VOIGE THE

"HE WHO WILL BE," THE COMING ONE.

"To the Law and to the Testimony: if they speak not according to this word, it is because there is no light in them."

vol. 111.

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law of Moses," Providence, R. I., Fourth-Day, Fifth Month, 15, 1867.

No. 5.

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"THE CHRISTIAN SABBATH."

Under the above heading, we find in the Fatchman and Reflector, of March 7th, in answer to "A correspondent," who has sked, if "the Bible ordains the first Day of he week," for "the weekly sabbath?"—Or is it only as Neander says, "a Festival of sit only as Neander says, "a Festival of human appointment?" And as the answer some of the best articles we have seen of lite, on the question of Sunday keeping, that is, the most smoothly written, the most lkely to deceive those who are not well informed on this question, we have concluded to give it a place in our little paper, that our readers may compare the assumptions made in this answer, with the testimony of the New Testament and see if we can find in the Bible, that "the first day of the week," is called, "the Christian Sabbath." If not, then "We have no right to add to the words of God," by saying, that "the first day of the week" is "the Christian Sabbath." For we have no evidence in the Bible, that Christ, or his disciples, kept "the first day of the week" or commanded that it should be kept, for the Sabbath. How can we, who take "the Scriptures alone to settle all questions of religious faith and practice" deal Sunday "the Christian Sabbath." We have in the New Testament good evidence, that our LORD kept "the seventh day" for "the sabbath." For he says, "Even as I have kept my Father's commandments, and abide in his love," (John xv: 10.) Now if have kept my Father's commandments, we must have believe these words of Christ, that he weblieve these words of Christ, the work and rest of the Almighty Father of the new spiritual creation, are distinctly compared with the work and rest of the Almighty Father of the first had the weblieve these words of the week, "atter day of the week, "atter day and the word and easier. Jesus declared the Christian Sabbath. And as there is that only ONE WAY to be Christ-like, or b be a Christian, and that one way, is to blow Christ; and as Christ kept his Father's law, when I shall become Christ-like, I stall also keep his Father's commandments, and when I do keep them, I shall keep the seventh day, for the Sabbath.

But as the author of the inquiries, sent for publication a reply, we shall let his rely, follow the answer of the Watchman-and Reflector as it was given in the "Sab-bath Recorder."

THE CHRISTIAN SABBATH.

A correspondent from Alleghany county, N. Y.,
akk the following questions:
"Does the Bible ordain the First Day of the
week Be the day of the weekly Sabbath?"
"Is not Neander right when he calls it a Festial of human appointment?"

Probably most intelligent Protestant Christians have felt that the question of the Christian Sabbath was a perplexing one. On the one hand, they have not been willing to swerve from their fundamental principle, of the sufficiency of the Scriptures alone to settle all questions of religious faith and practice; while on the other, they have not found the express warrant which they desired for transferring the obligation of the weekly Sabbath from the seventh to the first day of the week. The perpetual obligation of the weekly Sabbath is inferred, not only from the fourth commandment, but from the express mention of the Sabbath as a Divine institution, even before the giving of the law by Moses. (Exod. 16: 25-31.) Indeed, the division of time into weeks is repeatedly recognized in the ages anterior to Moses. See Gen. 7: 4; 8: 10, 12; 29: 27, 28; 50: 10. But where is the authority we are frequently asked, for changing the day of this Divinely appointed weekly observance from the seventh day of the week to the first? Certainly there is no plain and direct scriptural authority for this change; but yet there is enough, when all the findirect evidence is combined, to justify the almost universal practice of the Christian world from the carliest antiquity. universal practice of the Christian world from the earliest antiquity.

earliest antiquity.

In the first place, it should be observed, that the original command does not, as is commonly assumed, set apart a particular day of the week as holy to the Lord. It only hallows and sanctifies the seventh day, that is, as explained in the command itself, the day that follows six days of labor. The fourth commandment is just as literally obeyed by the Christian who hallows the arst day of the week, as it is by the Jew who hallows the seventh day of the week. The question has been made to appear more formidable than it really is, and an unjust burden of norof has been thrown upon the observers of more formidable than it reany is, and an injust outen of proof has been thrown upon the observers of the first day of the week, by a groundless assumption at the outset. We have no right to add to the words of God, by inserting "of the week," after the word "day" in the fourth commandment.

