."

That God instituted the weekly Rest for man to keep in commemoration of His Rest on the

seventh day, after he had created the world in six days, is as clear as the noonday sun. It is one of the most simple and glorious truths of the Bible.

The passover was a memorial for Israel, that they might not forget their wonderful deliverance from Egyptian bondage. The communion of the body and blood of Christ is a memorial instituted for the Church to keep in memory the Lamb of God who suffered and died for us. So the seventh-day Sabbath is a weekly memorial instituted to commemorate God's Rest-day, after he had created the world in six, that man might not forget the living God who made heaven and earth. If man had always observed this memorial, none would have forgotten God, and there never would have been an infidel in the world. How wonderful and wise the plan of Jehovah, laid out in the beginning! Man was to labor six days, and on the seventh rest from servile labor and care; and by viewing the heavens, the earth, the sea, and all things which were created in six days, he was to call to mind the living God who rested on the seventh.

The passover was to be observed from the time of the deliverance from Egypt, until "Christ our passover" was "sacrificed for us;" the communion was to be observed by the church from the crucifixion, until the second advent of Jesus; so the seventh-day Sabbath was designed to be kept from the creation to, at least, the close of time.

But Eld. Marsh's view of the Sabbath teaches that this memorial was not to be observed for more than twenty-five hundred years after God created the world in six days and rested on the seventh, and that it was to be observed by the Jews only, to the crucifixion, and that the whole gospel dispensation was to be left without it! A singular memorial indeed, "to keep in memory the creation of the world in six days by God, and his resting on the seventh" † As though the Jews were the only people that needed "to keep in memory" God's creation, and holy Rest!

"Finally, it was a shadow of things to come. "Let no man, therefore, judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath, [days is supplied by the translators, we therefore omit it] which are a shadow of things to come, but the body is of Christ. Col. ii, 16, 17."

That we may more clearly understand Col. ii, 16, 17; and other texts of the same class, let us take a view of some of the trials of the early church. 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 Jewish church were inclined to practise many of the ceremonies and customs of the Jewish religion, in which they had been educated, while the Gentile Christians were free from them. Certain men from Judea "taught the brethren" that they must be circumcised in order to be saved, with whom "Paul and Barnabas had no small dissension and disputation," and then went up to Jerusalem "about this question," where

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. See Acts xv, 1-6.—This fact, that some were judging the brethren, and were making the observance of the laws of Moses, which were "abolished," a test of salvation, led St. Paul to write the following exhortation:

"Let no man therefore JUDGE YOU in meat or in drink, or in respect of a festival, (see Macknight's translation,) or of the new moon, or of the Sabbath-days."

Eld. Marsh says, "*days*, is supplied by the translators, we therefore omit it." Macknight and Whiting both omit "*days*" but they do not leave the word "Sabbath," in the singular as Eld. Marsh has for his readers. They both translate it "Sabbaths," in the plural, which makes the text perfectly clear. Now turn to Lev. xxiii, 24-28, and you will find four sabbaths, that were to be observed on the first, tenth, fifteenth and twenty-second days of the seventh month, which are there associated with such ceremonies of the laws of Moses as "a burnt-offering, and a meat-offering, a sacrifice, and drink-offerings," the same as Paul has associated them with "meat," "drink," "the new-moon" and "a festival."

These were all shadows, pointing to the time of the "ministration of the Spirit," or the "body" which "is OF Christ," which is the new covenant, of which Christ is the minister or priest; and at the crucifixion they were all "nailed to the cross," "abolished," and ceased according to the words of the Prophet.

"I will also cause all her mirth to cease, her feast-days, her new-moons, and her sabbaths, and all her solemn feasts." Hosea ii, 11.

"The Sabbath of the Lord our God" is not referred to by St. Paul in Col. ii, 14-16, for the following reasons:

1. It was the "HAND-WRITING of ordinances" written in the book of the law by the HAND OF MOSES that was "blotted out," and not that which was spoken from Mount Sinai, and ENGRAVEN in stone with the FINGER OF GOD. I will here give some texts which show the distinction between the law of Moses, and the law of God.

#### THE LAW OF MOSES,

was the book of the covenant written by the hand of Moses.

"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 margin) 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; Deut. xxxi, 9-11, 24-26; 2 Kings xxiii, 2, 21; Neh. viii, 1-3.

#### THE LAW OF GOD

is the ten commandments that were written on two tables of stone by the finger of God, called the tables of the covenant. "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; see also Ex. xxiv, 12; xxxi, 18; xxxii, 15-16; xxxiv, 28, 29; Deut. ix, 9-11; v, 22.

The idea of "blotting out" what Moses wrote in the book of the covenant is perfectly natural; but what idea can we have of "blotting out" what Jehovah had engraven with his finger in the tables of the covenant! The "Royal Law" from the "King Eternal" was thus engraven in stone to impress us with its perpetuity.

2. The Holy Sabbath never was "against us;" for it was "made FOR man," because he needed a day of rest. It never was in man's way, only as God put it in his way for him to observe, and it is just what his natural and spiritual wants require; therefore he has never taken it "out of the way."

The law of Moses was imperfect, and could not make the "comers thereunto perfect," so Christ took it "out of the way," and nailed it to his cross. But St. Paul, speaking of the law of God, the ten commandments, A. D. 60, more than twenty years after the laws of Moses were dead, says,

"Wherefore the law is HOLY, and the commandment holy, and just and good," "For I know that the law is SPIRITUAL." "I DELIGHT in the LAW OF GOD, after the inward man." See Rom. vii, 12, 14, 22.

3. St. Paul does not speak of "the Sabbath" which is associated with the other nine laws of God, but of sabbath-days, or sabbaths, which are associated with "meat," "drink," "new-moons," &c. in the laws of Moses.

4. The Sabbath is not a shadow, for it is to be observed as long as the New Heavens and the New Earth remain.

"For as the new heavens and the new earth which I will make, shall remain before me, saith the Lord, so shall your seed and your name remain.

"And it shall come to pass, that from one new-moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the Lord." Isa. lxvi, 22, 23.

"All flesh" never have worshipped God on the Sabbath since Isaiah wrote this prophecy, neither will this prophecy be fulfilled until the righteous are all gathered into the New Earth; then the Sabbath, in its Eden glory, will be observed as long as the immortal saints, and the New Heavens and Earth remain.

Mark this. The Sabbath was instituted before the fall, when man was holy, and Eden bloomed on earth, and it will be in its place after the resitution, the same as before the fall.

All shadows cease when they reach their bodies which cast them. Follow the shadow of a tree to its body, and there the shadow ends. But as the weekly Sabbath will never end, it is not a shadow; but a body of itself, as well as the other nine commandments, for they are all of the same nature. The old tradition is imprinted deeply in most minds that the seventh-day Sabbath is a type of the seventh millenium; but where is the Scripture to prove it? It is not in the Bible. The view that the Sabbath is a type of the seventh thousand years, and that it ceased at the crucifixion, makes a blank space of more than eighteen hundred years between the shadow and the body which entirely destroys the figure.

Finally, the fact, that the early church was troubled with those who taught them that they must keep the law of Moses in order to be saved, shows that Col. ii, 16, directly applied to the church in the apostle's day. It is therefore wrong to apply this text to those who are now keeping the Sabbath, for none of us are contending for the sabbaths, new-moons, &c. of Moses' law.

These are the only reasons we have been able to gather from the scriptures, for the observance of the Jewish Sabbath; and if Paul, or any of the New Testament writers, thought it binding on Christians, why have they been entirely silent on a question of this importance, with the exception of such expressions as these:

Let no man judge you in respect to the Sabbath. Col. ii, 16.

One man esteemeth one day above another; another esteemeth every day alike. Let every man be fully persuaded in his own mind. Rom. xiv, 5

Those who talk of "the Jewish Sabbath," and "the Christian Sabbath" do not talk the language of the Holy Scriptures; for the only weekly Sabbath of the Bible is "the Sabbath of the LORD thy GOD." It is also called "MY holy day," "the holy of the LORD," (see Isa. lviii, 13.) "THY holy Sabbath," (see Neh. ix, 14,) and "THE Sabbath." The Jews had a number of Sabbaths, and they are spoken of in the following language: "In the first day of the month ye shall have a sabbath," "from even to even," (on the tenth day of the seventh month) shall ye celebrate "YOUR Sabbath." See Lev. xxiii, 24, 32. In Hosea, ii, 11, they are called HER sabbaths."

But some, in order to bring God's Holy Sabbath into disrepute and contempt, call it "the Jewish Sabbath."

Eld. Marsh gives the following sentence as the language of the Apostle Paul: "Let no man judge you in respect to the Sabbath. Col. ii, 16." Why not give the text as it reads? Why thus mangle the pure word for the sake of making out one's theory? This looks too much like "handling the word of God deceitfully." I will here give four translations of this text, that the reader may more clearly see that Paul does not refer to THE SABBATH or THE LORD," but to the sabbaths of the Jews.

"Let no man therefore judge you in meat, or in drink, or in respect of an holy-day, or of the new-moon, or of the sabbath-days."

"Let none therefore judge you in meat, or drink, or in respect of a feast-day, or of the new-moon, or of sabbath-days.—*Wesley*.

Wherefore, let no one judge you in meat, or in drink, or in respect of a festival, or of a new-moon, or of sabbaths.—*Macknight*.

"Let no man therefore judge you in food, or in drink, or in respect to a holy-day, or the new-moon, or the sabbaths."—*Whiting*.

Rom. xiv, 5, does not refer to the seventh-day Sabbath. Any honest person searching for the truth will see by reading the whole chapter that the apostle's subject was in regard to eating, also feast-days, which some of the church esteemed, and others did not. The word "eateth" is mentioned eleven times, "eat" three, "meat" four, "drink" twice; but the Sabbath, which is considered to be the subject of this chapter, by those who teach that the Sabbath is abolished, is not introduced!! But admitting that the apostle refers to a day of weekly rest, then Rom. xiv 5, is against the observance of the first day as much as the seventh. Therefore, those who observe the first day are not wise in quoting this text to prove us wrong in keeping the seventh.

"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."

Rom. xiv, 3. The apostle was here giving the Romans a lesson of Christian forbearance in relation to the Jewish views of eating and feast-days, which some still retained. Although these views were incorrect, yet St. Paul did not take measures to rid the church at once of them. He 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."

"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God is something."—[*Whiting's translation*].—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.

"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." 1 John ii, 4.

THE TWO LAWS IN THE NEW TESTAMENT.—The word law so frequently used by the New Testament writers, especially the Apostle Paul, does not always refer to one and the same law; but it sometimes refers to the law of Moses, and sometimes to the law of God, or ten commandments. One is called a "yoke of bondage," a law of "carnal ceremonies," which could not



make the "comers thereinto perfect." The other is called the "ROYAL law," "law of LIBERTY," "SPIRITUAL," "HOLY, JUST and GOOD." Here I will give two texts from the epistles of St. Paul, which speak of the law, that the reader may see that the apostle has positively contradicted himself if he refers to but one law.

"Christ is become of no effect unto you, who-soever 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.

From these texts it is plain that St. Paul refers to two distinct laws. The language of the text, and its connection will in all cases determine what law is meant. When the apostle speaks of the law in Rom. ii, 13, he means the law of commandments for two reasons at least; first, he never taught the Romans that they could "be justified" by doing the law of Moses, and second, he speaks of three of the ten commandments of God in verses 21, 22 of the same chapter. When he speaks of the law in Gal. v, 4, he is speaking of the law of Moses. Reader, turn and see for yourself, that the apostle is speaking of circumcision in the two preceding verses, also in verses 6—11. The Galatians are exhorted to "stand fast" in the liberty of the gospel, and are warned against being "entangled" with the "yoke of bondage," which was the law of Moses that had been dead twenty-five years; but the apostle never warned them, nor any of the other churches against keeping the commandments of God. No, never.

By confounding these two laws in one, Eld. Marsh leads his readers from the truth, and makes what the apostle wrote to the Galatians A. D. 58 contradict what he wrote to the Romans two years before. He quotes the following, which is so often applied to those who keep the Lord's Sabbath: "Whoever of you are justified by the law, we are fallen from grace." Now if we have fallen from grace by keeping the fourth commandment, has not Eld. Marsh also fallen from grace for keeping the other nine commandments of the same law? And if we have fallen from grace by keeping the Sabbath, then we cannot be restored to grace until we break the fourth commandment, and by the same rule Eld. Marsh cannot be restored to grace until he breaks the other nine commandments!! I leave the reader to decide as to the justness of this conclusion. My only 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, I will quote Rom. xiv, 5. "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 it is best to fall from grace or not!!] All who will search the Word for themselves, may not only see the error, but the folly of applying these and similar texts to those who observe the seventh-day Sabbath.

We are referred to the seventh chapter of Romans, for proof that God's law of commandments is abolished. But read the sixth verse with the marginal reading. "But now we are delivered from the law, [the sentence of the law,] being dead to that wherein we were held." Here we see that it is the Christian that is dead to the law, and not the law that is dead. The law of God has always been the instrument to convict and slay the sinner, as it did Paul, that he might be justified by faith, and made alive in Jesus Christ. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Verse 9. In this way "the letter [or law] killeth, but the spirit giveth life," 2d Cor. iii, 6. "Do we then make void the law through faith? God forbid; yea, we establish the law," Rom. iii, 31. What law? Certainly not the law of Moses, for that died at the crucifixion about twenty-seven years before Paul wrote to the Romans. Then it necessarily follows that the apostle is speaking of God's law of commandments, which was his "DELIGHT," which he SERVED, and which he called "SPIRITUAL," "HOLY, JUST and GOOD." See verses 12, 14, 22 and 25. Yet for keeping the fourth commandment of this law we are branded by many with "Judaism," with keeping "the Jewish Sabbath," and with being under "the yoke of bondage," and having "fallen from grace"!!

Those that say such things of Sabbath keepers ought to know better, and they might know better if they would search the epistles of the Apostle Paul, free from prejudice.

Said Jesus, "Think not that I am come to destroy the law." What law? Whoever therefore, shall break one of these least COMMANDMENTS, &c." See Matt. v, 17-19, Jesus did "destroy" the law of Moses, "nailing it to his cross," and took "it out of the way," at his crucifixion, but the law of commandments he did not come to destroy. "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." Jesus referred to three of the ten commandments in the midst of his ever-memorable sermon on the mount, (see Mat. v, 21, 27, and 33,) which should settle for ever the plain fact that he was speaking of the law of God, which was to remain the same as long as heaven and earth should remain. Jesus referred to the law of Moses, in verses 38 and 43, to show the difference between the old and new dispensations, and that the laws of Moses were to pass away; but he never intimated that the commandments of



God were to pass away. No, never. He positively declared that he had not come to destroy the law of commandments, and that not one jot or tittle should pass from them, till heaven and earth pass away.

That the Sabbath was embraced in that law which was nailed to the cross—taken out of the way, and abolished, is clear from what Paul says in 2 Cor. iii, 7-16. He there tells us that the "ministration of death, written and engraven in stones, was to be done away," verse 7; and in verse 13, that it "IS ABOLISHED," and, verse 14, "IS DONE AWAY IN CHRIST."

We will first observe that there is an essential difference between a law, and the ministration of that law. One is the constitution necessary to govern the people, the other is the ministry, or the ordained powers to carry its laws into execution. With this distinction between a law, and its ministration, we shall be able to understand 2 Cor. iii, 6-18. The ten commandments are the "Royal law," the great constitution of righteous principles for all to strictly observe. This constitution was to remain unchanged, as long as heaven and earth remain. In the time of the first or old covenant, it was engraven in stone by the finger of God, but in the time of the second or new covenant, it was to be put in the mind, and written in the heart, by the Spirit of the living God. The apostle is contrasting the ministration of the law of God, under the old covenant, with its ministration under the new.

"But if the MINISTRATION of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the MINISTRATION of the spirit be rather glorious? For if the MINISTRATION of condemnation be glory, much more doth the MINISTRATION of righteousness exceed in glory." 2 Cor. iii, 7-9. The ministration of the ten commandments under the first covenant was the outward services of the law of Moses, but the ministration of them under the new covenant is the "ministration of righteousness" by the Spirit.

The apostle truly calls the ministration of the law of God under Moses, "the ministration of DEATH," and "of CONDEMNATION;" for while it CONDEMNED, it could not take away sin; neither give the redemption—LIFE and IMMORTALITY. Now it is clear that it is not the ten commandments that "is done away" and "abolished," but it is the "MINISTRATION of death," that is, the ministration of Moses, that is "done away," to give place to "that which remaineth," which is the ministration of the commandments of God, in "righteousness," by the "Spirit."

"For if that which is DONE AWAY [the ministration of Moses] was glorious, MUCH MORE that which REMAINETH [the ministration of the commandments of God in righteousness by the Spirit] is glorious." Verse 11.

The veil, verses 12-16, that "is done away in Christ" which was on the heart of the unbelieving Jews, was the ministration of Moses; for as long as they "read," and continued in the services of Moses' law, they could not see that Jesus was the end of those typical services. But when they look to the blood of Jesus for the atonement, then they can see that the "veil [the ministration of Moses] IS DONE AWAY IN CHRIST."

"Now the Lord is that Spirit, and where the Spirit of the Lord is, there is liberty," verse 17; that is, under the better ministration of the Law of God by the Spirit there is "liberty," being freed from the "yoke of bondage," Gal. v, 1, which was the ministration of condemnation, or "death." Now we can see the difference of the two ministrations of the immutable law of God. One was the "ministration of condemnation," while this law was only engraven in stone; the other is the "ministration of RIGHTEOUSNESS," or JUSTIFICATION by the Spirit of Christ, while this law is put into the mind, and written in the heart, "I WILL PUT MY LAW IN THEIR INWARD PARTS, AND WRITE IT IN THEIR HEARTS." See Jer. xxxi, 33; Heb. viii, 10. Those who do not carefully "search the Scriptures," will no doubt be satisfied with Eld. Marsh's exposition of 2 Cor. iii, 7-16, and be kept from the truth by it; but those who will search for themselves, will see that the scripture does not prove that the law of God is abolished; only the ministration of it, by the external services of the law of Moses.

The Apostle Paul never taught that the law of God which was engraven in stone, was abolished at the crucifixion. No, never. Read what he says of it in a letter to the Romans dated A. D. 60, more than twenty years after the "ministration of condemnation" was "done away." "For we know that the law is spiritual." "For I delight in the law of God after the inward man." "So then with my mind I myself SERVE the law of God." "Nay, I had not known sin, but by the law; for I had not known lust, except the law had said, 'Thou shalt not covet.'—'Wherefore the law is holy and the commandment holy, and just and good.'" "For not the hearers of the law are just before God, but the DOERS OF THE LAW SHALL BE JUSTIFIED." "Do we then make VOID THE LAW THROUGH FAITH? God forbid; yea, we ESTABLISH THE LAW." "The CARNAL MIND is enmity against God; for it is NOT SUBJECT TO THE LAW OF GOD, NEITHER INDEED CAN BE." See Rom. vii, 7-25; ii, 13; iii, 31, viii, 7.

We have no record that the Jews ever accused St. Paul with departing from the letter of the Sabbath law. This is very strong evidence that he kept it, and that he never taught its abolition. The Sabbath was his only regular preaching day. At Corinth he preached to the Jews and the

Greeks "every Sabbath," for a year and six months." See Acts xviii, 4-11. At Antioch, he preached on the sabbath-day at the request of the Gentiles, and "almost the whole city came together to hear the word of God." See Acts xiii, 14, 15, 42-44. At Thessalonica he went into the synagogue and "as his manner was," reasoned with them out of the Scriptures three sabbath-days. See Acts xvii, 1, 2. It is said that the only reason why the apostle preached on the sabbath was because the Jews were assembled in their synagogues on that day; but this is not true, for he preached on the sabbath at the request of the Gentiles, and at Philippi, Paul and Silas, on the sabbath went out of the city, "by a river side, where prayer was wont to be made," "and spake unto the women which resorted thither." Acts xvi, 13. Now who can believe that Paul taught the Romans, Corinthians, Galatians and Colossians that the seventh-day sabbath was abolished at the crucifixion, and at the same time was preaching every sabbath (for this "was his manner," not only to the Jews, but at the request of the Gentiles, and by "a river side;" and had no other regular preaching day? Those who can, make him one of the most inconsistent men that ever undertook to preach the gospel.

*What is the penalty for breaking the law of the Sabbath?* "Ye shall keep the sabbath, therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from the people." Ex. xxxi, 14. "Whosoever doeth any work therein, shall be put to death." Ex. xxxv, 2. *Death*, was then the penalty for the violation of the law of the Sabbath; and *Death* is now the penalty for the same offence—if the law is still in force. But some think the penalty was abolished, but the law not.

The fourth commandment as it was engraven in stone (see Ex. xx, 8-11) is the great immutable Sabbath law. In this law, nothing is said of punishing the transgressor with temporal death. No, not one word. During the "ministration of condemnation" and "of death," (see 2 Cor. iii, 7-9,) by the services of the law of Moses the transgressor of the law of God was put to death. Why? Because there was no hope in his case. Under that "faulty" ministration there was no stonement for such a sin; but under the "ministration of the Spirit," while Jesus is our sacrifice and priest, MERCY, the excellency and glory of the better covenant, pleads for the transgressor of the law of God, that he may be spared, and turn and live. This is why the stoning system was done away, with the other laws of Moses at the introduction of the better covenant. But temporal death never was the full and final penalty for the violation of the law of God. If it was, then he who broke the sabbath, stole, murdered or committed adultery, only had to be stoned to death, to fully satisfy the law, and in the judgement such sins cannot appear against him, for the law was satisfied when he suffered temporal death. When a man has suffered in states-prison the full penalty for violating the law, he is as free

from it as the man who has kept the law. And if the full penalty for transgressing the law of God was temporal death, then in the judgement the transgressor will be as free from the law as those who strictly kept it. Therefore, temporal death never was the full penalty for violating the sabbath; but the penalty for transgressing God's holy law was, and *STILL* is Eternal Death. "Sin is the transgression of the law." See 1 John iii, 4, and "the wages [penalty] of sin is death." Rom. vi, 23. Those who wilfully transgressed the commandments of God during the first covenant will meet it in the judgement. Also those who violate them during the second covenant, and do not repent of it will meet it there, and with all sinners suffer the full and final penalty for breaking the "Royal law" in the "lake of fire," at the second death.

It is Eld. Marsh who teaches that "the penalty for violating the law of the sabbath" is abolished, and not those who keep the fourth commandment.

This article will be concluded in No. 8, which will be out, "if the Lord will," next week. The brethren may now expect to receive a few numbers of the paper, as often as once in two weeks. Want of means hindered its publication for a while, and during this delay, a large job came into the office, which has hindered some time since means have come in. It is hoped that all the brethren will be interested, and help advance the precious cause of truth.

The Hymn Book is now ready. Those who wish for it had better send for it soon.—Price, twelve for one dollar, or twelve and a half cents single copy.

#### CONFERENCE.

There will be a conference of the brethren at Oswego, N. Y. to hold Sabbath and first-day, March 16 and 17. Brethren Rhodes and Holt, expect to be with us. The brethren from abroad, especially those who wish to hear an explanation of our present position are invited to come and meet with us.

Brethren Holt and Rhodes returned to this city last week, in good health, and strong in the faith. Their labors for a few weeks past, have been effectual, in bringing out the precious jewels, and establishing them in the present truth. About forty have embraced the Sabbath within a few weeks where they have labored. They feel that they cannot rest; but must go as fast as possible, and hunt up the scattered "sheep" who are perishing for want of spiritual food. Brethren, let them have your prayers; also, be careful to see that their temporal wants are supplied.

*All letters relating to the "PRESENT TRUTH," should be directed to JAMES WHITE, Oswego, N. Y. care of Luman Carpenter.*

# THE PRESENT TRUTH.

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[No. 8.]

JAMES WHITE,  
PUBLISHER.

"The secret of the Lord is with them that fear him; and he will shew them his covenant."—Ps. xxv, 14.

R. OLIPHANT,  
PRINTER.

"*Seventh-Day Sabbath Abolished*," by Eld. Marsh, Editor of the "*Advent Harbinger and Bible Advocate*."

## REVIEWED.—(CONCLUDED.)

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

Luke records the fact [Acts xx, 7] that Paul once preached all night of the first day of the week at Troas, and past midnight broke bread with the disciples; and from this one simple circumstance the readers of the Harbinger are taught that "the apostolic church have set the example, that we should assemble on that day to commemorate his [Christ's] resurrection, by breaking of bread!" Here we shall do well to observe the following facts:

1. There is no intimation given in Acts xx, 7, or elsewhere in the New Testament that the disciples regarded the first day of week as a day of rest.

2. There is no evidence that the "apostolic church" met regularly on that night of the week that Paul preached at Troas. For aught we know it was an occasional meeting, appointed merely because Paul was to "depart on the morrow."

3. If the church are to follow the "example" of the disciples, in holding a certain meeting all night at Troas, then they should hold their preaching meetings in the night, and after midnight break bread!! There is no scripture proof that the disciples ever met for worship in the day time of the first day of the week. Eld. Marsh, no doubt, would object to holding his preaching meetings in the night, and continuing his speech "even till break of day," then why talk of the "example" of "the apostolic church" at Troas? Acts xx, 7.

4. According to the first division of time, the first day closed at 6 o'clock P. M. and according to the Roman division, it closed at midnight. Paul "continued his speech until midnight," then healed "Eutichus," and then went up and broke bread. Now if that meeting was held the night following the day time of the first day, then all will admit that it was on the second day that Paul broke bread at Troas, and if "the apostolic church" there "set the example, that we should assemble on that day to commemorate his [Christ's] resurrection, by breaking of bread," then Christ rose on the second day, and Eld.

Marsh should change his day for preaching and breaking bread, to the second day or Monday. But it is evident that that meeting was held the night following the sabbath, which closed at 6 o'clock P. M. It was Paul's "manner" to preach on the sabbath; then the disciples were in a proper frame to receive the emblems of the body and blood of Christ. Then on the morning of the first day of the week Paul left Troas, and walked to Assos, and from Assos sailed with his brethren to Metylene. See Acts xx, 7—14. A singular "example" indeed, for Sunday keepers!! With these plain facts before us, it seems perfectly preposterous to talk of the "example" of the "apostolic church" for keeping the first day of the week. Acts xx, 7, is the principal text of scripture that Eld. Marsh has to sustain his position in answering the question—"Then why keep the first day?" If we should produce nothing better for keeping the seventh-day sabbath, than he has for keeping the first day, then it might be well said of us that we were not only "fallen from grace" but fast losing our senses.

5. The communion of the body and blood of Christ, does not commemorate the resurrection. Paul has taught us that it commemorates the crucifixion. "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?"—Cor. x, 16.

"For as often as ye eat this bread, and drink this cup, YE DO SHEW THE LORD'S DEATH; till he come."—Cor. xi, 26. Here Eld. Marsh differs with the apostle, for he thinks that the Lord's supper commemorates the "resurrection," but Paul said it was to "shew the Lord's DEATH."

The Lord's supper was first instituted Thursday evening the night before the crucifixion, and the disciples at Troas broke bread the night following the sabbath, and there is nothing in the New Testament that confines it to any day of the week; yet it seems most proper to attend to it in the evening, after worshipping God on the Holy Sabbath.

"John says he was in the Spirit on the Lord's day (Rev. i 10); the first day of the week, the day of Christ's resurrection, which was observed as a day of worship by the early Christians."

This really seems to be "unanswerable," for this reason however, there is nothing to answer. But I will here give the following facts. The first day of the week is nowhere in scripture called the "Lord's day." Said Jesus, "The son of man is Lord also of the sabbath," therefore the seventh day, instead of the first, is the Lord's

day. "The seventh day is the sabbath of the Lord thy God." Ex. xx. 10. God, in Isa. lviii. 13, calls it, MY HOLY DAY."

"To give the more solemnity to the first day of the week, *Sylvester*, who was bishop of Rome, while Constantine was Emperor, changed the name of Sunday, giving it the more imposing title of Lord's day, *Lucius*, Eccl. Cent. 4, p. 740, Bamp. Enq. p. 98," Sabbath tract No. 4, page 21.

Eld. Marsh gives an extract containing the testimony of Ignatius, Theophilus, Irenius, Dionysius, Clement and Tertullian on this point, and adds, "This testimony should for ever settle this very clear question."

But with a consistent Christian, the testimony and practice of what are called the Christian Fathers, have not authority sufficient to direct him either in devotion or duty, when their testimony does not agree with the pure word. It really seems to be very unfortunate for Eld. Marsh that he cannot give us the inspired testimony of Paul, Peter, John, James and Jude for the change of the weekly Rest, from the seventh to the first day. But as he cannot, he leaves the "sure word" and gives the UNINSPIRED testimony of those who wrote after the death of the apostles, in the time that Paul referred to when he said—For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. Acts xx. 29, 30. And how unfortunate it is for the first-day advocates, that Jesus, the Great Head of the Church, did not teach a change of the day of weekly rest! There is no record that he ever met with his disciples, in the day-time of the first day of the week, after his resurrection; but, on the first day of the week, "Jesus himself drew near, and went with the two disciples who were travelling to the village of Emmaus, seven and a half miles from Jerusalem. Did Jesus rebuke them for travelling on that day? No, he went with them, and as "they drew nigh unto the village" "they constrained him, saying, Abide with us; for it is toward evening, and the day is far spent." He "went in" and "sat at meat with them," and then they "returned to Jerusalem," that night, and "found the eleven gathered together," and while they were relating the interesting events of that day's journey, "Jesus himself stood in the midst of them, and said unto them, **PEACE BE UNTO YOU.**"

With what religious horror do the hypocritical priests of this day, look on those who labor on the first day of the week, after they have observed the Sabbath of the Bible! But Jesus, the Head and Example of the church, could say to those who had walked fifteen miles on the first day of the week, "**PEACE BE UNTO YOU.**" A deacon of this city said to me a few days since (referring to the first day of the week,) "Jesus has told us what day to keep!" Also, a Methodist minister in

this city while speaking to a large assembly a few evenings since, remarked, "The children of Israel in the wilderness gathered the manna every day, excepting Saturday, when they gathered enough to last over the Sabbath."

O shame on such ministers and deacons who thus expose their ignorance of what the Bible teaches relating to the Sabbath!!

There is no record that the disciples ever assembled for worship in the day time of the first day of the week, either before or after the ascension. The example of Christ and the two disciples who walked fifteen miles on the first day of the week, and the example of Paul who walked from Troas to Assos, and sailed from Assos to Metylene on that day, shows that the first day of the week is a laboring day; yet Eld. Marsh talks of the "example of the apostolic church," for keeping the first day of the week!! Here I will give the following *Cutting Reproof*.

**PAPISTS.**—In a book called *An Antidote, or Treatise of Thirty Controversies*, intended as a reply to the writings of Dr. Faulk, Dr. Whitaker, Dr. Field, and others, the author speaks thus: "The Word of God commandeth the seventh day to be the Sabbath of our Lord, and to be kept holy; you [Protestants,] without any precept of scripture, change it to the first day of the week, only authorized by our traditions. Divers English Puritans oppose against this point, that the observation of the first day is proved out of Scripture, where it is said the first day of the week. Acts xx. 7, 1 Cor. xvi. 2, Rev. i. 10.—Have they not spun a fair thread, in quoting these places? If we should produce no better for purgatory, and prayers for the dead, invocation of the saints, and the like, they might have good cause indeed to laugh us to scorn; for where is it written that these were *Sabbath* days in which those meetings were kept? Or where is it ordained they should be always observed? Or, which is the sum of all, where is it decreed that the observation of the first day should abrogate or abolish the sanctifying of the seventh day which God commanded everlastingly to be kept holy? Not one of those is expressed in the written word of God."

The following important history is to the point. It shows that the early church did observe the seventh-day Sabbath; and that they observed the first day only as a religious festival.

"*Athenagoras*, A. D. 340, says—"We assemble on Saturday, not that we are infected with Judaism, but only to worship Christ the Lord of the Sabbath."

*Socrates*, an ecclesiastical historian, A. D. 413, says—"Touching the communion there are sundry observations and customs, for almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath; yet the Egyptians adjoining Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday."

"When the festival meeting throughout every week was come, I mean the Saturday and the Sunday upon which the Christians are wont to meet solemnly in the church,"

*Eusebius*, A. D. 325, as quoted by Dr. Chambers, states that in his time "the Sabbath was observed no less than Sunday."

*Gregory* expostulates thus—"With what eyes can you behold the Lord's day, when you despise the Sabbath! Do you not perceive that they are sisters, and that in slighting one you affront the other?"

*Sozomen* says—"Most of the churches carefully observed the Sabbath."

*Grotius* observes—"The Christians kept the holy Sabbath, and had their assemblies on that day, in which the



law was read to them, which custom remained to the time of the council of Laodicea, about A. D. 355.

*M. de la Roque*, a French Protestant—"It evidently appears, that before any change was introduced, the church religiously observed the Sabbath for many ages; we of consequence are obliged to keep it.

*Edouard Breuwood*, Professor of Gresham College, London, in a treatise on the Sabbath, 16, 30, says:—"They know little that do not know the ancient Sabbath did remain and was observed by the eastern churches three hundred years and more after our Saviour's passion.—*Brev. on the Sabbath* p. 77."

#### DANIEL'S VISIONS, THE 2300 DAYS, AND THE SHUT DOOR.

The three visions of Daniel recorded in the second, seventh and eighth chapters, were given expressly for those who live in the *last days*.

"There is a God in heaven that revealeth secrets, and hath made known [margin] to the King Nebuchadnezzar what shall be in the *latter days*." Dan. ii, 28. Said Gabriel, "At the time of the end shall be the vision." Dan. viii, 17.

In the first vision given to Daniel, previously given to the king in a dream, an image is shown as a representation of four universal monarchies, comprising the Babylonian kingdom over which Nebuchadnezzar then reigned, the Medo-Persian, the Grecian, and the Roman in its eastern and western divisions, represented by the legs of iron. Its subsequent division into ten kingdoms, is represented by the ten toes of the image, in which state the kingdoms of this world are to be broken in pieces together, and become like the chaff of the summer threshing-floors, and blown away that no place shall be found for them.

Then is shown to Daniel, that the God of heaven will set up a kingdom which shall stand for ever. The evident design of this dream, and vision was first, to show the proud, ostentatious monarch of Babylon, that his kingdom would soon be wrested from him, and given to others; and second, to point out to those who should live in the divided state of the Roman kingdom, that they were living in the last form of government that could be occupied by earthly rulers, and that he, who should rule in righteousness, is about to put down all rule and authority, and reign supreme and eternal on the throne of his father David.

Daniel's second vision, recorded in the seventh chapter, is but a counterpart to the first, representing the same kingdoms by different symbols, which in addition to pointing out their existence, also gives a brief outline of their character:—blood thirsty, ferocious and destructive. The division into ten parts is also clearly delineated. Daniel also saw the thrones cast down, the Ancient of days sitting in judgement, the opening of the books, and the judgement executed upon the beast, because of the great words spoken by the horn.

In the same vision, he also saw one like the Son of man coming, [not to the earth] TO THE ANCIENT OF DAYS, where there is given him a

kingdom, glory and everlasting dominion, which shall not pass away.

His third vision, which appeared to him in the palace at Shushan, in the third year of Belshazzar's reign, was also a view of the Medo-Persian, Grecian and the Roman kingdoms, showing the existence of the Medo-Persian and its downfall; the rise of the Grecian on its ruins; the fall of the first Grecian king, and the consequent division of the kingdom into four lesser powers, represented by four horns.

He is also shown a power arising out of one of those horns, small in its beginning, but increasing until it becomes exceeding great. That this is the Roman kingdom, is established by the fact of its standing up against the Prince of princes. This power also, is seen by Daniel to extend its dominion over the land of Judea, or "pleasant land," and to exercise its power in casting down many of the Jews and their teachers, and in crucifying the Saviour, or "Prince of princes;" thus putting an end to all the Jewish ceremonies and sacrifices—the daily and yearly, and also destroying the city and sanctuary.

Then Daniel's attention is called to another scene. Two personages appear, which he calls "saints." A question is asked by one involving the time of treading down the Jews, and their city and sanctuary. The other gives an answer, containing a measurement of time reaching to the end of the treading down, and to where the sanctuary shall be cleansed. Having given the outlines of this vision, I now propose to examine it more closely by the light of scripture and reason, (the two gifts of our Creator on which is based our accountability) and point out where those who still hold on to the old theory, that the sanctuary to be cleansed is the earth, and that the 2300 days reach to the appearing of Christ, are laboring under a serious error.

As the Medo-Persian and Grecian kingdoms are not brought to view in connection with the treading down, I shall pass to notice the doings of the little horn, or the civil power of Rome, recorded in verses 9, 10, 11 and 12.

A horn, when used as a prophetic symbol, represents power; therefore, out of one of the four powers into which the Grecian kingdom had been divided, there arose a little power which waxed, or increased until it "became exceeding great," extending its dominion not only south and east, but also over the pleasant land, where the Jews then dwelt.

The term "little horn" is here used only to denote the small beginning of the civil power of the Roman kingdom, and has no allusion to the "little horn" spoken of in Dan. vii, 8, for that is used expressly to designate the small beginning of the ecclesiastical power which arose several centuries after the civil power of Rome had become "exceeding great," and after its division into ten horns, or powers. Consequently in the



verses above quoted we have nothing to do with any power save the civil power of Rome.

One of the many curses which the Lord told the Jews he would bring upon them if they "displeased his statutes, and did not keep all his commandments" was—"They that hate them should reign over them;" and that he "would deliver them into the hand of their enemies."

Rome, while extending its conquests, and increasing its power, is permitted by Providence to bring under its iron rule "the host" to whom God had given "statutes and commandments," also a sanctuary, where he required a "daily sacrifice," and a YEARLY CLEANSING. *But they transgressed.* Therefore, Daniel is taken off in vision by the Holy Spirit, in the third year of Belshazzar's reign over Babylon, and is shown the rise and fall of the Gentile powers, down to the rise and extension of Rome, and its subjugation and treading down of the once "mighty and holy people;" because of their transgression against the daily sacrifice. (See marginal reading of verse 12.)

He also sees the same oppressive power "standing up against the Prince of princes;" thus putting an end to the legality of all the daily sacrifices instituted at Sinai to be daily observed until the Seed should come. Here Christ, the substance, or great antitypical sacrifice was slain by the Roman soldiers. Thus by Rome "the daily sacrifice was taken away," and the place of his sanctuary was cast down by Titus, a Roman general, when he destroyed the city of Jerusalem, and the temple of God, which contained "the sanctuary." Here commenced the fulfilment of Christ's prophetic declaration. "And they shall fall by the edge of the sword and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, UNTIL THE TIMES OF THE GENTILES BE FULFILLED." Luke xxi, 24.

Daniel having seen how the Romans would tread down the Jews, their sanctuary and city, is by this view prepared to understand the full meaning of the question—How long shall the sanctuary and the host be made desolate, and trodden under foot because of their transgression against the daily sacrifice?

The answer (as I understand it) is—The Jews, their city and sanctuary shall be trodden under foot of the Romans, or Gentiles, unto 2300 days, then shall the sanctuary be cleansed. Now how many events can we reasonably suppose, from this question and answer, will take place at the termination of the 2300 days? Can we with any degree of reason infer that Christ will appear to the astonished gaze of a doomed world? I see nothing to justify such an inference here, or elsewhere. Can we suppose from anything shown in this vision that this sin-cursed earth will then be cleansed? Such a supposition is baseless; and every system based on such a supposition, or inference, is like castles built on air. The inspired word nowhere recognizes the earth as a sanc-

tuary, and common reason, if nothing else, would lead us to conclude that as the sanctuary that was "trodden down" was a type of a better sanctuary, and was yearly cleansed, that the one spoken of in the answer must be the antitypical sanctuary.

Then the only reasonable and scriptural conclusion is, that at the end of the 2300 days [years] the Jews who have been trodden down by the Gentile nations will begin to go free, the time of the Gentiles be fulfilled, and the antitypical sanctuary will be cleansed.

But what shall we understand by cleansing the antitypical sanctuary?

The Mosaic priesthood, sanctuary and services were all types or shadows, here on earth, of a heavenly priesthood, sanctuary and services; yet there is this difference between them. By reason of death the earthly had many priests, the heavenly but one: the earthly had many victims, the heavenly but one; the earthly sanctuary was cleansed at the end of every 364 days, the heavenly at the end of 2300 years.

I will also show a few of the many points of agreement between them. The earthly sanctuary, its apartments, furniture, altar, ark of testimony, mercy-seat, cherubims, &c. &c. were made from patterns of the heavenly, [see Ex. xxv. 9-25,] consequently the heavenly must bear a close resemblance to the earthly. In the earthly, sins were daily imputed, or laid upon the altar through the blood of the victims during the 364 days, and then the daily ministration ceased, and the cleansing commenced. In the heavenly sanctuary sins were daily imputed, or laid upon the altar through the blood of Christ, our victim, during the Gospel dispensation, or time of the Gentiles, which ended with the 2300 days, and then the cleansing commenced. In the earthly, when the daily ministration ceased, and the day of atonement came, the high priest prepared for the atonement, or cleansing, by shutting the door of the outer apartment, [see Lev. xvi. 17,] and by putting on the holy garments, with the breast-plate of judgement, and opening the door into the inner apartment or most holy place, then proceeded to cleanse the sanctuary as recorded in the sixteenth chapter of Leviticus. So in the heavenly; when the daily ministration for the world ceased, and the 2300 days, and time of the Gentiles ended, and the time to cleanse the heavenly sanctuary came, Christ our High Priest prepared for the atonement, or blotting out the sins of all Israel, and cleansing the sanctuary, by shutting the door of the first apartment, (which "no man can open," see Rev. iii. 8,) putting on the holy garments with the breast-plate of judgement, containing all the names of the true Israel, and by opening the door of the most holy place (which "no man can shut," see Rev. iii. 8,) and then he proceeded to cleanse the antitypical sanctuary. For a further elucidation, and description of the work of Christ in the heavenly sanctuary, I refer the reader to

the law of Moses, of which Christ said—"All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me." Luke xxiv, 44.

An objection is frequently raised that there can be nothing in heaven that needs cleansing. But let us hear Paul on this point. Speaking of the same sanctuary, he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these: but **THE HEAVENLY THINGS THEMSELVES** with better sacrifices than these." Heb. ix, 23. Here Paul gives us clearly to understand that it was necessary that the earthly sanctuary, made from patterns of the heavenly, should be cleansed with the blood of beasts; (for so the law required,) therefore it was also necessary that the heavenly sanctuary, from which the patterns were taken, should be cleansed with better sacrifices. Then there is a sanctuary in heaven to be cleansed "with better sacrifices," and the "Wonderful Numberer," places the cleansing of this sanctuary at the end of the 2300 days. Then what reason have we for holding on to the theory that the 2300 days reach to the appearing of Christ, and the cleansing of the earth by fire? Verily none.

Think not, because Father Miller once preached, and published to the world in the honesty of his heart, as did also the rest of us, that the sanctuary to be cleansed at the end of 2300 days, was the earth, that this must be, for all coming time, your stereotyped faith; and by stretching chronology, and changing a positive command for a mere permit, (that is not early enough by six years,) from which to start the 2300 days, that you will bring their termination down to the coming of Christ, and thus evade the shut door, and climb up some other way into the kingdom.—Neither please yourselves with the idea that you can make sixty-nine weeks answer the purpose, and thus save one week to put down this side of the cross in order to support a groundless theory, when Gabriel has said, seventy weeks are determined or cut off, and marks their end by events which could transpire only at the cross.

Truly said the prophet—"The bed is shorter than that a man can stretch himself on it, and the covering narrower than that he can wrap himself in it." Yes, in spite of all their efforts their nakedness will appear. But says the objector, does not Gabriel, after being told to make Daniel understand the vision, say, "At the time appointed the end shall be?" True, but does he even once intimate that it is the end of time? No; read the whole verse. And he said "Behold I will make these know what shall be in the **LAST END OF THE** indignation, for at the time appointed, the end shall be;" that is, the end of his special indignation against the Jews as a nation. For further proof of this, see Isa. x, 5, 6,—"O Assyrian, the rod of mine anger, and the staff in their hand is **MINE INDIGNATION**. I will send him

against an hypocritical nation, and against the people of my wrath [OR INDIGNATION] will I give him a charge to take the spoil, and to take the prey, and to tread them down like the mire of the streets." Daniel in this vision was given a view of this treading down, and this indignation against the "host" that transgressed against the daily sacrifice; he was also informed that at the time appointed the end of this treading down and indignation should be. From a careful, prayerful and critical reading of the vision, I can discover nothing to justify the conclusion that it reaches to the coming of Christ, or any of the circumstances in immediate connection with his coming. But it is clear as the light of noonday, that it comprises a space of time, commencing about the year 457 before Christ, where the kingdoms of Media and Persia (the two horns of the ram) were high, that is, in the height of their power, and extending along down the stream of time to the breaking and destroying these powers by the Grecian, the subjugation of the Grecian by the Roman, the rise and increase of the Roman, until the once mighty nation of the Jews are brought under its sway, their nationality lost, the great antitypical sacrifice [Christ] slain, as the terminus of all that marked the typical dispensation; the city, temple and sanctuary, once sacred, abandoned to the rapacity of Roman soldiers, and the "host," city and sanctuary devoted to be down-trodden until the Gentile dispensation is fulfilled.