God." (v. 9.)

Eight times in the immediate context he uses an entirely different word to designate the rest of which he is speaking; but in this verse, as if on purpose to make, once for all, a link of connection between the old seventh day of the Father's rest and the new first day rest of the Son, he uses this explicit and significant word, found no where else in the New Testament. The word is translated "Sabbath-rest," in the new version of the Bible Union. I have preferred to translate it "Sabbath-keeping," as more closely to the original. It is then as if the inspired writer had said, though we do not observe any longer the Jewish Sabbath, which commemorates God's rest from the work of creation, yet we have not abandoned Sabbath observance; there remains to us another Sabbath-keeping, even the commemoration of Christ's rest keeping, even the commemoration of Christ's rest from the work of redemption. This last, and not the few same and forestere of the commemoration of Christ's rest. Eight times in the immediate context he uses between the old seventh day of the Father's rest and the new first day rest of the Son, he uses and the new first day rest of the Son, he uses this explicit and significant word, found no where else in the New Testament. The word is translated else in the New Testament. The word is translated a "Sabbath-rest," in the new version of the Bible Union. I have preferred to translate it "Sabbath-to the new Testament and the new first day of the week as the Sabbath of the Sabbath-rest," in the new version of the Bible the New Testament. The word is translated it "Sabbath-rest," in the new version of the Bible the new first day of the week as the Sabbath of the Sabbath-rest," in the new version of the Bible the Lord's Supper, and of presenting offerings to the Lord's Supper, and of presenting offerings to the Lord is the day when the Lord of the sabbath of the New Testament and when they were more filled with the Spirit, and when they were more filled with the Spirit than at other times (Rev. 1: 10;) the day when the Lord of the new teration ceased from his labors and entered into his rectain ceased from his labors and entered into his rest as the God of the first creation did on the seventh day; the day when the Lord of the new the closest given the creation ceased from his labors and entered into his rest of the former, is now to us the type and foretaste of the former, is now to us the type and foretaste of the former, is now to us the type and foretaste of the former, is now to us the type and foretaste of the former, is now to us the type and foretaste of the former, is now to us the type and foretaste of the saint's everlasting rest in heaven.

The abolition of the Jewish observance is suffi-The abolition of the Jewish observance is sufficiently intimated in Coloss. 2:16. What is there said cannot be referred to the Christian Sabbath; for the name is never applied in the New Testament to the first day of the week, but always, as in the Greek and other oriental languages, to the present time, to the seventh day. In these languages the Sabbath and the Lord's day are just as common and well understood names for the seventh and first days of the week as Saturday and Sunday are with us. And the last name is just as much of Divine origin as the first. See Rev. 1:10. This passage adds a striking confirmation to the intimation of the change of the day conveyed in Hebrews, 4th chapter. Just as, under the former dispensation, Jehovah calls the seventh day "My holy day," (Isa. 58:13,) so now the Lord of the new dispensation claims the first day of the week as His holy day. John speaks of it as the already well-known day.

hovah calls the seventh day "My holy day," (Isa. 38: 13,) so now the Lord of the new dispensation claims the first day of the week as His holy day.

John speaks of it as the already well-known day which was set apart to the Lord, and marked with His name; and it has rightfully borne that appellation ever since. On that day the Lord rose from the dead, and showed himself repeatedly to his disciples; eight days after, (John 20: 26,) that is according to the known Jewish method of reckoning time, on the first day of the following week, he appeared to them again, not having been seen by them, as it appears, during the interval. And six weeks later, when they were all assembled with one accord on the day of Pentecost, which coincided in that year with the first day of the week, he sent down upon them the promised gift of the Spirit. On the first day of the weet the disciples at Troas eame tegether to break and on the first day of the week the isciples at Troas eame tegether to break and on the first day of the week the including the preceding week.