The great crowning event which establishes the whole, and puts upon it the "SEAL" of eternal truth is the cross. The angel Gabriel says to Daniel, "I am now come forth to make thee skilful of understanding, therefore understand the matter, and consider the vision." The vision was given in days, therefore, seven of those days make a week, and the days being prophetic, that is, a year for a day, a week is seven years. Gabriel then measures off seventy weeks of the "vision" and places the cross, and other events connected with it, right at this point, and then declares that this "SEALS" the "vision." Yet with this plain and positive declaration of Gabriel, many, in order to avoid the inevitable result of Gabriel's explanation, (viz. the end of 2300 days and shut door in 1844.) will write, preach and publish in contradiction of Gabriel's plain explanation of the vision. There is now lying before me a paper of eight quarto pages, lately issued from the press, called, "The Watchman," by two professed watchmen on the walls of Zion, in which they labor hard, by ingenious diagrams and calculations, to make their readers believe that the 2300 days end this spring. And in order the more successfully to accomplish their designs, they, finding the cross, by astronomical calculation, could not be moved from A. D. 33, have left it standing there, where it should. Then in order to make a fair show, that the 2300 days would end this spring, they have taken up the

last week of the seventy, which Gabriel counted off to Daniel, to reach to the cross, and have placed it around on this side of the cross. This, according to Gabriel's measurement, would leave a space of seven years between the end of the sixty-nine weeks, and the cross. Now, what shall these "watchmen" do? This vacuum before the cross must be filled. Well examine closely their diagram, and you will see what they have done. They have slipped the end of the sixty-nine weeks down to A. D. 33; thus, covering the space once occupied by the seventieth week. But this leaves a space of seven years at the other end, to be disposed of; and instead of 490 years from the cross, back to the going forth of the commandment, as Gabriel placed it, the "Watchman" gives us but 483. Now how shall this be disposed of? To make it fair, there must be something in the shape of the going forth of a commandment B. C. 450. As nothing of this description can be found within seven years of that time, except a permit to Nehemiah to go up which was thirteen years after the command of Ezra, to which Gabriel refers us; this permit is taken to supply the place of the true command, although it lacks six years of taking place soon enough to properly answer their purpose. But as it is the best they can possibly obtain to answer their demand, in this pressing state of things, and although it lacks six years of being at the right point in chronology, yet they date their starting point at B. C. 451, and then, as it were, compass sea and land to make proselytes to this theory. "O my soul, come not thou into their secret, unto their assembly, be not thou united." From such "watchmen," O Lord, deliver thy people. There are other points in the "Watchman" directly calculated to lead the mind from the truth, as stated by Gabriel; but I have not time nor space to examine them now.

I will now show the true Bible chronology of the 2300 days, as it stands connected with the events pointed out in the vision. First, Gabriel has fixed its commencement at the going forth of a commandment to restore and build again Jerusalem. Having previously put on the seal of the vision by measuring off 490 years, and placing the cross, and its connected events down at that point, he then gives the event which would take place just 490 years before the cross, which was an important command or decree touching the restoration of Jerusalem from the desolation of the seventy years of Babylonian captivity. Gabriel then divides the 490 years or seventy weeks into three unequal parts. The first division, 49 years, he assigns to rebuilding, in troublous times, the street and wall of Jerusalem. To the second division, 434 years, he assigns no particular event. The third division, seven years, or one week, he devotes to the confirmation of the covenant by the Messiah. This brings us to the end of the seventy weeks, or 490 years, and

also to the cross, thus confirming his first statement that the seventy weeks reach to reconciliation for iniquity. The statement that after three score and two weeks, shall Messiah be cut off, and have nothing, and the Jews shall be no more a people [margin] does not in the least invalidate Gabriel's previous assertion; (that seventy weeks reached to the making reconciliation;) for it is obvious that seventy is after sixty-nine. Now, let us measure back from the cross 490 years, or seventy weeks, and from this take A. D. 33, the time of the crucifixion, and we have B. C. 457 left. This is the point to which Gabriel has directed us to look for the going forth of the commandment. Recollect, you will find it where Daniel saw a ram, having two horns, "kings of Media and Persia."

In the seventh chapter of Ezra, you will find under the chronology B. C. 457, a decree issued by Artaxerxes, king of Persia, in the seventh year of his reign, touching the restoration of Jerusalem. Here you find all the peculiar marks by which Gabriel describes the commencement of the 2300 days. The chronology is right, the king is a Persian king, and the commandment is truly a commandment, and not a mere permit or consent, as the one referred to by the Watchman is. It is also given touching the restoration of Jerusalem. Not a point fails; all, all is right. Then why cavil, and try to alter what God in his infinite wisdom has made plain? Having found the true starting point so well defined, let us proceed carefully along down, marking minutely each event as we find them placed as way-marks, until we come to the events which mark the final and definite end of the 2300 years.

From the command given B. C. 457, pass down 49 years, and the streets and walls were finished. Then pass down 434 years further, and we come to the last week, which is 7 years,

in which the covenant was to be confirmed, which makes 490 years to the cross, where all the events marking the end of the typical dispensation transpired, and the time of the Gentiles commences. No other events are sketched in this vision, as way-marks from this point, until we come to where the Jews cease to be trodden down by the Gentiles, and the work of cleansing the sanctuary commences. These mark definitely the termination of the time given.

Then as we have clearly found our way down to A. D. 33, let us see how many years from 33 it will take to fill out the time. From the 2300 years, take 490 or seventy weeks,

and we have 1810 years left. Then add 33 the time of the crucifixion and we have 1843 for the termination of the 2300 days, and treading down

the Jews. But as we have included all of the year B. C. 457, and as the decree went forth, or took effect in the fall of that year, we must, to make full years, add on as much of A. D. 1844, as we throw off from the year B. C. 457. That will bring us to the fall of 1844, where all the events given to mark the end of the 2300 days had a clear and perfect fulfilment. One of those events, as I have shown was, the Jews, were to be delivered from being trodden down of all nations. Are they delivered? This is so well authenticated, and so generally believed, that I will not detain you long on this point.

I will however refer you to an address of M. M. Noah, published in the N. Y. Tribune, vol. 8, No. 13, Dec. 2, 1848, and give a few extracts from the same.

"THE CHAINS OF THE JEWS ARE UNLOOSED, and they ARE ELEVATED TO THE RANK OF MEN." "The Sultan of Turkey, following the march of civilized nations, says to the Jews in his dominions, YOU ARE FREE. You have my permission to build a synagogue at Jerusalem. 'To the Jews, this great revolution has been a wonderful manifestation of God's providence, and watchfulness. It has made them MEN, CITIZENS, A PEOPLE, A NATION. It has given them RANK, POSITION, power. It has elevated them to the highest offices.'" "We have passed through the promised punishments." From these brief extracts and other testimony, I am led to conclude that the Jews are no longer trodden down. Then the time of the Gentiles is fulfilled, the 2300 days ended, and Christ our great high priest has finished his daily ministration in the first apartment of the heavenly sanctuary, for the Gentile world, clothed himself in the holy garments, and shut the door of the holy place, opened the door of the most holy place, and has passed in before the "Ancient of days," bearing on the breast-plate of judgement, all the true Israel, and is now a merciful high priest over the household of faith.

When He, who sees the end from the beginning, has in his condescension given such evidences of his foreknowledge and goodness, as is manifested in this vision, and when I see such a perfect adaptation of all parts of its fulfilment to the prophecy, I cannot doubt but that the closing scenes will be fulfilled with equal precision.

Neither can I believe, that after guarding it with such care down to the cross, He would then suffer human chronology to be so changed as to render a knowledge of its termination wholly uncertain. No, no. He knows his work better than that. O that men knew better than thus to reproach him.

But we are not wholly dependent on chronology. The prophets, Christ and the apostles, have told of events, which have their fulfilment in close connection with the point of change from the Gentile dispensation, to "the dispensation of the fullness of times;" such as the condition of

the professed church, the parable of the ten virgins, the cry sent out at supper time, the cry of the mighty Angel, Rev. x, the cry of the angel who proclaimed the hour of his judgement come, and the angel who followed with the Babylon cry, all of which have had a perfect fulfilment in their appropriate places in close connection with the termination of the 2300 days, and the shut door.

May He who has done so much to make the closing scenes of the last days plain to our understanding, inspire us with living faith, and true wisdom, that we may understand the truth, and be sanctified through it.

DAVID ARNOLD.

Fulton, N. Y. March 6, 1850.

#### [LETTER FROM BRO. RHODES.]

*Beloved Brethren.*—Language fails to express the overflowing gratitude and joy of heart, that I feel while contemplating the riches of the grace of God through Christ, in permitting such an unworthy soul as I am, to hope in his great salvation, which he has designed for those who keep his commandments. With ecstasies of joy, I often exclaim—Lord, if thou canst bring me through the furnace, and save me, it matters not how hot the furnace may be; only save me; that I may stand, and abide the day of thy coming.

My dear precious brethren—I am confident that you will be willing, with me, to suffer the loss of all things earthly, for Christ's sake, whose yoke is easy, and whose burden is light. What can we not cheerfully go through, while our hearts are animated with the sublime thought, and blessed hope of soon experiencing the power and blessing of the latter rain; when our God will give us power over the nations, and cause our faces to shine as did Moses' when he came down from the mount. O, may we not only believe, but know that this great salvation will be ours, through Jesus Christ, our Lord, if we hold fast, and that it is but a step before us. Praise the Lord! I know it! amen. I can say, with humble confidence, that as sure as the Bible is a matter of divine inspiration, just so surely I know that we are on the sure foundation, the immutable rock.

I rejoice that there is quite a number on this old wreck of a world, who have dug deep, and thoroughly searched the Word, and built thereon; and the rain, winds and floods, which I espy, but a little before us, will not overthrow our house; but it will stand, "for it is founded upon the rock." No plague shall come near nor harm us; only with our eyes shall we see the reward of those who are building on the sand.

O give thanks unto our God, who will give us the victory through our Lord Jesus Christ. Let us get the pure testimony—the word of God, which is sharper than any two-edged sword; for by the blood of the Lamb, and the word of our testimony we are to overcome.

Your brother in hope, S. W. RHODES.

Oswego, March 7, 1850.



[LETTER FROM BRO. HOLZ.]

*Dear Brethren.*—The Lord has set his hand to gather the remnant of his people. His fan is thoroughly purging the floor. Precious jewels that were covered up a few weeks since, now begin to shine. God is doing his last work for the "remnant." I know that we have the truth, and that our position on the "commandments of God" and the "testimony of Jesus Christ" is right. God has guided us by his Holy Spirit into his precious truth, and our second advent experience has been a perfect fulfilment of certain portions of the holy scriptures.

From 1840 to 1843, we heard the angel, [Rev. xiv, 6, 7,] "Saying with a loud voice, Fear God and give glory to him; for the hour of his judgement is come," &c. This angel proclaimed the vision as it was written on the chart, and brought us to the tarrying time.

"And there followed another angel saying, Babylon is fallen, is fallen." "Come out of her, my people." This second message brought us out from the different churches to which we belonged, or from Babylon. These two angels brought us to the tenth day of the seventh month, 1844, where the 2300 days ended. There Jesus finished his work, in the daily ministration, and entered into the "holiest of all" to cleanse the sanctuary. Now we have the message of the third angel, which was to immediately follow the others, "Saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God." This third angel is also saying, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." The Papal beast, having seven heads and ten horns is the one referred to; and I think the image, is the beast having "two horns like a lamb," but "spake as a dragon." His number is 666. To worship, is to reverence, to pay submission. The Papal beast commanded that the first day of the week should be holy time. The God of heaven has said, "The seventh day is the sabbath of the Lord thy God;" and has commanded us to keep it holy. Now those who submit to, and reverence the institution of the Pope, receive the mark of the beast, but those who throw off the last vestige of Papacy, and reverence God, by keeping his Holy Sabbath, will receive the mark, or seal of the living God.

The image beast is similar in character to "the first beast before him," for he speaks "like a dragon." He assumes the character of a lamb, (protestant and republican,) yet he is a dragon at heart.

Now those who "worship the beast and his image," by keeping the first day of the week instead of the seventh, will according to the third angel's testimony, "drink of the wine of the wrath of God," which will be fulfilled in the pouring out of the seven last vials, in the great and terrible day of the Lord.

*My Dear Brethren.*—It is high time to awake out of sleep, and put on the whole "armor of light." We have but a few days to work for God, and prepare for heaven. The cause of truth demands of us a mighty, and united effort. Satan, and his agents are performing prodigies, and are deceiving the people; and shall we remain dormant? God forbid. Precious souls are hungry

for the present truth, and will perish unless they are fed with it. Mere impressions, feelings and exercises will not feed, and save them; but they must see, and understand our past experience, and our present position from the word of God. Then the "rubbish" will be swept away, and the "jewels" will be gathered.

Geo. W. Holz.

*My Dear Brethren and Sisters.*—This is a very important hour with us. Satan has come down with great power, and we must strive hard, and press our way to the kingdom. We have a mighty foe to contend with; but an Almighty Friend to protect and strengthen us in the conflict. If we are firmly fixed upon the present truth, and have our hope, like an anchor of the soul, cast within the second veil, the various winds of false doctrine and error cannot move us. The excitements and false reformations of this day do not move us, for we know that the Master of the house rose up in 1844, and shut the door of the first apartment of the heavenly tabernacle; and now we certainly expect that they will "go with their flocks," "to seek the Lord; but they shall not find him; he hath withdrawn himself (within the second veil) from them." The Lord has shown me that the power which is with them is a mere human influence, and not the power of God.

Those who have published the "Watchman" have removed the land-marks. I saw, two months ago, that their time would pass by; and then some honest souls, who have been deceived by this time, will have a chance to receive the truth. I saw that most of those who preach this new time do not believe it themselves. I saw that our message was not to the shepherds who have led the flock astray, but to the poor hungry, scattered sheep.

In hope,

E. G. WHITE.

Numbers 7 and 8 will be sent to a number whose names are not on my list. Those who wish to receive the "Present Truth" should give their names and address immediately. They can be furnished with the back numbers. The brethren should be careful to send in the names and addresses of those who would like to receive the "Present Truth."

If any who receive numbers 7 and 8 wish to have the paper discontinued, they will please return them, and it will not be sent to them again.

The "Present Truth" is free for all who wish to receive it. Those who are interested in it, are invited to sustain it.

"Hymns for God's Peculiar People that keep the commandments of God, and the faith of Jesus."

This is the title of a small collection of hymns of forty-eight pages, which is now ready. Those who wish for it had better send for it soon.—Price, twelve for one dollar, or twelve and a half cents for a single copy.

**All letters relating to the "PRESENT TRUTH," should be directed to JAMES WHITE, Oswego, N. Y. care of Luman Carpenter.**



# THE PRESENT TRUTH.

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JAMES WHITE,  
PUBLISHER.

*"The secret of the Lord is with them that fear him; and he will show them his covenant."*—Ps. xxi, 14.

R. OLIPHANT,  
PRINTER.

## THE THIRD ANGEL'S MESSAGE.

Rev. xiv. 9-12.

The thirteenth chapter of Revelation, and the first five verses of the fourteenth chapter presents a connected chain of past, present and future events, down to the complete redemption of the 144,000, when they will stand on Mount Zion with the Lamb. Then the sixth verse of the fourteenth chapter introduces the second advent message, and commences another chain of events relative to the successive messages which were to be proclaimed to the people of God, down to the time when "the vine of the earth" will be cast "into the great wine-press of the wrath of God."

Those who live in the time of the fulfilment of much of the thirteenth and fourteenth chapters of Revelation, can see that the division of them should be between the fifth and sixth verses of the fourteenth chapter.

St. John was shown the Papal beast, his blasphemy, and his power over the saints for 1260 years, which reached to within about fifty years of the present time; he also saw the image beast arise, his deception and miracles, and his oppression of the saints in their last mighty struggle in the time of Jacob's trouble, which is just before us, as recorded in the last eight verses of the thirteenth chapter; and how natural it would be for him while viewing the waiting saints in their last struggle with the image beast, to follow them but a step further, and behold them on Mount Zion with the Lamb, in victory, purity and glory, as recorded in the first five verses of the fourteenth chapter. It is very plain that the fifth verse ends that chain, and that the sixth verse introduces our second advent experience.

All advent believers agree that the first angel's message, [Rev. xiv. 6, 7] was to be fulfilled in the proclamation of the second advent of Christ to the church and world. If this position which is so generally taken, is correct, then the other angels' cries certainly represent so many distinct messages to be proclaimed to God's people in this mortal state. No one will take the ground that the first message was to reach to the coming of Christ, and that the others which "followed" will be proclaimed after the second advent; no, no, for every candid person will see and admit, that if the first angel's cry was designed to represent the proclamation of the coming judgement, the other angels' cries also represent so many distinct messages to be given to God's people before their change to immortality. Many reject this very clear and natural position, because

if they admit it, they will have to acknowledge that the great leading movements in our past experience, such as the proclamation of 1843, the fall of the churches or Babylon, and the midnight cry in 1844, were the work of God, and a perfect fulfilment of his pure word. Such are destitute of any rule by which they can interpret Rev. xiv. 6-18.

That we may better understand the third angel's message, let us take a brief view of the first and second.

FIRST ANGEL'S MESSAGE.—"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgement is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters." Rev. xiv. 6, 7.

This angel's message represents the last mission of mercy to the world; and it has been fulfilled. The original apostolic message was—"But now commandeth all men every where to repent, because he hath appointed a day in the which he will judge the world in righteousness." Acts xvii, 30, 31. But the last message to the world was—"Repent for the hour [time] of his judgement is come." Time was connected with that message, and that time was 1843. God said by the prophet, "Write the vision and make it plain upon tables, that he may run that readeth it."—Hab. ii, 2.

The whole advent host once believed that publishing the visions of Daniel and John on the chart, from which the swift messengers lectured in 1842 and 1843, was a fulfilment of this prophecy; and the unbelief of those who doubt now, does not prove that we were all mistaken then. The passing of the time, and the perpetual backsliding and unbelief of Adventists has not changed this truth of God into a lie; but it remains truth still.

You who participated in this first angel's message, and felt its power and glory, and saw its effects on the people, just go back with me to the camp-meetings, conferences, and other meetings where the time, 1843, was proclaimed from the chart. With what solemnity, zeal and holy confidence the servants of the Lord proclaimed the time. And O, how their words fell upon the people, melting the hardest sinner's heart; for God was with them, and his spirit attended the solemn message. The most spiritual and devoted in all the churches caught the flame and many who had been trained to worship their

church and their minister, here learned to "*fear God*" alone, and "*give glory to him*." This message weaned us from this world, and led us to the feet of Jesus, to seek forgiveness of all our sins, and a free and full salvation through the blood of Christ. Dear Brethren, Was this message "from heaven or from men?" I know you answer—"from heaven." Amen.

We then "tasted of the good word of God, and the powers of the world to come," and we can not, will not, dare not give it up, and call it a "mistake," the "work of man," "mesmerism," and "of the Devil," as many have done, and have fallen away. "It is impossible" "to renew" such "to repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame." See Heb. vi, 4-6.

SECOND ANGEL'S MESSAGE.—"And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. xiv, 8.—"Come out of her my people." Rev. xviii, 4.

This second angel did not go on his mission and deliver his message in company with the first angel; but he "*followed*" after the first had delivered the burden of his message. The first message was to the churches; but soon their religious papers refused to publish it, and the doors of their houses of worship were closed against it. In this way they shut out the "everlasting good news" of the coming kingdom; and when that was accomplished, Jesus, and the Spirit of truth left them for ever, and the churches or Babylon fell. There were a few living souls in all these churches who had received the advent message, whose "meat and drink," and very life was to talk of the coming of Jesus, and the restitution; but they were not allowed to bear that testimony. Then the way was fully prepared for the second message—"Babylon is fallen, is fallen," "Come out of her my people."

Every advent believer knows that we heard just this message. We have not forgotten the excellent sermons that were preached and published by Eld. Joseph Marsh and many others, on this very point. Neither have we forgotten the effect that it had upon God's people; for they obeyed the message, and with haste left the churches. This prophecy was exactly fulfilled, and in the right time, and place. Some tell us that Babylon here, is the Roman Catholic church; but God's people were not in that church. The first message was to the churches, from about 1840 to 1843; and the second angel "*followed*," therefore the message—"Babylon is fallen"—"Come out of her my people" was in 1844.—We heard it with our ears, our voices proclaimed it, and our whole being felt its power, and with our eyes we saw its effect, as the oppressed people of God burst the bands that bound them to the various sects, and made their escape from Babylon. As we have seen so perfect a fulfil-

ment of the first and second angels' messages in our past experience, we are now prepared to examine

THE THIRD ANGEL'S MESSAGE.—"And the third angel followed them, saying with a loud voice, 'If any man worship the beast and his image, and receive his mark in his forehead, or in his hand,

"The same shall drink of the wine of the wrath of God which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb.

"And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name.

"HERE is the patience of the saints; HERE are they that keep the commandments of God, and the faith of Jesus." Rev. xiv, 9-12.

The beast and image mentioned here are the same as are mentioned in chap. xiii, 5-18; xv, 2, and xvi, 2, at the pouring out of the wrath of God in the seven last plagues. The Papal beast that was to "make war," and "wear out the saints of the most high," 1260 years, from 538 to 1798 is the one mentioned by the third angel. The image beast has come up since that time, and both will be on the stage at the pouring out of the vials of God's wrath in the great day of the Lord. In the third angel's message, and in chaps. xv and xvi, but two classes are brought to view. One is oppressive, and persecutes the saints, and has the mark of the beast, and worships the beast and his image, and at last suffers the vials of God's burning wrath. The other class is oppressed and driven, and in their patient waiting for the coming of Jesus, they get "the victory over the beast, and his image, and over his MARK" and are sealed with the seal of the living God by keeping "the commandments of God." They, though but a small remnant, finally triumph, and are seen on the "sea of glass mingled with fire," and on mount Zion with the Lamb, singing the song of their experience, and their redemption "*from among men*," (not from the grave, for they will be alive at the coming of Christ and be changed,) which no others in all wide heaven "could learn."

It is said of those who finally triumph, "Here are they that keep the commandments of God, and the faith of Jesus." Also, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the City." Rev. xxii, 14.

The "remnant" of the seed of the woman, or last end of the church just before the second advent, is made war with, and persecuted, for keeping the "commandments of God," and for having the "testimony of Jesus Christ." See Rev. xii, 17.

The commandments of God here mentioned, mean nothing more nor less than his ten immutable laws, written upon two tables of stone. But says the objector, "you are mistaken." The commandments of God here mean the New Tes-

tament requirements, such as repentance, faith, baptism, &c." Stop sir, let me inquire—Are not all such requirements included in the "faith" or "testimony of Jesus Christ?" "O yes, I admit that they are." Then tell me what the "commandments of God" are. John in holy vision saw a company, down here near the close of time, that kept the "faith," and had the "testimony of Jesus Christ," in which is embraced all the New Testament requirements, such as repentance, faith, baptism, Lord's supper, washing the saints' feet, &c.; he also saw them **KEEPING THE COMMANDMENTS OF GOD.**" If you will lay aside your unscriptural objections, which have been invented to lead you from the plain truth of God's word on this point, and will answer the question honestly in the fear of God, you will say that the "commandments of God" really mean the commandments of God, and not something else. This point is nailed sure, and you cannot get away from it fairly, without confessing the seventh-day Sabbath, for it is embraced in the "commandments of God." Keeping the commandments seems to be in perfect opposition to the "mark of the beast," which leads me to inquire—

#### WHAT IS THE MARK OF THE BEAST?

This mark is very conspicuous, in the forehead or hand, and signifies not a literal mark, but a prominent profession, that all may see and know. It is the mark of the beast; therefore it is a prominent point of religious faith introduced by the Papal power, which is the observance of the first day of the week as a holy day of rest instead of the seventh.

The only weekly Sabbath of the Bible is the seventh-day rest. The New Testament recognizes no other. Christ and his holy apostles have not spoken of any other. Some say they keep the first day in honor of Christ's resurrection; but who has told them to do so? Has Jesus? No, never, neither have the apostles. We defy Sunday keepers to bring the least evidence from the word of God for keeping the first day of the week as a holy-day of rest. The example of Christ and his disciples, in travelling fifteen miles on the very day of the resurrection, and the example of the Apostle Paul at Troas [Acts xx, 7-15,] is sufficient to show any one that they did not regard the first day as a day of rest; but as the first working day, as God set the example when he made the world. Then as there is no evidence for the first day in the holy scriptures, we inquire, who effected the change of weekly rest from the seventh to the first day?

From the time of the apostles to Constantine the Sabbath was generally observed, while the first day was regarded as a festival of no greater importance or authority than Good Friday or Holy Thursday.

In 321, Constantine published his edicts enjoining the observance of the first day, in all cit-

ies and towns, while the country people were allowed to work, and at that time and after, most of the churches observed the Sabbath; therefore Constantine did not effect the change.

*Dr. Chambers* says—"By Constantine's laws, made in 321, it was decreed that for the future the Sunday should be kept a day of rest in the cities and towns; but he allowed the country people to follow their work. In 538, the council of Orleans prohibited this country labor." *Encyclop. Art. Sund. Lond. 1791.*

*Socrates*, A. D. 440, says—"There are various customs concerning assembling; for though all the churches throughout the world celebrate the sacred mysteries on the Sabbath day, yet the Alexandrians and the Romans, from an ancient tradition refuse to do this." *Socrates Eccl. Hist. B. 5, ch. 21, Basel ed.*

*St. Jerome*, in a funeral oration for the lady *Paula*, in the early part of the fifth century, says—"She with all her virgins and widows who lived at Bethlehem in a cloister with her, upon the Lord's day, repaired duly to the church, or house of God, which was nigh to her cell; and after her return from thence to her own lodgings, she herself and all her company *fell to work*, and every one performed their task, which was the making of clothes and garments for themselves and for others, as they were appointed."

*St. Chrysostom*, patriarch of Constantinople, "recommended to his audience, after impressing upon themselves and their families what they had heard on the Lord's day, to return to their daily employments and trades." *Burnside on the Sabbath, p. 16. [From Sabbath Tract, No. 4.]*

In 538, at the very beginning of the "forty and two months," [1260 years] that the Papal beast was to blaspheme against God, and "make war with the saints, and to overcome them," "the council of Orleans prohibited the country labor on Sunday, which Constantine, by his laws permitted.

From this time, the observance of the first day was gradually but forcibly urged upon the people, and the Sabbath dismissed wherever they owed allegiance to the Pope as head of the church, and in England and Scotland as late as the thirteenth century. Then it was decreed that it should be *holy time* from Sunday noon until Monday.

"And he [little horn] shall speak great words against the Most High, and shall wear out the saints of the Most High, and think to change times and laws; and they shall be given into his hand until a time and times and the dividing of time." *Dan. vii, 25.*

The Pope had power to change the laws of men, and did change them, and Daniel saw him speaking great words of blasphemy against the Most High, and thinking to change the laws in God. The saints, times and laws were given in to his hand for 1260 years. He was permitted to trample down the Sabbath, and the saints for

that time. The former he caused to be desecrated, and the latter put to death.

Then as the observance of the first day as a day of holy rest, instead of the seventh, is a mark of the beast, it undoubtedly is *the mark* mentioned in the solemn message of the third angel.—This is strongly established by this plain fact that the mark of the beast is in direct opposition to keeping the commandments of God. One class keep the commandments of God, and of course they keep the Sabbath, and they are seen on mount Zion with the Lamb. The other class have the mark of the beast and they drink of the unmingled cup of the wrath of God. O, my brethren, what an awfully solemn subject is this now before us! And what an hour will soon burst upon the world like a thief! Never did I have such feelings while holding my pen as now.—And never did I see and feel the importance of the Sabbath as I do this moment. Surely the Sabbath truth, like the rising sun ascending from the east, has increased in light, in power and in importance until it is the great sealing truth.—Its rays of holy light cheer and sanctify the true believer, and condemn those who reject it.

The second angel's message reached to the fall of 1844, where the cry—"Come out of her my people" closed; then the time for the third came. A part of the third angel's message is—"Here is the patience of the saints; here are they that keep the commandments of God," &c. We know that the saints' patient waiting time has been since their disappointment in 1844.—Well here it is, and we all know it. We cannot be mistaken here. We know then that the time for this third message is now. We know also that the time for keeping all the commandments right has been since 1844, since God called us out of Babylon. If we had stayed there, bound down by ministers and creeds, the glorious light of the Holy Sabbath never would have reached us; but glory to God, the second angel's message called us out from the fallen churches where we are now free to think, and act for ourselves in the fear of God. It is an exceedingly interesting fact, that the Sabbath question began to be agitated among second advent believers immediately after they were called out of the churches by the second angel's message. God's work moves in order. The Sabbath truth came up in just the right time to fulfil prophecy. Amen.

God led the children of Israel about in the wilderness forty years after their deliverance from Egypt, to humble them, and to prove them, to know what was in their heart, whether they would keep his commandments or no; see Deut. viii, 2, and in like manner he called us from the bondage of the churches in 1844, and there humbled us, and has been proving us, and has been developing the hearts of his people, and seeing whether they would keep his commandments. A few Calebs and Joshuas can still

bring a good report, and are resolved to "wholly follow the Lord." Many stopped at the first angel's message, and others at the second, and many will refuse the third; but a few will "follow the Lamb whithersoever he goeth," and go up and possess the land. Though they have to pass through fire and blood, or witness the "time of trouble such as never was," they will not yield, and "receive the mark of the beast," but they will struggle on, and press their holy warfare until they, with the harps of God, strike the note of victory on mount Zion.

"And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. xi, 19. Did John see the ark of the ten commandments in heaven? Yes, so he testifies; and none who believe the Bible will doubt his testimony, and say that he some how fell into a mesmeric state, and saw things incorrectly. Then if the commandments are preserved in heaven, certainly they are not abolished on earth.

In the type, the temple of God on earth, the place for the ark was in the "holiest of all," within the second veil. In the antitype, "the temple of God" "in heaven," the ark must be in the same place, for the earthly were "patterns of things in the heavens." In the earthly, the "holiest of all" was opened at the end of the year, for the high priest alone to enter on the day that he cleansed the sanctuary; but the "holiest of all" of the heavenly "temple" was not opened until Jesus, our High Priest, entered to cleanse the sanctuary at the end of the 2300 days, in 1844.

"And there was seen in his temple, the ark of his testament." John does not say that he saw it, though he doubtless saw the whole transaction in vision; but, that it "was seen." He saw the waiting saints, after the 2300 days ended, by faith looking to their Great High Priest, who stands by the ark in the "holiest of all." They are keeping the commandments of God; and by faith they see the ark of the testament, or ten commandments in the temple in heaven. Mark this. The second was past, (August 11, 1840,) and the seventh angel had begun to sound (in 1844,) when the ark of the testament was seen. This also shows that the time for keeping all the commandments right, the Sabbath with the rest, has been since 1844, where the third angel's message commenced.

The second angel's message called the second advent host from the various sects, and formed the Philadelphia church, or church of Brotherly Love, in the fall of 1844. To this church it is said—"Behold, I have set before thee an open door." This doubtless refers to the tabernacle of the testimony which was then opened, that the light of the holy law of God might shine out upon the waiting saints. Now we are prepared to see and feel the force of the declaration of the third angel—"Here is the patience of the saints;



here are they that keep the commandments of God."

God has marked out our past experience and present position so very clearly, that none need to doubt. All the saints may see and know their whereabouts, and understand present truth and present duty.

The wrath of God mentioned by the third angel is the seven last plagues. "In them is filled up the wrath of God," Rev. xv. 1. The four angels [Rev. vii. 1,] will hold the four winds, and the visit of God's wrath will not be poured out until the saints hear the "loud voice" of the third angel, and are sealed with the seal of the living God.

This angel delivers the last message of mercy to the scattered flock; therefore, it is the sealing message. The next event in their history, which immediately follows, is the day and night cry of God's elect or sealed ones, [Luke xviii. 7,] represented by the loud cry of the fourth angel, to one like the son of man on the great white cloud, with the sharp sickle—"Thrust in thy sickle and reap; for the time has come for thee to reap."

The third angel's sealing message, is represented by the man clothed with linen, with a writer's ink-horn by his side, [Eze. ix. 2-4,] marking the sighing and crying ones. After his work is accomplished, six men with slaughter-weapons follow, and slay utterly. These represent the wrath of God in the seven last plagues. The sealed ones will be safe in that dread hour of slaughter; for the men with slaughter-weapons have this charge—"Come not near any man upon whom is the mark." They will abide under the shadow of the Almighty." "His truth" will be their "shield and buckler."

"A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked." Ps. xci. 7, 8. We may now see the great separation into two classes. One class keep the commandments, and are marked or sealed with the seal of the living God, and are to be protected in the day of slaughter. The other class have an opposite mark, which is of the beast, and they are to drink the wrath of God.

The living God instituted, sanctified and blessed the seventh day in Eden, and with an audible voice from Mount Sinai decreed that it should be observed as holy time. The beast decreed that the first day of the week should be holy time. Here are seen the two opposite marks. Both are conspicuous, in the forehead, which denotes a prominent profession. No point of religious faith is so conspicuous, and so easily seen by all around, as the observance of a day of holy rest; therefore it is said to be in the forehead.

Dear reader, I entreat you to heed the solemn message of the third angel. Think not that we were free from the mark of the beast when

we left the churches. The second angel's message only brought us from that cage, where we are now free to hear the third, which if received and obeyed, will strip us from the last vestige of Popery, and seal us with the seal of the living God. If you are still professing to observe the first day of the week in honor of Christ's resurrection, let me tell you that you have no scripture authority for so doing. In this you are not honoring Christ, nor his resurrection, but an institution of the beast. No longer hug to your bosom this child of the "mother of harlots," as a holy thing of heavenly birth.

We are fast approaching an awful hour. Nothing but truth and righteousness will save us. We must humble ourselves before the mighty God, and obey and honor him by keeping his commandments.

We must seek a full and free pardon of all our transgressions and errors, through the atonement of Jesus Christ, now while he pleads his blood before the Father.

The following excellent remarks from Eld. Marsh, were published in the "Voice of Truth, Extra," Dec. 25, 1844.

#### THE HARVEST.

We are doubtless near that auspicious hour when the harvest of the earth will be reaped, as described in Rev. xiv. 14-16. The history of God's people in this mortal state, as given in that chapter, before being glorified, is nearly complete. The everlasting gospel, as described in verses 6 and 7, has been preached unto every nation, kindred, tongue and people; saying with a loud voice, fear God and give glory to him; for the hour of his judgement is come, and worship him that made heaven, and earth, and the sea and the fountains of waters. No case can be more clearly demonstrated with facts than that this message has been borne to every nation and tongue under heaven, within a few past years, in the preaching of the coming of Christ in '43 or near at hand. Through the medium of lectures and publications, the sound has gone into all the earth, and the word unto the ends of the world.

The fall of Babylon, as described in verse 8, has been proclaimed throughout the length and breadth of the land. The spiritual death, and the deep corruption of the churches which constitute Babylon, together with her own often repeated lamentations, and acknowledgements, and the fact that God's people have actually come out of her, prove beyond all contradiction that this message has been given and had its effect. This work is done. This angel has flown. Babylon, the nominal church, is fallen. God's people have come out of her. She is now the "synagogue of Satan." Rev. iii. 9. "The habitation of devils, and the hold of every foul spirit, and cage of every unclean and hateful bird." Rev. xviii. 2.



## EXTRACTS

From a work first published in London in the year 1724, called "a defence of the Sabbath, in reply to Ward on the fourth commandment," by George Carlow, Pages 75-88.

Eusebius, in his fourth book, chaps. 17, 18, of the Life of Constantine, says of him, that he appointed the Lord's day, as they were pleased to call it, that it should be consecrated to prayers. And a little farther on he saith, By his example (meaning Constantine,) they learned to observe the first day. Let the Christian reader observe this passage, they learned to observe it of him; and if they learned it of him, then they kept it not before. And in chap. 23d of the same book he writes thus: "The Emperor sent an edict to all governors of his provinces, that they should forthwith—[note, forthwith, a sign that it was not observed before]—observe the first day; that they should honor the days consecrated to the memory of martyrs, and solemnly observe the feasts of the church." Let it be noted here also, how that with the first day's observation, came in the observation of feasts of the church, and their holy days so called, consecrated to the memory of martyrs. And farther he saith, that all was performed according to the Emperor's command. This is to be specially noted, that all was performed—the first day's observation as well as the rest—all according to the Emperor's command. Eusebius doth not say it was performed according to the command of God, but according to the command of the Emperor! Here is the command of man, and not of God! Here is the bottom of the first day observation in the Christian church!

We are yet to consider further in this matter, that though he did endeavor to bring it in, it was not brought in after the manner that it is now kept; for he allowed working, huntings, markets, and fairs, upon the day, if occasion required; as did also the kings of England, who, near one thousand years after, gave forth decrees for its observance.

Henry Bullinger, who, in his Treatise to King Edward the sixth, in pages 143, 144, speaks of Constantine's decree thus: "Let all judges in the courts of law, and citizens of occupations, rest upon the Sunday, and keep it holy, with reverence and devotion; but they that inhabit the country may freely and at liberty attend on their tillage." And he proposes a reason thus, "For oftentimes it falleth out, that they cannot upon another day so commodiously sow their seed, or plant their vines; and by letting pass the opportunity of a little time, they may hap to lose the profit given them of God for their provision." And in page 140, he saith, "We do not find in any part of the apostles' writings any mention made that the Sunday was commanded us to be kept holy." Thus far Bullinger ingenuously acknowledged a thing very worthy of commendation.

Socrates, in his Ecclesiastical History, in the 5th book, chap. 21, shows that the Sabbath, as it relates to the seventh day, was kept for several hundred years after Christ; and though in his time, Sunday observation was with some a little crept in, yet he reckons it but a tradition.—His words are these, "Touching the communion there are sundry observations and customs, for though in a manner almost all the churches throughout the whole world do celebrate and receive the holy mysteries every Sabbath day after other, yet the people inhabiting Alexandria and Rome do not use it. The Egyptians adjoining to Alexandria, together with the inhabitants of Thebes, of a tradition, do celebrate the communion on Sunday." Whence we may observe, 1st. That up to this time, which was four hundred years and more after Christ, the Sabbath was observed almost throughout the whole world; and that it was the seventh-day Sabbath, will appear if we consider that it is distinctly distinguished from the first day. 2d. He himself reckons the first day's observation but a tradition. In his sixth book, chap. 8, he speaks thus: "When the festival meeting throughout every week was come, I mean the Saturday and the Sunday upon which the Christians are wont to meet solemnly in the church." And upon this passage we find, by what was before noted that they esteemed

and called the seventh-day the Sabbath, and the first day practice a tradition.

From all that has been said, we may observe, that first day observation was brought in with much ado, and that in those decrees of men enforcing its observance there was allowed liberty to labor on the first day. So that it doth appear plainly from these quotations, that it was not intended to be kept, when first brought in, as now it is observed, but that it is a tradition established and made sacred only by a long standing custom.

We may remark, that this kind of observation did not at first produce a slighting, or at least such a slighting of the Sabbath, as hath since through long custom followed. For almost the whole world kept to the Lord's Sabbath, and celebrated the holy mysteries upon it, after these beginnings of the first day's observance, as I have already noted out of Socrates. For the 8th chapter of his 6th book extends down to four hundred and forty years after Christ; and Constantine reigned about the year three hundred and twenty. So that at first it was not even a slighting of the Lord's holy seventh-day Sabbath; for that Sabbath was kept in the church, with the first day, for several hundred years.

As we find by whom and in what manner, the first day observation came in, so we may see why it was brought in, which was from some high hatred against the Jews, whom they were very apt to regard as worthy of all contempt on the charge of crucifying Christ. Whether it be right to change a moral and perpetual command of God, binding all men in all ages, for such a purpose, let the professed Christian judge. I find that this hatred began to be very high even in Constantine's time, as may be observed in Eusebius' History of the Life of Constantine, where it is said of him, that he made a law that no Christian should serve a Jew; esteeming it a wicked thing that they who had slain the prophets, and cruelly put to death our Lord and Saviour Jesus Christ, should hold and keep in subjection those who were redeemed with the blood of our Lord and Saviour. And if any one lived already in that servile condition that he should be released, and the Jew fined. From this kind of hatred did the change of the Sabbath come; and as was the tree, so is the fruit.

The Jews make it an argument that Christ is not the Messiah, because Christians, who profess to be his followers, are Sabbath-breakers, concluding from thence, that Christ himself was a Sabbath-breaker. And if so, they ask, what benefit can we expect by the death of an evildoer? Thus you may see what evil consequences follow the non-observance of the Lord's holy Sabbath.

Benias says, (Councils, book 3, last part, p. 1448.) that a council was celebrated in Scotland about the first bringing in of the dominical day, which some now call the Lord's day, or Sunday, but he calls it the dominical day. This council, he says, was held A. D. 1203, in the time of Pope Innocent the Third.

Lucius, (Century 13, p. 264,) says of the dominical day, that in a certain council in Scotland, it was enacted that it should be kept, beginning from the twelfth hour on Saturday noon till Monday.

Bathus, (lib. 13, de Scottis, p. 357,) says that in Scotland, A. D. 1203, William, King of Scotland, called a council of the principal of his kingdom. There it was decreed that Saturday, from the twelfth hour at noon, should be holy, and that they should do no profane work, and this they should observe till Monday.

Roger Hoveden says this council was about the observation of the first day. There came also a legate from the pope, with a sword and a purple hat, to grant indulgences and privileges to the young king; when it was decreed that the seventh day, from the twelfth hour at noon, should be holy—that the people should do nothing profane, but apply themselves to things sacred—and that they should do even until the second day morning at sun rising. Bathus, lib. 13, de Scottis, 788. So, as I take it, here are these witnesses to the truth of this story—Roger Hoveden, Lucius and Bathus, great authorities as to the truth of the matter of fact. The first-day Sabbath, then, stands

without any Scripture foundation, but upon the same ground as Easter, Whitsuntide or Christmas. It is no great wonder, that Mr. Ward should quarrel so with the Scripture Sabbath, seeing he is for one that is without Scripture, though he fathers it there, for some reasons which he best knows. But the Scripture being altogether silent about a first-day Sabbath, he flies to history, and tells us that *Enochius* says the first day was called the queen of days. And what of all this? The same history makes it manifest that the seventh-day was reckoned the king of days, or the chief of days for holy worship; and in a manner almost all the congregations in the world did keep the seventh day for the Sabbath, as hath been shown. And *Adamantius*, Bishop of Alexandria, saith that they assembled on Saturday, not that they were infected with Judaism, but only to worship Christ, the Lord of the Sabbath.

Now, Mr. Ward, seeing that neither the holy Scriptures, nor the histories which you mentioned, will afford you any relief or any thing like a commandment for observing the first day of the week for a Sabbath, to do you a kindness, and to help you at this dead lift, and also to show you what spirit hath been at work to make a Sabbath for you, I will produce another human institution, and commandment for its observance. It is from Dr. *Heylyn's* History of the Sabbath, part 2, pp. 221, 222.

*Eustachius*, Abbot of Flay, in Normandy, an associate of *Fulco*, a French priest and notable hypocrite, who had lighted on a new Sabbatarian fancy, was sent to publish it herein England; but finding opposition to his doctrine, he went back again the next year, being 1202. He, however, soon returned better fortified, preaching from town to town, and from place to place, that no man should presume to market on the Lord's day, as they had done heretofore. Now, for the easier bringing of the people to obey their dictates, they had to show a warrant sent from God himself; as they gave it out, the title and history whereof is as follows:—

"An holy mandate touching the Lord's day, which came down from heaven, unto Jerusalem, found on St. Simon's altar, in Golgotha, where Christ was crucified for the sins of all the world; which, lying there for three days and as many nights, struck with such terror all that saw it, that falling on the ground they besought God's mercy. At last the Patriarch and *Akarius* the Archbishop, ventured to take into their hands the dreadful letter, which was written thus:—

"I the Lord, who commanded you that ye should observe the dominical holy day, and ye have not kept it, and ye have not repented of your sins; I have caused repentance to be preached unto you, and ye have not believed. I sent pagans against you, who shed your blood, yet ye repented not. And because ye kept not the day holy, for a few days ye had famine; but I soon gave you plenty, and afterward ye did worse. I will again, that come from the ninth hour of the Sabbath—(so the Abbot of Flay still called the seventh day the Sabbath, and just part of the Sabbath into the first day.)—until the rising of the sun on Monday, do any work, unless it is good; which, if any do, let him amend by repentance. And if ye be not obedient to this command, I say unto you, and I swear unto you by my seat and throne, and cherubim, who keep my holy seat, that I will not command you any thing by another spirit, but I will open the heavens, and for rain I will rain upon you stones, and logs of wood, and hot water by night, that none may be able to escape. But that I may destroy all wicked men, this I say unto you, that ye shall die the death because of the dominical holy day, and other festivals of my saints—(so the saints' days are looked in also.)—which ye have not kept; I will send unto you beasts having the heads of lions, the hair of women, the tails of camels, and they shall be so hungry starved, that they shall devour your flesh, and ye shall desire to flee to the sepulchres of the dead, and hide you for fear of the beasts."