All these intimations of a change in the day of the weekly Sabbath, and all these explicit toities of the observance of the first day of the week as a holy day, by the primitive disciples, under apostolic directions, and with such practical expressions of Christ's approval, seem sufficient to satisfy a reverent, docile and conscientious disciple, as to the Divine warrant for observing the first day of the week as holy unto the Lord. It is not a festival of merely human appointment. The first meddling of human in the early part of the fourth century, when the Council of Nice decreed that Christians should not kneel on that day, but pray standing. If God had seen fit to give us more direct and explicit evidence of the transfer of the Divine authority and obligation of the weekly Sabbath from the seventh to the first day of the week, we should have reason to welcome it with thankfulness. But we think the

dence of the transfer of the Divine authority and obligation of the weekly Sabbath from the seventh to
the first day of the week, we should have reason to
welcome it with thankfulness. But we think that
the combined force of the considerations here mentioned ought to relieve every Christian of any doubts
as to his duty to hallow the first day of the week,
as the only day which has now any peculiar Divine
sacredness, any claim to be regarded as the holy
day of the Lord, the best of all the seven.

In fine there is all this scriptural evidence to es-

In fine, there is all this scriptural evidence to tablish the Divine obligation to observe the first day of the week as the Sabbath of the Lord. It

publication, a reply, intended to be "reappeared, the presumption is that it will not appear. Hence it is deemed proper to print it in the Sabbath Recorder:

To the Editor of the Watchman & Reflector

pointment?"

1. In your answer, you admit the perpetuity of the Sabbath, dating it from the

creation. Right.

2. You say, "The original command does the command. But is it not a fact, that the seventh day of the first week, of time was the day on which Jehovah rested, and the day which he blessed and sanctified? Genesis 2: 2, 3-" 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." Now, this is the God created and made." Now, this is the day commanded to be observed, Ex. 20: 8-"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 do no work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested on the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it." It was, then, the first seventh day of time that God rested. Upon this day he pronounced the di-vine blessing. This day he sanctified. Up-on this day no manna fell in the wilderness. Ex. 16: 25, 26-"And Moses said, Eat that to-day, for to-day is a Sabbath unto the Lord; to-day ye shall not find it in the field. Six days shall ye gather it; but on the seyenth day, which is the Sabbath, in it there shall be none." Again, in Luke 23; 56. Again, in Luke 23; 56. and 24:1, we read, "And they returned and prepared spices and ointments, and rested the Sabbath-day, according to the commandment. Now upon the first day of the week, very early in the morning, they came unto the sepulchre." &c. From the above, where is the chance to doubt a secret." that the commandment meant the seventh day of the week?

3. That Christ was Lord of the Sab-bath-day, I admit. It was upon this ground that he determined its true char-

acter, as he did, Mark 2: 23-28.

4. You say, Christ arose from the grave

the columns of your excellent paper, to explain in part why I think "Landor" has not answered with sufficient care the questions, to wit: "Does the Bible ordain the First Day of the Week to be the day of the weekly Sabbath?" "Is not Neander right when he calls it a 'Festival of human apother Evangelists speak of a visit, or of vis- Commentary. its, made to the sepulchre early on first-day morning, but they say that Christ had the weekly Sabbath, as well as to the an-

demption to the resurrection? Rather, according to your theory, is not abolished. do they not ascribe redemption to Christ's death? See Eph. 1: 7-" In whom we received by tradition from your fathers, us to God by thy blood, out of every kindred, and tongue, and people, and nation." But the words of Jesus, when expiring on the cross, (John 19: 30,) fully settle the matter. He said, "It is finished." prehensive Commentary says, "The work of man's redemption is completed." And Dr. A. Clark says, "Through this tragical death God is reconciled to man, and the kingdom of heaven is opened to every believing soul." Alford says, "The redemption of man is accomplished."

Precisely what you mean by Christ's especially as you connect it with his resursion, when he assumed his office as High

from The exact time of Christ's rising, I think, is not revealed; and seeing it is a secret, let it remain

a secret."
"I marvel that" any of the seventh day "Baptists do not see," that the time of our LORD'S resurrection, is no more "a secret," than the time of his crucifixion.

of his crucinxion.