There is more of this wretched stuff, to make the people believe that they should keep the first day for the Sabbath. Then the lord *Eustachius*, Abbot of Flay, came to York, in England; and being honorably received by *Gulfrid*, Archbishop of York, the clergy, and the people of that city, he preached of the transgressing of the dominical day, and the other festivals or holy days. He gave the people repentance and absolution, upon condition that they hereafter should show due reverence to the dominical day and other festivals of the saints, not doing in them any servile labor; and should not exercise or keep markets or vendibles on the dominical day, but should devoutly employ themselves in good works and prayers. So it seems that the people here in England had

little reverence for the Sunday before this, or other holy days.

These things the lord *Eustachius*, Abbot of Flay, constituted to be observed from the ninth hour, i. e. our three o'clock in the afternoon, of the seventh-day Sabbath, until the rising of the sun on Monday. And the people, upon his preaching, vowed to God that they hereafter would neither buy nor sell any thing upon the dominical day, unless perhaps food and drink to such as passed by.

The foregoing refers to England. But the king, princes and people of England, were then against the observing of Sunday, and would not agree to change the Sabbath or keep Sunday by this command. This was, I think, in the time of King John, against whom the Popish clergy had a great pique and quarrel, as not favoring their prelacy and monks, by one of whom he was poisoned. Scotland did not receive the change until A. D. 1203.

The law to alter the seventh day to the first, as you may see before in the collections out of the Centuries, was by the Bishops of Rome, who, though they pretend to dispense laws to the church, yet they ought not to alter the law of God in any point.

### TO THE "LITTLE FLOCK."

*Dear Brethren*.—The Lord gave me a view, January 26, which I will relate. I saw that some of the people of God were stupid and dormant; and were but half awake, and did not realize the time we were now living in; and that the "man," with the "dirt-brush" had entered, and that some were in danger of being swept away. I begged of Jesus to save them, to spare them a little longer, and let them see their awful danger, that they might get ready before it should be for ever too late. The angel said, "Destruction is coming like a mighty whirlwind." I begged of the angel to pity and to save those who loved this world, and were attached to their possessions, and were not willing to cut loose from them, and sacrifice them to speed the messengers on their way to feed the hungry sheep, who were perishing for want of spiritual food.

As I viewed poor souls dying for want of the present truth, and some who professed to believe the truth were letting them die, by withholding the necessary means to carry forward the work of God, the sight was too painful, and I begged of the angel to remove it from me. I saw that when the cause of God called for some of their property, like the young man who came to Jesus, [Matt. xix, 16-22], they went away sorrowful; and that soon the overflowing scourge would pass over and sweep their possessions all away, and then it would be too late to sacrifice earthly goods, and lay up a treasure in heaven.

I then saw the glorious Redeemer, beautiful and lovely, that he left the realms of glory, and came to this dark and lonely world, to give his precious life and die, the just for the unjust. He bore the cruel mocking and scourging, and wore the platted crown of thorns, and sweat great drops of blood in the garden; while the burden of the sins of the whole world were upon him. The angel asked, "What for?" O, I saw and knew that it was for us; for our sins he suffered all this, that by his precious blood he might redeem us unto God.

Then again was held up before me those who were not willing to dispose of this world's goods to save perishing souls, by sending them the truth, while Jesus stands before the Father, pleading his blood, his sufferings and his death for them; and while God's messengers were waiting, ready to carry them the saving truth that they might be sealed with the seal of the living God. It was hard for some who professed to believe the present truth, to even do so little as to hand the messengers God's own money, that he had lent them to be stewards over.

Then the suffering Jesus, his sacrifice and love so deep, as to give his life for them, was again held up before me; and then the lives of those who professed to be his followers, who had this world's goods, and considered it so great a thing to help the cause of salvation. The angel

said, "Can such enter heaven?" Another angel answered, "No, never, never, never. Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above."

I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the swift messengers must speed on their way to search out the scattered flock. An angel said, "Are all messengers? No, no, God's messengers have a message."

I saw that the cause of God had been hindered, and dishonored by some travelling who had no message from God. Such will have to give an account to God for every dollar they have used in travelling where it was not their duty to go; for that money might have helped on the cause of God, and for the lack of it, souls have starved and died for the want of spiritual food, that might have been given them by God's called and chosen messengers if they had had the means.

The mighty shaking has commenced, and will go on, and all will be shaken out who are not willing to take a hold and unyielding stand for the truth, and sacrifice for God and his cause. The angel said, "Think ye that any will be compelled to sacrifice. No, no. It must be a free-will offering. It will take all to buy the field."—I cried to God to spare his people, some of whom were fainting and dying.

I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.

Then I saw that the judgements of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, "All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God; neither would an angel's message awake them."

I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe his glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the City, and have right to the tree of life, and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noon-day.

Then I was pointed to Adam and Eve in Eden. They partook of the forbidden tree, and then the flaming sword was placed around the tree of life, and they were driven from the Garden, lest they should partake of the tree of life, and be immortal sinners. The tree of life was to perpetuate immortality. I heard an angel ask, "Who of the family of Adam have passed that flaming sword, and have partaken of the tree of life?" I heard another angel answer, "Not one of the family of Adam have passed that flaming sword, and partaken of that tree; therefore there is not an immortal sinner. The soul that sinneth it shall die an everlasting death; a death that will last for ever, where there will be no hope of a resurrection; and then the wrath of God will be appeased."

I saw that the saints will rest in the Holy City, and reign as kings and priests one thousand years; then Jesus will descend with the saints upon the mount of Olives, and the mount will part asunder, and become a mighty plain for the Paradise of God to rest upon. The rest of the earth will not be cleansed until the wicked dead are raised (at the end of the one thousand years) and gather up around the city; for the feet of the wicked will never desecrate the earth made new. Then fire will come down from God out of heaven and devour them; burn them up root and branch. Satan is the root, and his children are the branches. The same fire that will devour the wicked, will purify the earth.

In hope of immortality at the appearing of Jesus,  
E. G. WHITE.

**NOTE**—All letters relating to the "PRESENT TRUTH," should be directed to James White, Oswego, N. Y., care of Luman Carpenter.

#### [LETTER FROM SISTER WHITCOMB.]

Dear Bro. White:—My mind has been deeply impressed of late with a subject which I fear has been too much neglected by the people of God. It is respecting the salvation of the children of the "remnant." My soul has been drawn out to pray, almost continually for many days past, over this subject. I feel sure that God did promise many years ago, in answer to prayer, to save my children, and I have relied on his promise ever since; but now I have come in earnest to seek the fulfilment of it. I feel that the time has come, and like Jacob, when he wrestled with the angel, the language of my heart is, "I will not let thee go, except [or till] thou bless me."

O brother, examine God's Word, and see what great and precious promises he has made to his people respecting their children. Why have they let go their hold of them? Alas! it cannot be said of them, as it was of Abraham,—"I know him, that he will command his children, and his household after him, and they shall keep the way of the Lord." Gen. xviii. 19. Ah! we have been in Babylon, and have not kept the right ways of the Lord ourselves, and since we have got out of it we have had much to unlearn, and learn anew, and our difficulties respecting our children have been increased; but God will fulfil the promise of his Word.

I have long believed that the last two verses of Malachi would have a more complete fulfilment at Jesus' second advent, than at his first.

Our children are the willing captives of Satan, and therefore, his lawful prey; but God says—"Even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered; for I will contend with him that contendeth with thee, and I will save thy children." God is now making up the last of his jewels, and if he designs to save the children, they will very soon be brought in.

Your sister in the blessed hope,

REBEKAH G. WHITCOMB.

Munsonville, Nelson, Feb. 26, 1880.

A very interesting work is now going on among the children of the "remnant" in this city. Their salvation has been the principal subject in our meetings for the last two Sabbaths, and God has wonderfully blessed us. The truth has had a good effect on us, as well as the children. In the evening following the last first-day, we had a meeting for their special benefit, and the Spirit of the Lord was poured out in our midst. The children all bowed before the Lord, and seemed to feel the importance of keeping the commandments, especially the fifth, and of seeking salvation through Jesus Christ. This was one of the most interesting meetings that I ever witnessed.

Three papers have been returned, that have no names on them, therefore it is impossible to tell who returned them.

# THE PRESENT TRUTH.

Vol. I.]

OSWEGO, N. Y. MAY, 1850.

[No. 10.]

JAMES WHITE,  
PUBLISHER.

"The secret of the Lord is with them that fear him; and he will show them his covenant."—Ps. xxv. 14.

R. OLIPHANT,  
PRINTER.

## BROTHER MILLER'S DREAM.

The following dream was published in the Advent Herald, more than two years since. I then saw that it clearly marked out our past second advent experience, and that God gave the dream for the benefit of the scattered flock.

Among the signs of the near approach of the great and the terrible day of the Lord, God has placed dreams. See Joel ii, 28-31; Acts ii, 17-20. Dreams may come in three ways; first, "through the multitude of business." See Eccl. v, 3. Second, those who are under the foul spirit and deception of Satan, 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. Those who stand in the clear light of truth will know when God gives them a dream; and such will not be deceived and led astray by false dreams.

"And he said, Hear now my words; 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 fulfilment in Egypt. "In Gibeon the Lord appeared to Solomon in a dream by night."—Kings iii, 5. The great important image of the second chapter of Daniel was given in a dream, also the four beasts, &c. of the seventh chapter. When Herod sought to destroy the infant Saviour Joseph was warned in a dream to flee into Egypt. Matt. ii, 13.

"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." Acts ii, 17.

The gift of prophecy, by dreams and visions, is here the fruit of the Holy Spirit, and in the last days is to be manifested sufficiently to constitute a sign. It is one of 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." Eph. iv, 11, 12.

And God hath set some in the church, first apostles, secondarily PROPHETS, &c. Cor. xii, 28. "Despise not PROPHECYINGS." Thess. v, 20. See also Acts xiii, 1; xxi, 9; Rom. xii, 6; Cor. xiv, 1, 24, 30. Prophets or prophesying are for the edification of the church of Christ; there is no evidence that can be produced from the word of God, that they were to cease before evangelists, pastors and teachers were to cease. But says the objector, "There has been so many false visions and dreams that I can not have confidence in anything of the kind." It is true that Satan has his counterfeit. He always had false prophets, and certainly we may expect them now in this his last hour of deception and triumph. Those who reject such special revelations because the counterfeit exists, may with equal propriety go a little farther and deny that God ever revealed himself to man in a dream or a vision, for the counterfeit always existed.

Dreams and visions are the medium through which God has revealed himself to man. Through this medium he spake to the prophets; he has placed the gift of prophecy among the gifts of the gospel church, and has classed dreams and visions with the other signs of the "LAST DAYS." Amen.

My object in the above remarks has been to remove objections in a scriptural manner, and prepare the mind of the reader for the following

## DREAM.

I dreamed that God, by an unseen hand, sent me a curiously wrought casket,\* about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels,† diamonds, precious stones, and gold and silver coin of every dimension and value, beauti-

\* The "casket" represents the great truths of the Bible, relative to the second advent of our Lord Jesus Christ, which were given Bro. Miller to publish to the world.

† The "key attached" was his manner of interpreting the prophetic Word—Comparing scripture with scripture—the Bible its own interpreter. With this key Bro. Miller opened the "casket," or the great truth of the advent to the world.

‡ The "jewels, diamonds, &c." of "all sorts and sizes" so "beautifully arranged in their several places in the casket" represent the children of God, [Mal. iii, 17.] from all the churches, and from almost every station, and situation of life, who received the advent faith, and were seen to take a bold stand in their several stations,



fully arranged in their several places in the casket; and thus arranged they reflected a light and glory equalled only by the sun. I thought it was my duty not to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty and value of its contents. I therefore placed it on a centre-table in my room, and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life. The people began to come in, at first few in number, but increasing to a crowd.\* When they first looked into the casket they would wonder, and shout for joy. But when the spectators increased, every one would begin to trouble the jewels, taking them out of the casket and scattering them on the table. At this time I began to think the owner would require the casket and jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before: and I felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor take them out of the casket; but the more I plead, the more they scattered; and now they seemed to scatter them all over the room, on the floor, and on every piece of furniture in the room. I now saw that among the genuine jewels and coin they had scattered an innumerable quantity of spurious jewels and

in the holy cause of truth. While moving in this order, each attending to his own duty, and walking humbly before God, "they reflected a light and glory" to the world, equalled only by the church in the days of the apostles. The message, [Rev. xiv. 6, 7,] went as it were, upon the wings of the wind, and the invitation, "Come, for all things are now ready," [Luke xiv. 17,] went abroad with power and effect.

\* "The people began to come in, at first few in number, but increased to a crowd." When the advent doctrine was first preached by Bro. Miller, and a very few others, it had but little effect, and but very few were wakened up by it; but from 1840 to 1844, wherever it was preached, the whole community was aroused.

† When the dying angel [Rev. xiv. 6, 7] first began to preach the everlasting good news, "Fear God, and give glory to him; for the hour of his judgement is come," many shouted for joy in view of the coming of Jesus, and the restitution, who afterwards opposed and scoffed and ridiculed the truth that a little before filled them with joy. They troubled and scattered the jewels. This brings us to the autumn of 1844, when the scattering time commenced.

Mark this: It was those who once "shouted for joy" that troubled and scattered the jewels. And none have so effectually scattered the flock, and led them astray since 1844, as those who once preached the truth, and rejoiced in it; but have since denied the work of God, and the fulfilment of prophecy in our past advent experience.

‡ Bro. Miller's testimony, for a number of months after the Midnight cry, at the seventh month, 1844, was that the door was shut, and that the advent movement was a fulfilment of prophecy, and that we had been right in preaching time. He then exhorted his brethren, through the "Advent Herald" to hold fast, to be patient, and not grudge against one another; and God would soon justify them for preaching time. In this way he pleaded for the jewels, while he felt his "accountability" for them, and that it would be immense.

§ The "spurious jewels and counterfeit coin" that

counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reproved and reproached them for it; but the more I reproached, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my very soul, and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter, and bring in dirt, and shavings, and sand, and all manner of rubbish,\* until they covered every one of the true jewels, diamonds and coins—until they were all excluded from

were scattered among the gentile, clearly represent false converts, or "strange children," [Hosea v. 7] since the door was shut in 1844.

\* The "dirt and shavings, sand and all manner of rubbish," represent the various and numerous errors that have been brought in among second advent believers, since the autumn of 1844. Here I will notice a few of them.

1. The stand that some of the "shepherds" presumptuously took immediately after the Midnight cry was given, that the solemn melting power of the Holy Ghost that attended the seventh month movement was a mesmeric influence. George Storrs was among the first to take this stand. See his writings in the latter part of 1844, in the "Midnight-Cry," then published in New-York city. J. V. Himes, at the Albany Conference in the spring of 1845, said that the seventh month movement produced mesmerism seven feet deep. This I am told by one who was present, and heard the remark.—Others who took an active part in the seventh month cry, have since pronounced that movement the work of the Devil. Attributing the work of Christ and the Holy Ghost to the Devil, was in the days of our Saviour, blasphemy, and it is blasphemy now.

2. The many experiments on definite time. Since the 2300 days ended in 1844, quite a number of times have been set, by different individuals, for their termination. In doing this they have removed the "landmarks," and have thrown darkness and doubt over the whole advent movement.

3. Spiritualism with all its fancies and extravagances. This will of the Devil, which has accomplished an awful work of death, is very fitly represented by "shavings," and "all manner of rubbish." Many of those who drank down the poison of spiritualism admitted the truth of our past advent experience, and from this fact many have been made to believe that spiritualism was the natural fruit of believing that God conducted the great advent movements in 1843 and 1844. Peter, speaking of those who should "bring in damnable heresies, even denying the Lord that bought them," says "BY REASON OF WHOM THE WAY OF TRUTH SHALL BE EASILY SPOKEN OF."

4. S. S. Snow professing to be "Elijah the Prophet." This man in his strange and wild career, has also acted his part in this work of death, and his course has had a tendency to bring the true position for the waiting saints into disrepute, in the minds of many honest souls.

To this catalogue of errors I might add many more, such as the "thousand years" of Rev. xx. 4, 7, in the past, the 144,000 of Rev. vii. 4; xiv. 1, those who "arose and came out of the graves" after Christ's resurrection, the no-work doctrine, the doctrine of the destruction of infants, &c. &c.

These errors were so industriously propagated, and urged upon the waiting flock that, at the time Bro. Miller had the dream the true jewels were "excluded from sight," and the words of the prophet were applicable—"And judgement is turned away backward, and justice standeth afar off," &c. &c. See Isa. lix. 14. At that time there was not an advent paper in the land that advocated the cause of present truth. The "Day-Dawn" was the last to defend the true position of the little flock; but that died a number of months before the Lord gave



sight. They also tore in pieces my casket,\* and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept. While I was thus weeping and mourning for my great loss and accountability, I remembered God, and earnestly prayed that he would send me help. Immediately the door opened, and a man entered the room, when the people left it; and he, having a dirt-brush in his hand, opened the windows, and began to brush the dust and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to "fear not," for he would "take care of them." Then, while he brushed, the dust and rubbish, false jewels and counterfeit coin, all rose and went out of the windows like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, gold and silver coins lay scattered in profusion over all the room. He

Bro. Miller this dream; and in its last dying struggle pointed the weary sighing saints to 1877, then thirty years in the future, as the time of their final deliverance. Alas! alas! No wonder that Bro. Miller in his dream, "sat down and wept" over this sad state of things.

\* The casket. (See first note on first page) represents the advent truth that Bro. Miller published to the world, as is marked out by the parable of the ten virgins. Matt. xxv, 1-11. First the time, 1843, second, the tarrying time, third the midnight cry, at the seventh month, 1844, and fourth, the shut door.—No one who has read the second advent papers since 1843, will deny that Bro. Miller has advocated these four important points in advent history. This harmonious system of truth or "casket" has been torn in pieces, and scattered among the rubbish by those who have rejected their own experience, and have denied the very truths that they, with Bro. Miller so fearlessly preached to the world.

† The man with the "dirt-brush" represents the clear light of present truth, as brought to view by the third angel's message, [Rev. xiv, 9-12] which is now purging the errors away from the remnant. The cause of present truth began to revive in the spring of 1843, and has been rising and gaining strength from that time to the present. The "dirt-brush" has been moving, and the errors have been passing away before the clear light of truth, and some of the precious jewels, who but a short time since were covered up and excluded from sight by darkness and error, now stand in the clear light of present truth. This work of bringing out the jewels, and purging away error is fast increasing, and is destined to move on with increasing power, until the saints are all searched out, and receive the seal of the living God.—Compare this with the thirty-fourth chapter of Ezekiel, and you will see that God has promised to gather his flock that have been scattered in this dark and cloudy day, since 1844. Before Jesus comes, the "little flock" will be gathered into the "unity of the faith." Jesus is now purifying "unto himself a peculiar people, zealous of good works," and when he comes he will find his "church not having spot, or wrinkle, or any such thing." "Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner, &c."—Matt. iii, 12.

‡ Brother Miller closed his eyes in death December 22, 1849, which fulfilled the following words in his dream, "In the bustle I closed my eyes for a moment." This

then placed on the table a casket much larger and more beautiful than the former,\* and gathered up the jewels, the diamonds, the coins, by the handfuls, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me, to "come and see." I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory.† I thought they had been scoured in the sand by the feet of those wicked persons who had scattered them, and trod them in the dust. I saw they were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in.—I shouted with very joy—and that shout awakened me.

The effect of this on my mind has been extremely consoling and happy.

WM. MILLER,

Low Hampton, N. Y. Dec. 3, 1847.

wonderful fulfilment is so plain that none will fail to see it.

\* The second "casket much larger and more beautiful than the former" into which the scattered "jewels," "diamonds" and coins were gathered, represents the broad field of living present truth into which the scattered flock will be gathered, even 144,000, all of them having the seal of the living God. Not one of the precious diamonds will be left in the dark. Although some are not bigger than the point of a pin, they will not be overlooked, and left out in this day when God is making up his jewels. [Mal. iii, 16-18.] He can send his angels and haste them out as he did Lot out of Sodom. "A short work will the Lord make upon the earth," "He will cut it short in righteousness. See Rom. ix, 28.

† The church will then be pure and "without fault before the throne of God," having confessed all their errors, faults and sins, and having had them washed away by the blood of Christ and blotted out, they will be without "spot or wrinkle, or any such thing." Then they will shine with "ten times their former glory."

## THE SANCTUARY. 2300 DAYS, AND THE SHUT DOOR.

"Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot? And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed." Dan. viii, 13, 14.

### I. THE SANCTUARY.

The definition of the word Sanctuary is "a sacred place," "a dwelling place of the Most High." It cannot be applied to the earth, or any part of it, for it cannot be shown that the earth, or any part of the earth, is "a sacred place," therefore the Sanctuary is not the earth, neither is it the land of Canaan. The word Sanctuary occurs more than one hundred times in the Bible, and in most cases it applies to the tabernacle and temple of the Jews, or first covenant, sometimes to a part, and sometimes to the whole. It is mentioned four times in the New Testament, all in the epistle to the Hebrews. In chapter ix,

1, 2; xiii, 11, it refers to the Sanctuary of the first covenant, and in chapter viii, 2, it applies to the Sanctuary of the second covenant which the "Lord pitched" in heaven. In two texts [Ex. xv, 17, Ps. lxxviii, 54] it is supposed by some that the word Sanctuary applies to the land of Canaan; but by a close examination of these texts we may see that they alone, condemn such a supposition.

"Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for thee to dwell in; in the Sanctuary, O Lord, which thy hands have established." Ex. xv, 17. This is a part of the prophetic song of Moses, sung upon the banks of the Red Sea, in praise to God for their deliverance, and in prospect of their settlement in Canaan. Its fulfilment is declared in Ps. lxxviii, 54. "And he brought them to the border of his sanctuary, even to this mountain, which his right hand had purchased." Cruden says—"By Sanctuary here [Ex. xv, 17] may be understood the temple on Mount Moriah, which God would certainly cause to be built and established." This view is shown to be correct from the context of Ps. lxxviii, 54. After declaring in verse 54 that God brought his people to the border of his Sanctuary, the Psalmist in verses 68, 69, tells us what his Sanctuary was which his hands established. "But chose the tribe of Judah, the mount Zion which he loved. And he **BUILT HIS SANCTUARY LIKE HIGH PLACES.**" The "border" or "place" of the Sanctuary where God planted his people was one thing, and the Sanctuary itself was entirely another thing. The people were planted, and dwelt in the former, but God dwelt in the latter, among his people. Then as these two texts do not prove that the earth, or the land of Canaan is the Sanctuary, but to the contrary, certainly such a view is unscriptural, and should be abandoned at once.

"The Lord spake unto Moses, saying, Speak unto the children of Israel." "Let them make me a sanctuary; that I may dwell among them." That Sanctuary was "a sacred place." There the Lord placed his name, and manifested his glory during the typical dispensation of the law of Moses. But when Christ came and was crucified, that dispensation closed, and all the services of the worldly sanctuary were nailed to the cross, and the Sanctuary was no longer "a sacred place." Since that time the Sanctuary has been in heaven.

"Now of the things which we have spoken this is the sum; we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the SANCTUARY, and of the TRUE TABERNACLE, which the Lord pitched, and not man." Heb. viii, 1, 2.

This one text is sufficient to show, that when Christ ascended to heaven he entered the "true Tabernacle" or "Sanctuary," and this Sanctuary

which the "Lord pitched" in heaven is the Sanctuary that was to be cleansed at the end of the 2300 days.

The Divine comment upon the law of Moses, contained in the epistle to the Hebrews clearly shows that the worldly Sanctuary, its furniture and services, were a "shadow," "patterns," "figures" of the Heavenly Sanctuary, &c. &c.

"Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

"For there was a tabernacle made; the first wherein was the candlestick, and the table, and the shew-bread: which is called the sanctuary.

"And after the second vail, the tabernacle which is called the holiest of all;

"Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

"And over it the cherubims of glory shadowing the mercy-seat; of which we cannot now speak particularly.

"Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God:

"But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people." Heb. ix, 1-7.

"It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

"For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Heb. ix, 23, 24.

A shadow must resemble its body, and a figure or pattern must be in fashion at least, like the thing itself, therefore the Heavenly Sanctuary must be a literal Temple containing two Holies, the Holy Place, represented by the tabernacle of the congregation, and the Most Holy Place represented by the "tabernacle of the testimony." Macknight's translation makes this point still clearer.

"There was a necessity, therefore, that the representations indeed of the HOLY PLACES IN THE HEAVENS, should be CLEANSed by these sacrifices; but the HEAVENLY HOLY PLACES THEMSELVES, by sacrifices better than these. Therefore Christ hath not entered into the holy places made with hands, the IMAGES of the TRUE HOLY PLACES, but into heaven itself, now to appear before the face of God, on our account." Heb. ix, 23, 24.

"The Holy Ghost signifying this, that the way of the HOLY PLACES was not yet laid open while the first tabernacle still standeth." Verse 8.

"Hath entered once into the HOLY PLACES, not indeed by the blood of goats and of calves, but BY HIS OWN BLOOD." Verse 12.

No point of Bible truth is more clearly revealed than that there is a literal Temple in heaven, containing two Holies, as distinct as the two Holies of the worldly Sanctuary.

In the worldly Sanctuary the priests ministered 364 days of the year in the Holy Place, and then that door was shut, [see Lev. xvi, 17,] and the high priest alone, on the tenth day of the seventh month, entered the Most Holy Place, and on that day cleansed the Sanctuary. This was "a shadow," "patterns," "figures" of the heav

only, therefore Christ ministered in the Holy Place of the Heavenly Sanctuary until the end of the 2300 days, then he rose up and shut that door, and entered the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary. I will here notice a few objections to this view.

1. The question is sometimes sneeringly asked—"Can there be anything in heaven unclean, and that needs cleansing"? We will let the Divine testimony settle this question. "It was therefore necessary that the patterns of THINGS IN HEAVEN should be purified [cleansed, Macknight] with these; [blood of beasts;] but the HEAVENLY THINGS THEMSELVES, [Heavenly Sanctuary] with better sacrifices [blood of Christ] than these." Heb. ix, 23. No one will contend that the worldly Sanctuary was of itself impure, yet it was cleansed once a year, "because of the uncleanness of the children of Israel." On the day of atonement the sins of Israel were borne away from the Sanctuary on the head of the scape-goat, then it was cleansed. This will give us the correct view of the cleansing of the Heavenly Sanctuary, at the end of the 2300 days.

While conversing with an advent preacher on this subject not long since, he stated that the Sanctuary to be cleansed at the end of the 2300 days could not be in heaven, for this reason, that there was nothing in heaven that was unclean. I then read to him Heb. ix, 23, 24, and he replied—"I admit that there are things in heaven to be cleansed; but it is not the Sanctuary"! A very poor get off indeed, for a professed teacher in Israel.

2. It is thought by some that there is no literal Temple or Sanctuary in heaven, because St. John says—"And I saw no temple therein, &c." Rev. xxi, 22. Read the whole chapter and you will see that John saw the New Jerusalem, not as it is now, but as it will be when it comes down from God out of heaven, at the close of the 1000 years. Then there will be no Temple in the Holy City. The Sanctuary of Old Jerusalem was made purposely for the old covenant worship, and when that typical system of religion closed, God had no more use for that Temple. The New Jerusalem Temple, "the Lord pitched" in heaven, purposely for the new covenant worship, and when the ministry of Christ is finished, and the saints are all redeemed, there will be no more use for the Heavenly Sanctuary than there was for the earthly after the crucifixion.

"And the temple of God was opened in heaven and there was seen in his temple the ark of his testament." Rev. xi, 19. See also Rev. xv, 5, 6. Here is a positive declaration from the beloved John that he saw a Temple in heaven, and that the ark of the ten commandments was seen in it. This testimony should for ever settle it, that there is a literal Temple containing two Holies in the City of the living God,

Now let me ask the candid reader—Does the testimony of John in chap. xxi, 22, contradict his testimony in chap. xi, 19; xv, 5, 6, 7? This you will not contend. Then the only way you can harmonize these texts is to credit the testimony of Paul and John where they testify that the "Sanctuary," the true Tabernacle, which the Lord pitched and not man. [Heb. viii, 1, 2,] the "Temple of God, Rev. xi, 19" the "greater and more perfect Tabernacle," [Heb. ix, 11,] is in the Holy City. But when the whole Israel of God are redeemed by the blood of Christ the Sanctuary will be removed from the City, and it will be as John saw it coming down from heaven. "And I saw no temple therein." Why did John say that he saw no Temple in the City then if there never had been a Temple there? This is certainly strong evidence that he had previously seen the Temple in the Holy City.

3. Some take the ground that Jesus entered the Most Holy Place when he ascended to heaven, because he is represented to be at God's right hand. Now I think that no one will contend that Jesus has been perfectly stationary, at the Father's right hand literally, for more than 1800 years. In fact many who urge this objection, do not themselves believe that the Father has hands; but deny his personality.

In the typical Sanctuary, God manifested his glory in the Holy, as well as in the Most Holy. So in the Heavenly Sanctuary, Jesus can "appear in the presence of God for us" in the Holy Place, as well as in the Most Holy. God's throne is above the cherubim, and his glory can be seen from either side of the second veil.

The candid Bible reader will see that such expressions of Scripture, as "right hand of the throne," "right hand of God," "right hand of power," mean that Christ, who was humbled to the cross, rose from the dead in triumph, and ascended in glory, and is the next in power to the Eternal God.

## II. THE 2300 DAYS.

"Unto two thousand and three hundred days; [years] then shall the sanctuary be cleansed." Not a word is said about the "host" [God's true worshippers] being delivered at the end of the 2300 days; only that the Sanctuary should then be cleansed. To Daniel is given two measuring rods, one 2300 years long, the other, a short rod, which is "the time of cleansing the Sanctuary." The short rod is the waiting time, since the termination of the 2300 days, in which time the saints must patiently wait the return of their "Lord from the wedding." Paul calls this short rod "a little while," during which we "have need of patience."

Advent believers agree that the seventy weeks [490 years] were cut off from the 2300, therefore, if we can find out where the seventy weeks begin, we can show where the 2300 days terminate,

Here I will give a very important extract from a "Lecture on Chronology," "Advent Herald" for March 2, 1850.

The Bible gives the data for a complete system of chronology, extending from the creation to the birth of Cyrus, a clearly ascertained date. From this period downwards we have the undisputed Canon of PROCEMY and the undoubted era of NABONASSAR, extending below our vulgar era. At the point where inspired chronology leaves us, this canon of undoubted accuracy commences. And thus the whole arch is spanned. It is by the Canon of PROCEMY that the great prophetic period of seventy weeks is fixed. This Canon places the seventh year of ARTAXERXES in the year B. C. 457; and the accuracy of the Canon is demonstrated by the concurrent agreement of more than twenty eclipses. The seventy weeks date from the going forth of a decree respecting the restoration of Jerusalem. There were no decrees between the seventh and twentieth year of ARTAXERXES. Four hundred and ninety years, beginning with the 7th, must commence in B. C. 457, and end in A. D. 34. Commencing in the 30th, they must commence in B. C. 444, and end in A. D. 47. As no event occurred in A. D. 47 to mark their termination, we cannot reckon from the 30th; we must, therefore, look to the 7th of ARTAXERXES. This date we cannot change from B. C. 457 without first demonstrating the inaccuracy of PROCEMY'S Canon. To do this, it would be necessary to show that the large number of eclipses by which its accuracy has been repeatedly demonstrated, have not been correctly computed; and such a result would unsettle every chronological date, and leave the settlement of epochs and the adjustment of eras entirely at the mercy of every dreamer, so that chronology would be of no more value than mere guess-work.—As the seventy weeks must terminate in A. D. 34, unless the 7th of ARTAXERXES is wrongly fixed, and as that cannot be changed without some evidence to that effect, we inquire, What evidence marked that termination? The time when the apostles turned to the Gentiles harmonizes with that date better than any other which has been named. And the crucifixion, in A. D. 31, in the midst of the last week, is sustained by a mass of testimony which cannot be easily invalidated."

I am glad that the "Herald" has given this testimony on time. A school boy, that can add and subtract, can see that if the seventy weeks commenced B. C. 457, as shown by the "Herald," the 2300 days certainly terminated in 1844. It was oft repeated in 1843, "FIGURES WON'T LIE." This is as true in 1850, as it was in 1843.

Jesus caused the "sacrifice and oblation to cease" in the "midst" [middle] of the seventieth week by "nailing it to his cross" in the spring of A. D. 31. To this add three years and a half, the last half of the seventieth week, and it brings us to the autumn of A. D. 34 for the termination of the seventy weeks. [490 years.] Then add 1810 years, the last part of the 2300, which reach to the cleansing of the Sanctuary, and it brings us to the Autumn of 1844. Amen.

At that point of time the Midnight Cry was given, the work for the world was closed up, and Jesus passed into the Most Holy Place to receive the kingdom, and to cleanse the Sanctuary.

With these facts before us, it seems strange that any one should contend that the 2300 days are not ended. A singular period indeed that has extended already five and a half years beyond its real length, and has not ended yet!

The "Watchman," (a paper which advocated the termination of the 2300 days in the Spring of 1850,) says—"There is manifestly a great lack of faith on time." It seems perfectly unreasonable to expect much faith on any time that might be set for the ending of the 2300 days, as we are more than five years this side of where the true calculation that aroused the world, run out. Since 1844, so many times have been published, with little or no evidence to sustain them, and have had so little effect upon the people, and have passed by, that we may naturally expect the people to be disgusted with any set time for the 2300 days to end in the future, and we may reasonably expect that those who have published these false times will be ashamed of their past course in removing the "landmarks."

### III. THE SHUT DOOR.

That there is to be a shut door prior to the second advent, many will admit; yet but few seem willing to have it where it actually took place. Let us take a brief view of our past history, as marked out by the parable of the ten virgins [Matt. xxv. 1-11] and I think we shall clearly see that there can be no other place for the shut door but at the Autumn of 1844.

Here Jesus gives us the history of an eastern marriage, and declares that the kingdom of heaven [the history of the living subjects of the looked for kingdom, for nothing else could go forth to meet the bridegroom &c. &c.] should be likened [compared] unto it. Now in order to compare second advent history with that of an eastern marriage given by Jesus, every event in our history, corresponding with each point in the history of an eastern marriage, must be complete, and we must stand down this side of the shut door, then we can look back and compare both histories. This we will now do.

#### ADVENT HISTORY.

The doctrine of the second advent of Christ called out a devoted people who took their Bibles [lamps] for their light, and who confidently expected to meet Christ [the Bridegroom] in 1843.

We were disappointed, and the best light we could see, for a few months after that disappointment, was that we were in the *tarrying time*. In that tarrying time we "all slumbered and slept" on time.

But soon we saw that the 2300 days extended to 1844. We saw that it would take all of 457, and all of 1843, to make 2300; therefore it would take as much of 1844, to complete 2300 full years, as had passed

#### MARRIAGE.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps, and went forth to meet the bridegroom." &c.

"While the bridegroom tarried they all slumbered and slept."



from the 457, when the decree went forth. From the best light we could then obtain from the autumnal types we were very confident that the days would end at the seventh month, and the cry—"Behold the Bridegroom cometh" was actually raised, and swelled louder and louder throughout the land, until the advent people were fully awake, anxiously expecting to see Jesus on the tenth day of the seventh month.

When we came up to that point of time, all our sympathy, burden and prayers for sinners ceased, and the unanimous feeling and testimony was, that our work for the world was finished for ever.

"As he [Christ] is, so are we in this world." 1 John iv, 17. The living branches on earth, will sympathize with, and move in concert with the "true vine" in heaven. The reason why the living branches felt that their work was done for the world, was, because the 2300 days were ended, and the time had come for Jesus to shut the door of the Holy, and pass into the Most Holy, to receive the kingdom, and cleanse the Sanctuary. This change, so wonderfully described in Dan. vii, 13, 14, answers to the coming of the bridegroom and shut door, in the parable.

"Then shall the kingdom of heaven be likened [compared] unto ten virgins," &c. When? At this very time, when the faithful servant is giving meat to the "HOUSEHOLD," (not to the unbelieving world,) and is opposed by the evil servant, and when the advent history, marked out by the parable, is fulfilled, and the shut door in the past. Now we may see that the only place for the shut door was in 1844. Amen.

But says the objector—"The door of mercy will not be closed until Jesus comes." We do not read of such a door as "the door of mercy" in the Bible; neither do we teach that such a door was shut in 1844. God's "mercy endureth forever." See Ps. cxxxvi: evi, 1; cxviii, 1. He is still merciful to his saints, and ever will be; and Jesus is still their advocate and priest. But the sinner, to whom Jesus had stretched out his arms all the day long, and who had rejected the offers of salvation, was left without an advocate, when Jesus passed from the Holy Place, and shut that door in 1844. The professed church,

who rejected the truth, was also rejected, and smitten with blindness, and now, "with their flocks and with their herds" they go "to seek the Lord" as still an advocate for sinners; but, says the prophet, [Hosea v, 6, 7,] "they shall not find him; he hath WITHDRAWN HIMSELF from them. They have dealt treacherously against the Lord; for they have begotten strange children."

The reason why they do not find the Lord is simply this, they seek him where he is not; "he hath withdrawn himself" to the Most Holy Place. The prophet of God calls their man-made converts, "STRANGE CHILDREN;" "now shall a month devour them, and their portions."

Says the objector—"I believe that Jesus is still on the mercy-seat." In answer to this oft repeated assertion, let me say; Jesus never was on the mercy-seat, and never will be. The mercy seat is in the Most Holy Place, where Jesus entered at the end of the 2300 days. It's position is upon the ark of the ten commandments; and over it are the cherubims of glory. Before the mercy-seat stands our Great High Priest pleading his blood for Israel.

If the door (represented by the door in the parable) is not to be shut until Jesus descends from heaven in flames of fire, then where will be the knocking, and saying "Lord, Lord, open unto us"? It is evident that the door is shut prior to the second advent, and that unbelievers are ignorant of the fact of its being shut; therefore they knock at the shut door, and say, Lord Lord, open unto us." When the great day of God's wrath is come, and unbelievers are apprised of their lost situation, they will not knock, with a hope of being admitted, no, no; but they will flee to rocks and mountains for shelter. See Isa. ii, 19-21; Rev. vi, 15-17. Now their prayer is, "Lord, Lord, OPEN UNTO US;" but then their prayer will be to "rocks and mountains," "FALL ON US, and HIDE US FROM the face of him that sitteth on the throne, and from the wrath of the Lamb."

It is impossible to harmonize such portions of the Word as Isa. ii, 19-21; Rev. vi, 15-17, with the idea of the shut-door, and knocking being at, and after the advent. The 2300 days and cleansing the Sanctuary of Dan. viii, 13, 14, the parable of the ten virgins, and other parallel portions of Scripture clearly fix the shut door in 1844. This view establishes our holy advent experience in the past, gives certainty to the "blessed hope" of very soon seeing Jesus, and causes our path to shine "more and more unto the perfect day." Amen.

[Letter from Bro. Nichols.]

Dear Brother and Sister White:—You inquire after sister Temple. I will briefly state the following facts. Sister Temple has been



very sick, more dangerously sick than at any time before. Her friends and others had but very little, if any hope of her recovery. She had been failing for six weeks; and on the 17th inst. she was taken with great pain in her stomach and bowels, which medicine could not relieve.—On Tuesday evening following, she was taken suddenly very weak and nearly helpless, and from this time to Friday she was dangerously sick, and under the direction of a physician, who said she was attacked with the inflammation of the stomach and bowels, and that her liver was affected, and some other things which affected her heart, which made her case almost hopeless.

We did not know of her sickness until Thursday. And on Friday, myself and companion went into the city [Boston] to see her. We found her in an exceedingly weak, distressing and sinking state, and her body very sore and full of pain. She had frequent swooning turns, which had the appearance to me, like one dying. She afterwards revived a little, but was unable to converse. I told her that I felt that the sickness was for the glory of God, and that there was an injunction for her to obey, [James v. 14.] and a promise for her if she would comply. She assented, and said, "When Bro. Emmons comes in (whom we expected would soon call) I will comply." Bro. Emmons soon came in, and sister Temple's brother, who is an unbeliever, was requested to leave the room. I then read James v. 14, 15, and John xv. 7, "If ye abide in me, and my word [the whole law of God] abide in you, ye shall ask what ye will, and shall be done unto you." After making a few remarks upon this verse, Sister Temple said, "I feel clear in claiming this promise, and that the law of God does abide in me." We three, Bro. Emmons, myself and companion, then committed sister Temple's case unto the Lord to direct; then my companion "anointed her with oil in the name of the Lord." Sister Temple asked her to apply the oil to that part of the body where the greatest pain was; and while doing this, Sister Temple said, "I feel that I am healed." She immediately called for her clothes, and dressed herself, got up from the bed, and walked the room, praising God, and saying, "I am a wonder to myself—I feel perfectly well and strong, and have no pain, nor soreness in my body." We all then united in giving thanks unto God for his great mercy; and for the wonderful manifestation of his power in healing. Sister Temple tried to remain bowed down with us, but she said she could not; she must walk the room, and praise God. I called to see her yesterday, (Tuesday, 26th inst.) and she remains well; says she is healed soul and body, and has to walk the room and sing and praise God. Praise the Lord.

OTIS NICHOLS.

Dorchester, Mass. March 24, 1850.

### THE STATE OF THE CAUSE.

The present state of the cause in this part of the state is cheering. Our last conference, held April 29 and 31, was one of the best I ever attended. The brethren all seemed to be very firm on the truth. It was a melting, weeping, refreshing season to us all. For the first time, our beloved brethren, Tanner, Miller and Hyatt met with us, they are firm on all the present truth. May the Lord bless them abundantly.

We have recently visited the precious band in Camden, who have lately embraced the Sabbath, &c. They have been scattered and torn by spiritualism, and other errors; but God is uniting and healing them, and making them valiant for his truth. When I see what God has done for them, within a few weeks, through his truth, my mind is led out after other honest souls, who are buried up with error.

Gospel order is being restored by the church in this vicinity, and all are feeling that they have a part to act in the great and glorious cause of truth. This course has a tendency to produce a strong union among brethren, and is owned and blessed of Heaven. It is hoped that all our brethren will feel the importance of New Testament order in the church, and that they will unitedly act their part in carrying forward the precious cause.

We now expect to leave this state in a few days, to spend some weeks visiting the dear brethren in the east; therefore the brethren may not expect to receive the "Present Truth," for a short time, at least. There is on hand all the back numbers, and a large supply of hymn books; also my review of J. Marsh in pamphlet form, of 36 pages, the "third angel's Message," 16 pages, "Brother Miller's dream with notes," 16 pages, and the article in this number on the Sanctuary, 2300 days and the shut door, 16 pages. The above can be had without money or price by addressing (post paid) Otis Nichols, Dorchester, Mass. or Elias Goodwin, Oswego, N. Y.

All who are interested are invited to help sustain the cause of truth.

ELI CURTIS.—It is well known by many of the brethren, that Eli Curtis has published many of my visions. He has pursued such an inconsistent course for some time past; and his influence on the cause of truth is such at this time that I feel it my duty to say to the brethren that I have no faith in his course; and that he has published my visions contrary to my wishes, even after I had requested him not to publish them.

E. G. WHITE.

Errors in No. 9.—Page 68, second col. fifteenth line from the top, for "Did John see the ark of the ten commandments in heaven? Yes, so he testifies;" read Did John say that the ark of the ten commandments "were seen" in heaven? Yes, this was his testimony.

Page 67, second col. 18th line from bottom, read owned for owed.

The same errors will be seen in the tract "The Third Angel's Message," page 10, eleven lines from the bottom, and page 13, fourteen lines from the top.

# THE PRESENT TRUTH

Vol. I.

PARIS, ME., NOVEMBER, 1850.

No. 11

JAMES WHITE, }  
PUBLISHER. }

"The secret of the Lord is with them that fear him; and he }  
will shew them his covenant."—Ps. xlv. 14. }

G. L. MELLIN & CO., }  
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## THE BETTER LAND.

- 1 We have heard from the bright, the holy land,  
We have heard, and our hearts are glad;  
For we were a lonely pilgrim band,  
And weary, and worn, and sad.  
They tell us the pilgrims have a dwelling there—  
No longer are homeless ones;  
And we know that the goodly land is fair,  
Where life's pure river runs.
- 2 They say green fields are waving there,  
That never a blight shall know;  
And the deserts wild are blooming fair,  
And the roses of Sharon grow.  
There are lovely birds in the bowers green—  
Their songs are blithe and sweet;  
And their warblings gushing ever new,  
"The angels' harpings greet.
- 3 We have heard of the palm, the olive, the corn,  
And the silvery band in white;  
Of the city fair, with pearly gates,  
All radiant with light.  
We have heard of the angels there, and saints,  
With their harps of gold, how they sing;  
Of the mosaic, with the fruitful tree of life  
Of the leaves that healing bring.
- 4 The King of that country, he is fair,  
He's the joy and the light of the place!  
In his beauty we shall behold him there,  
And look in his smiling face.  
We'll be there, we'll be there, in a little while,  
We'll find the pure and the blest;  
We'll have the palm, the olive, the crown,  
And forever be at rest.

## MISUSE OF THE TERM "SABBATH."

It is quite common, in these days, to hear the term *Sabbath* used to designate the first day of the week or Sunday. But such a use of the term is not only unscriptural, but calculated to mislead the people. Throughout the Bible, there is but one sacred day of weekly occurrence called the Sabbath, and that is the seventh or last day of the week. When, therefore, men talk about a *Christian Sabbath*, and a *Jewish Sabbath*—a *first-day Sabbath*, and a *seventh-day Sabbath*—that so they may sily fix the term Sabbath upon the first day, and then persuade people that all those texts of Scripture which speak of the Sabbath day are meant of the first day, they pursue a course which is unauthorized, and deserve to be sharply rebuked. There are circumstances, however, which many persons seem to regard as justifying the common practice of calling the first day by the name *Sabbath*. Let us examine some of them.

1. It is said that the term *Sabbath* signifies *rest*; therefore the first day, being commonly observed as a day of rest, may properly be called the Sabbath. In reply to this, it may be said, that when by custom and common consent, any term is used to express a particular place or thing, it then becomes a proper name for that thing, and signifies only that thing to which it is applied. For instance, a *tabernacle* means a place of worship. Yet, in New York, where this name is used to express a particular and well-known place of wor-

ship, it would be absurd and false to say you were at the *Tabernacle*, and mean the Church of the Messiah. So with the term *Sabbath*; although the word strictly means *rest*, yet after the Scriptures throughout the Old and New Testaments have used this term to express a particular rest, which occurred on the seventh day, it would be foolish and deceptive to speak of the Sabbath and mean the first day of the week. It may be farther said, that if this argument be good for calling the first day the Sabbath, and if the fact of its being a *rest-day* makes it the Sabbath, then may the Mahomedans properly call the sixth day the Sabbath, and the fact that they rest upon that day makes it the Sabbath.—Yes, and those Mexican Indians, whom Cortes found keeping the fourth day, may properly call that day the Sabbath, and directly it is made such. Even those people in Guinea, whom Purchas describes as having a *rest-day*, but which, he says, "they observe not upon our Sunday, nor upon the Jews' Sabbath day, but hold it upon Tuesday, the second working day of the week," may properly call that day the Sabbath, and straightway it becomes such. Are the observers of the first day ready to rest upon such ground for calling that day the Sabbath, or to continue to call it Sabbath when there is no better ground? We hope not. And we feel bound, as those who respect the Bible, and dare not charge the Author of that Book with folly in calling the seventh day only the Sabbath, to protest against such abuse of the language of Scripture.

2. The second reason frequently urged, is, that the first day comes in the room of the seventh day, and may therefore properly be called the Sabbath. Aside from the fact that the Scriptures say *not a word* about a substitution of the one day for the other, it may be said in reply, that if the argument be good, then the Lord's Supper may be called the *Passover*, and King Solomon may be called King *David*.

3. A third reason alleged for calling the first day the Sabbath, is, because it has long been the practice of Christians to call it so. In answering this assertion, it may be worth while to inquire what has been the practice of Christians in this matter. Few will deny, that wherever, in the New Testament, the word *Sabbath* refers to a weekly religious day, it is the seventh day. When the first day of the week is spoken of, it is under its appropriate title. For nearly the whole of the first century, then, we have the testimony of Scripture that the name *Sabbath* belonged exclusively to the seventh day. During the succeeding four hundred years, there were large numbers, both in the Eastern church, about Constantinople, and in the Western church, about Rome, who kept the Sabbath. And when ecclesiastical councils, in the fourth and fifth centuries, began to enact laws against them, they condemned Sabbath-keeping altogether. From this it is apparent, that the idea of calling the first day the Sabbath had not then entered their minds. What day was meant when the term *Sabbath* was used for five hundred years later still, the learned Dr. Peter Heylyn has told us in the following words:—"Wherever, for a thousand years and upwards, we meet with *Sabbatum*, in any writer, of what name soever, it must be understood of no day but *Saturday*." Indeed, if we search all the books which have

been written on this and kindred subjects up to the time of the Reformation, we shall not find that the first day was to any considerable extent regarded as the Sabbath or called by that name. Dr. Richard Whately, Archbishop of Dublin, in a late work on the subject of the Sabbath, says, "in fact, the notion against which I am contending, [viz. that the fourth commandment binds Christians to hallow the first day of the week, and that it may properly be called the Sabbath,] seems, as far as I can recollect, to have originated with the Puritans, not more than 200 years ago, and to have been for a considerable time confined to them, though it was subsequently adopted by some members of our church."

So far is it from being true, then, that the first day has been universally called the Sabbath among Christians, that even now, by the best authorities upon such subjects, it is not called Sabbath at all. The Records of England up to the present time invariably call the seventh day the Sabbath. In the Journals of the House of Lords, whatever is entered as having been done on the seventh day, or Saturday, is under the date, *Die Sabbati*, upon the Sabbath day. The same is true of the House of Commons. The Rules and Records of the King's Bench, and the Latin Records in the Court of Exchequer and in Chancery, do likewise call the seventh day the Sabbath. These things may be known by any who will take the trouble to examine; and they show how groundless and erroneous is the supposition to which we are replying. Indeed, in many languages the seventh day is called by a name which indicates its sabbatic character. In Low Dutch it is called *rust-dag*, the day of rest. In English, French, Italian, Spanish, Portuguese, Latin, Greek and Hebrew, it has its right name, the *Sabbath*, the day of rest.

Now let us look at some of the consequences of calling the first day by the name of the Sabbath. It has given occasion for Papists to charge Protestants with neglecting the Scriptures to follow their traditions. The Papists claim, that the change of the Sabbath is the work of their own church, and that the Scriptures no where warrant the keeping of the first day, much less the calling it by the name of the Sabbath. Who will deny this latter position? Again, it has led some earnest and pious men to charge the teachers of religion with "befogging and misleading the people." Proof of this may be found to any extent in books written on the subject in the seventeenth century. The charge is there distinctly and frequently made, of designedly using deceptive arguments.

We will not undertake to say, that those who are accustomed to speak in a manner so likely to deceive, design to do that. But we will say, that such would be the natural effect of their language. It would leave upon the minds of many an impression, that they were not only bound to pay peculiar respect to the first day of the week, but that the fourth commandment required of them such respect. For a religious teacher knowingly to make this impression, is to be guilty of directly fostering error. Nay, more; if he should call the first day the Sabbath, and refer to the fourth commandment as inculcating the duty of observing that day; or should, without direct reference to that law, express himself in such a way as to leave his hearers to suppose that it required the observance of the first day, he would be wanting in faithfulness to the truth, and exposed to the denunciation of those who add to or take from it.

No doubt many will think, that at a time when the prevailing tendency is to disregard all sacred seasons, it were better not to say these things, but to leave men under an impression that the law of God requires the observance of the first day of the week, and sanctions calling that day the Sabbath. But this prevailing disregard of the day of rest, is an important reason for

urging an examination of the foundation upon which the Sabbath rests. Common prudence, to say nothing of Christian sincerity, would require us, in such circumstances, to place the duty upon its true ground. If it will not stand there, it will stand no where. It is a dangerous experiment to encourage or connive at misconceptions in a point like this. And even if we felt assured that it would be right, we are fully convinced that it would be inexpedient. It is exceedingly dangerous to acknowledge an unsound principle, although it may promise to conduct us to desirable results, or, at the worst, to produce no bad effects. It ought to be remembered, that it was in apparently trivial and harmless points, that those false principles were allowed, which have infused their poison into the Romish and other apostate churches—a poison which, commencing with the extremities, has worked its way rapidly towards the vitals, and diffused its effects through the whole system. It is not, then, a matter of small moment. The most important and disastrous consequences may result from baptizing a day of human invention with a name which the Scriptures apply exclusively to one appointed of God.—[*Sabbath Tract* No. 12.]

## Sabbath Controversy.

### THE TRUE ISSUE.

ONE of the greatest difficulties which we who observe the seventh day have ever found in the Sabbath controversy, is to make our opponents understand what is the real question at issue. So long have their thoughts, feelings and habits, been moulded under one particular view of the subject, that it seems almost a miracle if one is found who can disregard all foreign matter; and look at the precise points in debate long enough to come to any certain and intelligent conclusion about it. But it is evident, that if an opponent is suffered to raise false issues, or to be continually striking off into the discussion of some point which does not affect the final question, we may prolong the controversy *ad infinitum*.

Let us then endeavor to state distinctly what is, and what is not, the issue between us and the observers of the first day of the week.

1. The issue is not whether the first day of the week was observed as a very early period by Christians. We admit that it was. We admit that its observance may be traced up to very near the borders of the apostolic age. What more can a generous, conscientious opponent, who scorns any other aid than what the truth will give him, ask? He knows in his own soul that this is the very utmost that can be produced from any of his histories. Let him ransack his old dusty volumes all the way backward, till he fancies he can almost talk to the "beloved disciple" face to face, and what more can be said? Verily nothing.

But when you have got this admission from us, then we have another question to ask. *How*—don't dodge the question—*HOW* was the day observed by the early Christians? We admit the observance of it; but that is not the issue. The issue respects the manner of observing it. You, if you are consistent, will say that the early Christians observed it not only by public worship, but by abstaining from labor. We, on the other hand, deny that they abstained from labor. We admit that they held public worship; but—we repeat it—we deny that they abstained from labor. We deny that they regarded it as a Sabbath, "resting according to the commandment." Now with the issue thus fairly stated, we put the laboring oar into your hands, and challenge you to prove your position. Bring proof, if

you can, that the early Christians regarded the first day of the week as any thing else than a religious festival; between which and a Sabbath there is a very important difference, the latter requiring abstinence from labor, the former merely requiring public worship in honor of the event commemorated, and allowing the remainder of the day to be spent in labor or amusement.

2. When it is once settled, that in a very early period of the church the first day was observed as a festival; when our opponents have fairly jaded themselves to a "weariness of the flesh," in their "much study" of the old fathers to find proof of it;—though we never called it in question;—then the issue is, whether this festival was ordained by Christ?—whether the New Testament furnishes inspired example of such festival! Our opponents affirm; we deny. We maintain that in every passage of the New Testament, where the first day of the week is mentioned, the context furnishes a sufficient reason why it is mentioned, without the least necessity of supposing it to have been a festival season. No exception can be made to this, unless in regard to 1 Cor. 16: 2. The reason why the Apostle in this place specifies the first, rather than any other day of the week, does not so clearly appear from the context; but the peculiar phraseology employed, "let each one of you lay by him," [himself,] is against the idea of any public meeting; and if no public meeting, of course no festival season. As every allusion to the first day of the week is sufficiently explained by other circumstances noticed in the context, the inferential proof of its festival character is thereby destroyed. As for clear, positive proof of it, such as express precept or command, no person of modesty pretends it. Still less is there any proof of its Sabbath character.

3. Another point wherein we are necessarily at issue with great numbers of Christians, is whether the institution of the Sabbath is separable from the particular day to be observed. They affirm; we deny. We maintain that God's blessing and sanctifying a particular day is the very thing in which the institution consists. To render this plain matter yet more plain, we invite close attention to the wording of the fourth commandment; premising, however, that the word Sabbath is not translated from a Hebrew word, but is the Hebrew word itself anglicized, just as baptism is an anglicized Greek word. The proper translation of the word is *Rest*. Now let the word *Rest* be substituted for Sabbath, and how clear it becomes—

"Remember the *Rest* day to keep it holy." [Surely some particular day is denoted; for it is *the Rest* day, not a *Rest* day.] *Six days shalt thou labor, and do all thy work; but the seventh day is the Rest of the Lord thy God.* [Is it any where historically recorded as a fact that God rested on the seventh day? It is. Gen. 2: 2. 'On the seventh day God rested from all his work which he had made.' Who does not see that that day on which God rested, was the last of the seven which constituted the first week of time?] *In it—[in what? why, in the seventh day, the last day of the week; for the pronoun it can have no other antecedent]—thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thy cattle, nor the stranger that is within thy gates.* [Why must no work be done on that particular day, the seventh or last day of the week? The reason follows.] *For in six days the Lord made heaven and earth, the sea and all that in them is, and RESTED on the seventh day, [as the record in Gen. 2: 2 proves. See also Heb. 4: 4.] Wherefore the Lord blessed the Rest day and sanctified it."*

The conclusion is irresistible, that the *Rest* day spoken of is the particular day on which God rested from his work, which, as before shown, was the last day of

the week. That very day, and no other, God blessed and sanctified it. The only reason assigned why he sanctified it, is "because that in it he had rested from all his work which God created and made." Gen. 2: 2. The *Rest* day, then, which we are required to observe, is "the *Rest* of the Lord thy God;" which does not mean the rest which the Lord thy God has appointed, though it is true that he has appointed it; nor does it mean a rest which becomes the Lord's by reason of our appropriating it to him; but "the rest of the Lord thy God" means the rest which the Lord thy God observed.

Now from all this we think it must be evident, that whoever observes any other *Rest* day than the seventh day of the week, does not observe the *Rest—Sabbath—of the Lord thy God.*" He may, it is true, appropriate it to the Lord his God, and in that sense call it the Lord's; but it can by no means be called "the *Rest* of the Lord thy God" in the sense of that expression in the fourth commandment. Hence, irresistible is our conviction, that he does not obey the commandment.—O brother Christian, why will you persist in maintaining that your Sunday keeping is an act of obedience to the law of the Sabbath?—[*Sabbath Tract No. 8.*]

## THE FOURTH COMMANDMENT.

### FALSE EXPOSITION AND ITS CONSEQUENCES.

THE Fourth Commandment has been variously expounded by its professed friends. Among these expositions, none has been more injurious than that which represents it as requiring the observance, not of the Sabbath, and the seventh day, but of a Sabbath, and a seventh day—not of a certain well-known time, but of an uncertain and varying time. Yet this is the exposition of it which is given both by commentators and writers on the subject of the Sabbath. It will be found, however, that this view is generally presented in order to prepare the way to introduce the first day of the week, under the specious name of Lord's Day, into the place of the Sabbath. Thus some are made to think, that the name Sabbath may as well be applied to the first day of the week as to the seventh. But to such an exposition there are several serious objections:—

1. It is a perversion of the original text itself. In every place where the weekly Sabbath and the seventh day are spoken of, the Hebrew article is uniformly used. This article is often used like our demonstrative *this*—but more commonly like our definite article *the*—never as our indefinite article *a* or *an*; and Gesenius, in answer to the question whether it may be used indefinitely, says, "The definite article cannot rightly be said to stand indefinitely." To this opinion agree all our translators, both ancient and modern, who have rendered the terms, both in the fourth commandment and all other places of the Scripture, by the Sabbath and the seventh day.

2. It makes the Fourth Commandment to be indefinite and absurd. If that commandment only requires the observance of a Sabbath or rest, and that on a seventh day, then one man might keep the seventh day, another the third day, and another the fifth day, yet all obey the commandment. What confusion would thus result from carrying out this exposition to its legitimate results!—But God's commandment is not *yea* and *nay* after this manner. It says, "the seventh day is the Sabbath of the Lord thy God." That man will not be held guiltless who misinterprets and misrepresents it, for however pious a purpose he may do so.

3. It is contrary to the teachings of the very men who give this exception; for they affirm, that the fourth



commandment required the keeping of the seventh day until Christ came. Now, if the Jews before Christ, were bound to keep a certain and definite day, and that the seventh day, then the commandment required a certain and definite day, and that the seventh day.

From these considerations it is evident, that those who represent the fourth commandment as requiring observance of only a Sabbath, and that upon some one day of the seven indefinitely, are guilty of a false exposition of the commandment, and of handling the word of God deceitfully. They make a plain passage of Scripture to signify one thing for some thousands of years, and then ever afterwards to signify another thing.—Thus do they make void the commandment of God, that they may keep their own traditions.

Now let us turn to a consideration of some of the consequences of this kind of exposition. Among these we will mention only three.

1. It overturns all certainty in explaining the Scriptures. If a man, in translating from a Latin or Greek author, should pervert his author's meaning in this manner, by using words in a different sense from that in which they were intended, he would be cast out and despised. But yet when a preacher represents the term *the Sabbath* as meaning simply a rest, that so he may call the first day of the week a rest, and therefore *the Sabbath*, he deals worse with the Scriptures than the translator just mentioned does with his profane author. Instead, however, of being cast out and despised, his speculations are allowed to go for truth. Thus unbelievers are encouraged in their infidelity; and occasion is given for them to say, that the Bible is interpreted by its friends to mean just what they please to have it. It is dangerous for men to use their wits thus to blind the eyes of their fellows.

2. It abolishes the Lord's Sabbath, and makes the Fourth Commandment to be a mere cipher. First, it abolishes the Lord's Sabbath, because it teaches that the observance of the seventh day, on which God rested, and which he introduced into the commandment as one with the Sabbath, is not at all binding, but the day may be spent in any kind of labor. Is not this to abolish the Lord's Sabbath? Second, it makes the fourth commandment a cipher, because it takes away the time, which is the seventh day, and the event commemorated, which is God's resting from his creative work. Now read the commandment, as these exponents would have it, bereft of the time and the event commemorated. It then commands only a rest, without any precept or example as to its length or frequency. One person, therefore, may rest one hour in each day; another one day in a month; and a third one month in a year; and each may call this keeping the Sabbath. Does not this make the fourth commandment a mere cipher?

3. It abuses God's Word, and misleads his people. It abuses his word by representing that the Word teaches what it does not teach, and that it fails to teach what it attempts to teach. It misleads his people, on one side, by pressing the fourth commandment to sustain the first day of the week, which it says nothing about, thus laying a yoke upon the people, requiring them to observe a day, in regard to which they will finally be asked, Who hath required this at your hands? On the other side, it misleads the people, by encouraging them to neglect a day which God hath sanctified, and commanded them to keep holy.

Such are some of the consequences of this false exposition of the fourth commandment. They affect both the sabbatic institution itself, and those whose duty it is to remember it. It is true that the persons who countenance such expositions are called very zealous and godly men; but this, instead of bettering the case, makes it worse. If they were enemies to the com-

mandment, such things might be expected, and would be comparatively unimportant; but that the wound should be inflicted by its own friends, aggravates the evil. There is occasion to tremble for such religious teachers, who profess great interest in the Sabbath, but who yet refuse to hear the truth in regard to it. Some such there are, who, if the truth be presented to them, instead of inquiring if these things are so, imitate the Jews of old who, when they were cut to the heart, gnashed on their reprover with their teeth; and when they could endure it no longer, "stopped their ears, and ran upon him with one accord." Such would do well to inquire if they are not in this thing teaching error for truth, and their own traditions for the commandments of God.—[Sabbath Tract No. 9.]

[Letter from Bro. Rhodes.]

DEAR BRO. WHITE,—By the help and blessing of the holy Lord God, whom my soul loveth, I continue till the present time holding fast the holy doctrine of Christ, taught us by the Holy Ghost, through God's written word, during our past experience, while looking for the personal appearance of our blessed Saviour, Jesus Christ. While searching the "rich word of the Lord," I often exclaim, O the depth of the riches both of the wisdom and knowledge of God." And while contemplating the fulness there is in the Scriptures of truth, showing the chronology of the third angel's message, and proving so clearly the correctness of our position, my heart melts with gratitude to God for his goodness, and mercy in calling me to see, and understand his saving truth. Oh! what floods of light continue to shine upon my ravished vision, unfolding to my mind new fields of meditation, sweet as Heavens. I know that I see with more clearness than ever before, the restoration of the present Church to the position occupied by the woman clothed with the sun, &c., Rev. xii, 1, before our Lord shall come; for Christ hath said, "Elias shall first come, and restore all things." Thanks be to God for truth that binds all opposition, and makes the child of God so free.

I do not remember where I was when I wrote to you last, and will begin the history of my journey, and labors in Wisconsin. I found Bro. Holcomb and his wife holding fast to their past experience, as far as the tenth day of the seventh month, '44; but had imbibed much of the spirit of the world. After hearing a little on the third angel's message they both confessed the truth. Their eldest daughter, living near them, with another neighboring woman, is with them, strong in the faith. Their children, (four in number,) from ten to sixteen years of age, seemed to be deeply affected with the truth. The night, or a few nights before I arrived at Bro. Holcomb's, the good Lord sent his Angel, in answer to prayer, and warned one of the family, in a dream, of my coming. Let us thank the Lord for dreams.

I went to the meeting where I expected to find N. A. Hitchcock, and found that he had moved far west, and no one knew where he lived. I had a more severe battle to pass through, than at the North Plains, Mich. [See Review No. 3.] The blessed Lord palsied the influence of six or seven preachers, and stood by poor unworthy me, in power, and took a few from the mouth of the lion, and planted them on the commandments of God, and will, if they continue, give them the faith of Jesus, &c. I baptized three the morning that I left. Higgins from Maine was at the meeting, with more animal magnetism than I have seen in any one since the seventh month, '44. The truth is mighty in blinding these foul "Spirits of Devils." I know that these spirits will soon be subject to the Saints of God. I re-



turned rejoicing towards Wisconsin. Had a communion with Bro. Holcomb's family, baptized four of his children, left them by Lake Pleasant weeping and rejoicing, while I started in haste to meet the Stage for Millwaukee. Arrived in Jackson, Mich., by Railroad, stopped with the Brethren over the Sabbath, broke bread, washed the Saints feet, got abundantly blessed. Left the band in Jackson in as good a place as any band I have seen in all my travels. May the Lord keep them unto his coming. I felt that I must see Bro. Case again before I left for the East. I went to North Plains, found him in the present truth, and more than a match for all his enemies. His eldest child fourteen years of age, was buried in baptism. Her face did truly shine, while her heart and mouth praised the Lord. Salvation is sweet, thank Heaven, Amen.—Bro. Case left with me for Bro. Guilford's, found them in an awfully dark place. The eldest one confessed all the truth, several others came into the Sabbath, I think our labor will not be lost in that place; for the Lord wanted me to go there. Bro. Case came with me to Detroit, and then returned with horse and wagon to Jackson. Spent last Sabbath, probably there. I think he will go in search of the scattered sheep, for the Lord is showing him his light and truth very fast. I pray God to make him mighty in the truth. I want to see you very much, God bless you, Amen.

S. W. RHODES.

Greece, N. Y. Oct. 14, 1850.

[Letter from Bro. Bowles.]

DEAR BRO. WHITE,—I embrace the present moment to address you a few words. I left Bro. Rhodes the 9th inst., 160 miles west of here, (at Laport, Indiana.) The particulars of our route, no doubt, he will give you. Suffice it for me to say that I think Bro. Rhodes has been the means in the hands of God of raising up three in the West that will be able to give the message, and that will give it, viz. Bro. Case, Kemp, and Catlin. Several were brought in on our way. I left Bro. Rhodes at Bro. Catlin's, with a good prospect that others would embrace the truth. From there he goes to Illinois and Wisconsin. I think that he will be back here in about two or three weeks. The Brn. here are trying to do the best they can. We like the "Review." Bro. Edson's call to the Laodiceans, I think is in the right place. Yours in the blessed hope.

J. C. BOWLES.

Jackson, Mich., Sept. 17, 1850.

[Letter from Bro. Case.]

DEAR BRO. WHITE,—For the first time I sit down to write to you a few words. My mind is full. O, how shall I be thankful enough to the Lord that he put it into the heart of Bro. Rhodes to come to this dark part of the world, to give us the light on the commandments of God, and the faith of Jesus. This truth ravishes my soul. Truly it is the light that "shineth more and more unto the perfect day." Glory to God! the path is plain and glorious.

While Bro. Rhodes was showing me the third angel's message, the light in relation to the two horned beast, Rev. xiii, 11, came to my mind all at once, and to me the thing is clear that the two horned beast is the power of Church and State. It is an "image" of the Papal Beast to whom the dragon gave "his power, and his seat, and great authority." The Papal Beast was church and state united. An image must be like the thing imitated; therefore, the image-beast is composed of church and state united—Protestant churches and Republicanism. The word of the Lord is plain.

I have been in a dark region a long time, and no one to give me spiritual food since 1844. I have read the "Harbinger" and "Herald," and have seen their hatred towards each other, and none of the blessed spirit of Jesus seemed to be there. I did not know what to do or where to turn for to get the light that I wanted. I took up the "Harbinger" and "Herald" to get light, and found none; but frequent calls for money, read a little in them, and laid them down not at all satisfied, and wondered what was the matter. "The blind" were leading the blind, and if Bro. Rhodes had not come to see me, I think that I should have fallen into the "ditch." O, praise the Lord for the light.

There are those with whom I have formed an acquaintance, in the State of New York, whom I have buried in baptism, beneath the yielding waves of the different waters there, that I should like to see rejoicing in the present truth, and know that they were keeping the commandments of God, and the faith of Jesus. And would I see them, I believe they would receive the word and be sealed of the Lord, and help compose the army of the Lord, [Joel ii, 11,] before whom he will utter his voice in the day of the Lord. I feel the truth in my soul, like fire shut up in my bones. I want to proclaim the third angel's message; but I have not the means, or I would soon be out, trying to pull souls out of the fire. O, that the way may open before me.

The excitement that the truth has produced here is not small. Those who call themselves brethren have turned their influence against me, and are trying to injure me all they can, and keep the brethren from hearing the truth. We read of such characters in the LAST DAYS. "As Jannes and Jambres withstood Moses, so do these also resist the truth," &c. But thank God, "their folly shall be made manifest." If the way opens I want to go into the field once more, to get some precious "jewels" for the "second casket."

Yours in hope.

H. S. CASE.

North Plains, Mich., Sept. 15, 1850.

[Letter From Bro. Holt.]

OSWEGO, N. Y., Oct. 21, 1850.

DEAR BRO. WHITE.—Since I returned from Canada I have visited the brethren in Camden, and found most of them strong in the faith. Seven were baptized. I then went to St. Lawrence County, and found a few that manifested a desire for the truth. \* \* \* On my return, I visited the brethren in Copenhagen and Lorrain. I found them steadfast in the truth, but in need of strength.

I then went to Oswego, and met with the brethren on the Sabbath. The Lord poured out his Spirit, and we had a time of refreshing; fourteen were baptized. I then went to Bro. Chapin's and other places in that vicinity. Some confessed the truth. One week yesterday I met with Dear Bro. Rhodes four miles from Rochester. I called to see Bro. and Sister Rood in Ontario, who have lately come into the truth, and some others that there is hope of.

We met in conference the 18th, at Bro. Stoor's. The spirit and power of God was poured out in the meeting from the commencement to its close. The Spirit of the Lord seemed to take the entire lead of the meeting; thirty-three were baptized. I rejoice to see the people of God rising in Western New York. I feel like going night and day to bear the glorious message. It grows better and better. Glory to God. My love to yourself, wife and all the saints.

GEO. W. HOLT.

Bro. Rhodes writes from Oswego, Oct. 21.—“I feel strong in the strength of the living word of God. We have had a meeting similar to the one you wrote of at Topsham, Me. The brethren at Oswego and Sterling were free.

You have my heart and prayers in publishing a paper. I know that a paper is needed very much. I start this P. M. for Volney, Schroepke, Bro. Müller's, Fayetteville, Brookfield and Camden.

Pray for unworthy me. I ask it with tears. O, how I love you. Love and fellowship in the Holy Ghost to all in Christ.”  
S. W. RHODES.

DEAR BRETHREN AND SISTERS—I wish to give you a short sketch of what the Lord has recently shown to me in vision. I was shown the loveliness of Jesus, and the love that the angels have for one another. Said the angel—Can ye not behold their love?—follow it. Just so God's people must love one another. Rather let blame fall on thyself than on a brother. I saw that the message “sell that ye have and give alms” had not been given, by some, in its clear light; that the true object of the words of our Saviour had not been clearly presented. I saw that the object of selling was not to give to those who are able to labor and support themselves; but to spread the truth. It is a sin to support and indulge those who are able to labor, in idleness. Some have been zealous to attend all the meetings; not to glorify God, but for the “loaves and fishes.” Such had much better been at home laboring with their hands, “the thing that is good,” to supply the wants of their families, and to have something to give to sustain the precious cause of present truth.

Some, I saw, had erred in praying for the sick to be healed before unbelievers. If any among us are sick, and call for the elders of the church to pray over them, according to James v, 14, 15, we should follow the example of Jesus. He put unbelievers out of the room, then healed the sick; so we should seek to be separated from the unbelief of those who have no faith, when we pray for the sick among us.

Then I was pointed back to the time that Jesus took his disciples away alone, into an upper room, and first washed their feet, and then gave them to eat of the broken bread, to represent his broken body, and juice of the vine to represent his spilled blood. I saw that all should move understandingly, and follow the example of Jesus in these things, and when attending to these ordinances, should be as separate from unbelievers as possible.

Then I was shown that the seven last plagues will be poured out, after Jesus leaves the Sanctuary. Said the angel—It is the wrath of God and the Lamb that causes the destruction or death of the wicked. At the voice of God the saints will be mighty and terrible as an army with banners; but they will not then execute the judgment written. The execution of the judgment will be at the close of the 1000 years.

After the saints are changed to immortality, and are caught up together, and receive their harps, crowns, &c., and enter the Holy City, Jesus and the saints set in judgment. The books are opened, the book of life and the book of death; the book of life contains the good deeds of the saints, and the book of death contains the evil deeds of the wicked. These books were compared with the Statute book, the Bible, and according to that they were judged. The saints in unison with Jesus pass their judgment upon the wicked dead. Behold ye! said the angel, the saints sit in judgment, in unison with Jesus, and mete out to each of the wicked, according to the deeds done in the body, and it is set off against their names what they must receive, at the ex-

ecution of the judgment. This, I saw, was the work of the saints with Jesus, in the Holy City before it descends to the earth, through the 1000 years. Then at the close of the 1000 years, Jesus, and the angels, and all the saints with him, leaves the Holy City, and while he is descending to the earth with them, the wicked dead are raised, and ~~then~~ the very men that “pierced him,” being raised, will see him afar off in all his glory, the angels and saints with him, and will wail because of him. They will see the prints of the nails in his hands, and in his feet, and where they thrust the spear into his side. The prints of the nails and the spear will then be his glory. It is at the close of the 1000 years that Jesus stands upon the Mount of Olives, and the Mount parts asunder, and it becomes a mighty plain, and those who flee at that time are the wicked, that have just been raised. Then the Holy City comes down and settles on the plain.

Then Satan imbues the wicked, that have been raised, with his spirit. He flatters them that the army in the City is small, and that his army is large, and that they can overcome the saints and take the City. While Satan was rallying his army, the saints were in the City, beholding the beauty and glory of the Paradise of God. Jesus was at their head, leading them. All at once the lovely Saviour was gone from our company; but soon we heard his lovely voice, saying, “Come ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.” We gathered about Jesus, and just as he closed the gates of the City, the curse was pronounced upon the wicked. The gates were shut. Then the saints used their wings and mounted to the top of the wall of the City. Jesus was also with them; his crown looked brilliant and glorious. It was a crown within a crown, seven in number. The crowns of the saints were of the most pure gold, decked with stars. Their faces shone with glory, for they were in the express image of Jesus; and as they arose, and moved all together to the top of the City, I was enraptured with the sight.

Then the wicked saw what they had lost; and fire was breathed from God upon them, and consumed them. This was the EXECUTION OF THE JUDGMENT. The wicked then received according as the saints in unison with Jesus had meted out to them during the 1000 years. The same fire from God that consumed the wicked, purified the whole earth. The broken ragged mountains melted with fervent heat, the atmosphere, also, and all the stubble was consumed. Then our inheritance opened before us, glorious and beautiful, and we inherited the whole earth made new. We all shouted with a loud voice, Glory, Alleluia.

¶ I also saw that the shepherds should consult those in whom they have reason to have confidence, those who have been in all the messages, and are firm in all the present truth, before they advocate any new point of importance, which they may think the Bible sustains. Then the shepherds will be perfectly united, and the union of the shepherds will be felt by the church. Such a course I saw would prevent unhappy divisions, and then there would be no danger of the precious flock being divided, and the sheep scattered, without a shepherd.

September 23d, the Lord showed me that he had stretched out his hand the second time to recover the remnant of his people, and that efforts must be redoubled in this gathering time. In the scattering time Israel was smitten and torn; but now in the gathering time God will heal and bind up his people. In the scattering, efforts made to spread the truth had but little effect, accomplished but little or nothing; but in the gathering when God has set his hand to gather his people, efforts to spread the truth will have their designed effect. All should be united and zealous in the work.

I saw that it was a shame for any to refer to the scattering for examples to govern us now in the gathering; for if God does no more for us now than he did then, Israel would never be gathered. It is as necessary that the truth should be published in a paper, as preached.

The Lord showed me that the 1843 chart was directed by his hand, and that no part of it should be altered; that the figures were as he wanted them. That his hand was over and hid a mistake in some of the figures, so that none could see it, until his hand was removed.

Then I saw in relation to the "DAILY," that the word "SACRIFIC" was supplied by man's wisdom, and does not belong to the text; and that the Lord gave the correct view of it to those who gave the judgment hour cry. When union existed, before 1844, nearly all were united on the correct view of the "DAILY;" but since 1844, in the confusion, other views have been embraced, and darkness and confusion has followed.

The Lord showed me that TIME had not been a test since 1844, and that time will never again be a test.

Then I was pointed to some who are in the great error, that the saints are yet to go to Old Jerusalem, &c., before the Lord comes. Such a view is calculated to take the mind and interest from the present work of God, under the message of the third angel; for if we are to go to Jerusalem, then our minds will naturally be there, and our means will be withheld from other uses, to get the saints to Jerusalem. I saw that the reason why they were left to go into this great error, is because they have not confessed and forsaken their errors, that they have been in for a number of years past.

E. G. WHITE.

### SWINE'S FLESH.

Some of our good brethren are troubled in regard to eating swine's flesh, and a very few abstain from it, thinking that the Bible forbids its use. We do not object to abstinence from the use of swine's flesh, if it is done on the right grounds. We think that too free and abundant use of it, and other animal food, of which many, and even some of our brethren in the present truth are not guiltless, is a sin; for it clogs and stupifies the mind, and in many cases impairs the constitution; but we do not, by any means, believe that the Bible teaches that its proper use, in the gospel dispensation, is sinful. But we do object to a misapplication of the holy scriptures in sustaining a position which will only distract the flock of God, and lead the minds of the brethren from the importance of the present work of God among the remnant. Error, however small it may appear, darkens and fetters the soul, and if persisted in will lead to gross darkness, and great errors, and sooner or later its fatal results will appear.

The principal texts that are quoted to prove that the Gentile church is forbidden to eat swine's flesh are Isa. lxxv, 4; lxxvi, 17. Now we do really think that these texts fall far short of affording sufficient proof on this point. In fact, we must believe they have no direct bearing on this time. The burning of "incense upon altars of brick," remaining "among the graves," lodging "in the monuments," and sacrificing "in gardens" are rebuked in connection with eating "swine's flesh." Now, if one applies literally to our day, then, certainly all do; but we think that no one will undertake a literal application of the whole of Isa. lxxv, 4; lxxvi, 17, to this time. This is one reason why we think that these texts have no literal bearing on this time.

The first verse of Isa. lxxv, is evidently the call of the Gentiles. The three following verses show the rebellion and idolatry of the Jews. It was a sin for them to eat swine's flesh. The fifth verse shows their blind-

ness, self-righteousness and hypocrisy. "Which say, Stand by thyself, come not near to me; for I am holier than thou." The Jews boasted of their zeal in the law, rebuked the Son of God, and falsely charged him with its violation, and finally crucified him.

But as we may not all see just alike as to what the Prophet teaches on this subject, let us come to the New Testament. And what do we find? Certainly, if eating swine's flesh is a sin in the sight of Heaven, in this dispensation, the New Testament has in some way taught us the fact. But we find that the New Testament does not, directly nor indirectly, teach any such thing.

Our opponents say that the Sabbath is not taught and enforced in the New Testament; but it is a false assertion; for the followers of Jesus rested on the Sabbath according to the COMMANDMENT, after the crucifixion. St. Paul preached every Sabbath day, not only in the synagogues, but by the water side, and what is more than all, and which is proof positive that the Sabbath is taught and enforced in the New Testament, is, that the law of God, and the commandments of God, which embraces the Sabbath, and which means nothing more nor less than the ten commandments, are, by Jesus and his apostles shown to be immutable, and are made a test of christian fellowship and of eternal salvation.

But the New Testament so far from teaching that the use of swine's flesh is wrong, that it affords good testimony that it is not forbidden. First, take the case of the Apostle Peter, when God was about to send him to preach to the Gentiles. His Jewish views and feelings in relation to common and unclean beasts that did not part the hoof and chew the cud, see Lev. xi. must first be removed before he could see that God was no respecter of persons, and that there was salvation for the Gentiles. "About the sixth hour," (noon), "Peter went upon the housetop to pray." "He became very hungry, and would have eaten;" and in this state "fell into a trance." The opening heavens discovered to him "a certain vessel" descending, in which "were ALL MANNER of four-footed beast." &c. Certainly, swine were there. The sudden appearance of these beasts no doubt aroused Peter's Jewish feelings and prejudices, for he considered many of them "UNCLEAN." At this point "there came a voice to him, Rise, Peter, kill and eat." But Peter said, "Not so, Lord; for I have never eaten anything that is common or UNCLEAN." This vision, and the connected circumstances, rid the Apostle of his exclusive feelings, and opened the way for him to preach to, and eat with the Gentiles.

Now look at some of the trials of the apostolic church, on the subject of eating with the Gentiles, and some other points of the law of Moses, and the final decision of the conference of apostles and elders assembled at Jerusalem. See Acts, chap. xv. Judaizing teachers taught the churches that they, in order to be saved must keep the law of Moses. This at once caused divisions among them, and called forth the following from the Apostle Paul. "Let not him that eateth, despise him that eateth not; and let not him which eateth not, JUDGE him that eateth." See Rom. xiv, 1-6. "Let no man therefore JUDGE you in meat, &c." See Col. ii, 14-17. The Gentile converts used swine's flesh, and other meats which were "abomination" to the Jews, while the converts from the Jewish church were inclined to still follow the law of Moses in these things, and were JUDGING the Gentile converts, and binding on them burdens which the gospel did not require.

A conference was convened at Jerusalem to settle the question. Now read their decision, which they wrote to the brethren which were "of the Gentiles in Antioch, Syria and Cilicia."

"For it seemed good to the Holy Ghost, and to us, 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.

Mark this: Their whole christian duty was not embraced in the "letters" which they sent to the Gentile churches, as some would make us believe, in order to do away with God's Holy Sabbath, no, certainly not; but those points of dispute were embraced which were dividing the flock of God.

Some of our good brethren have added "swine's flesh" to the catalogue of things forbidden by the Holy Ghost, and the apostles and elders assembled at Jerusalem. But we feel called upon to protest against such a course, as being contrary to the plain teaching of the holy scriptures. Shall we lay a greater "burden" on the disciples than seemed good to the Holy Ghost, and the holy apostles of our Lord Jesus Christ? God forbid. Their decision, being right, settled the question with them, and was a cause of rejoicing among the churches, and it should forever settle the question with us.

Some may be interested in learning the origin of the Hymn on the first page of this number. In the spring of 1845, the author of the vision, published in this paper, was very sick, nigh unto death. The elders of the church were finally called, and the directions of the apostle [James v, 14, 15.] were strictly followed. God heard, answered and healed the sick. The Holy Spirit filled the room; and she had a vision of the "city," "life's pure river," "green fields," "robes of Sharon," "songs" of "lovely birds," the "harps," "palms," "robes," "crowns," the "mount Zion," the "tree of life," and the "King of that country" mentioned in the Hymn. A brother took up his pen, and in a very short time composed the hymn from the vision. It has been published in two or three Second Advent papers, Smith's collection of hymns, and finally found its way into the "Advent Harp," published by J. V. Himes in 1849. Let those who "despise prophesyings," and reject the fulfillment of God's word in visions of the "LAST DAYS," remember when they sing this hymn, that it was composed from a vision.

**THE PAPER.** The brethren may now expect to receive a few numbers, and we hope that our brethren and sisters, who can write, will be free to send in their communications. They should be brief, and strictly confined to the present truth. We shall not object to long articles, if they are full of truth and interest. We want to hear, especially, from the dear brethren that travel, how the cause prospers, and of their success in searching out the lost sheep of the house of Israel. Such letters will give interest to the paper, and cheer the "little flock."

We have sent the paper to many that we have not heard from, and fear that we have been at expense and labor in sending it where it is not wanted. To avoid this, we invite all who receive this number, who have not expressed a desire to receive, to write immediately, if they desire it continued. It is a great pleasure to send it out free of charge, especially to the poor, and all who have any interest in the truth can do no less than to write if they wish the paper continued. Therefore, we shall drop quite a number of names, if we do not hear from them soon.

Let all the brethren be prompt to send the names and addresses of those who wish to receive the paper.

**SUPPLEMENT TO THE HYMN BOOK.** A few more Sabbath hymns are needed, and we think best to get out a supplement to the Hymn Book, to contain Sabbath and other appropriate hymns.

We want the brethren to send in hymns, original or select, at their earliest convenience.

**THE CHART.** A chronological chart of the visions of Daniel and John, calculated to illustrate clearly the present truth, is now being lithographed under the care of Bro. Otis Nichols, of Dorchester, Mass. Those who teach the present truth will be greatly aided by it.

Further notice of the chart will be given hereafter.

There will be a conference of the brethren at Paris, Me., Nov. 16, to hold over the first day. We hope that Bro. Rhodes will meet with us. The scattered brethren are invited to attend the meeting.

[We give a portion of a very interesting letter from Bro. Bates. The most of it is omitted for want of room.]

"Perhaps, a brief sketch of my tour in Vt. and N. H. after I parted with you at the general conference in Sutton, Vt., may be interesting to you and also to the little flock.

You know Bro. Stephen Smith was anxious for me to go with him to Lebanon, N. H., to visit Eld. Joseph Baker, who was one of God's strong men, in the judgment hour cry, and fall of Babylon. Bro. Baker, and his companion, received us kindly. Our meeting commenced in the evening. After a while, I said, I fear I shall weary you. No, said he, go on brother, I want to hear the whole. I was trying to chain the three angels' messages together, making the work of God a straight, clear, perfect, and harmonious history, for the last ten years. The next morning before we parted, said he, *this is the truth*; it has been working in my mind these years. I learned afterwards that his brethren were anxious to see him out with the third angel's message. I trust that God is fitting him to sound this mighty cry.

Our meeting at Waitsfield was blessed of God. Brother and Sister Butler came from Waterbury with Bro. Chamberlain and Churchill. Bro. Hart and Brailey came from Northfield; and those in the place with Bro. Lockwood's family, composed our meeting.

Bro. Butler fully yielded to the present truth. His wife was much strengthened and blessed. Bro. Hart and Brailey, of Northfield, confessed the whole truth; and praised the Lord for the third angel's message.

The Lord made it our duty to accompany Brother and Sister Butler to Waterbury. Here at the house that has been open for meetings, so many years, a little company gathered, and Bro. Butler drank deeper into the straight truth. His eldest daughter, then at home on a visit, heard readily and settled on the right Sabbath. Praise the Lord.

At Bennington, we met Bro. Smith again, also, our tried Bro. Hastings, son and daughter. Our meeting was interrupted once, by a professed teacher in the open door and no-Sabbath view. We listened to him a while. I believe that all were satisfied that he was enveloped in thick darkness as to the *present truth*. A little after he had given his unexplained message, he left us: the meeting progressed, all growing stronger, and stronger in the truth.

The two Bro. Martins and their companions, with two others in Bennington, professed their clear convictions of the seventh-day Sabbath, and shut door. So you see, dear brother, that in places where all was dark and dreary, a few weeks since, light is now springing up. Then let all the swift messengers that God has called, and still is calling into the field, to give the loud cry of the third angel, move forward." **JOSEPH BATES.**

Fairhaven, Mass., Nov. 4, 1850.

Our Post Office address is Paris, Maine.

**JAMES WHITE.**