Now, if we can learn from the Bible, the time when the Sabbath, should begin and end, then by the same manner of interpreting, we can also tell from the Bible, the time of the crucifixion.

upon the first day of the week, so com-

teachable mind only asks, "Lord what wilt Thou have me to do?" Much corroborative evidence might be added from the early ages of the Christian church; but we have no space for it, and it is hard-ly needful, after such a summary of Scripture evidence.

Deleting the work of redemption, and entering into his rest, as God into his, at the lent as to the idea of rest, so that any conclusion we may arrive at is merely an interest of the seventh day. But do the Scriptures say that Christ arose on the first day of the sition by, as it seems to me, an unnatural that the second of the second o tering into his rest, as God into his, at the lent as to the idea of rest, so that any conclose of creation, when he rested on the clusion we may arrive at is merely an inseventh day. But do the Scriptures say ference. You attempt to fortify your poweek? Matthew's statement, 28: 1-6, is, and wholly unwarranted interpretation of week? Matthew's statement, 28: 1-6, 18, and whony unwarranted interpretation of a portion of the fourth chapter of Hebrews.

Immediately after the appearance of the foregoing in the Watchman & Reflector, the author of the inquiries sent to that paper for author of the inquiries sent to that paper for to see the sepulchre. And behold there are to see to it that he does not fail through to see the sepulchre. was a great earthquake, for the angel of unbelief of entering into the heavenly spectful in manner, Christian in spirit, and scriptural in statement." As it has not yet appeared, the presumption is that it will not door, and sat upon it. His countenance for the object is not to prove that there is was like lightning, and his raiment white such a day to be observed; and his rea-And for fear of him the keep-soning about being excluded from it by ers did shake, and became as dead men. unbelief, and by hardening the heart, Dear Sir,—Will you allow me through And the angel answered and said unto the would be irrelevant." Dr. A. Clark, on

5. Does not Col. 2: 16, if it refers to already risen. The exact time of Christ's nual Sabbaths of the Jews, classed with rising, I think, is not revealed; and see- meats and drinks in their institution, prove ing it is a secret, let it remain a secret.* too much for your cause, seeing you adnot, as is commonly assumed, set apart a particular day of the week as holy time." I grant the phrase "of the week" is not in grant the phrase "of the week" is not in of the week by the resurrection of Jesus. Sabbaths mentioned in the text, as well as Are you right in this? Do the Script- the meats, drinks, feasts, and holy days ures anywhere ascribe the work of re- are abolished; but the weekly Sabbath,

> 6. You say that Christ after his resurrection, repeatedly showed himself to his have redemption through his blood, the disciples on the first day of the week. It forgiveness of sins, according to the riches is true, that on the day in the morning of of his grace." 1 Peter 1: 18, 19—" For- which his resurrection was announced, he asmuch as ye know that ye were not re-deemed with corruptible things, as silver ferent circumstances, to certain of his disand gold, from your vain conversation, ciples. In the morning, he appeared to the women who visited the sepulchre. In Lut with the precious blood of Christ, as of a lamb without spot." Rev. 5: 9—two of his disciples at Emmans, a little, two of his disciples at Emmaus, a little, "For thou wast slain, and hast redeemed village seven and a half miles from Jerusalem; and in the evening, to "the eleven as they sat at meat." Mark 16:14. But did he appear to these disciples to inform them of any sacredness attaching On to the day of his resurrection? Surely this, the Baptist edition of the Com- not. His mission was to convince them of the fact of his resurrection. that Baptists do not see, that the facts of Christ's death and resurrection are symbolized in Baptism, and the effect of his death, which is our redemption, commemorated

> by the Lord's Supper.
>
> But you proceed to say, that "eight days after, (John 20: 26,) that is accordentering into his rest, I cannot determine, ing to the known Jewish method of reckespecially as you connect it with his resur-rection. There is a sense, perhaps, in which he entered into rest after his ascen-sion, when he assumed his office. It is " eight days after," but "after eight days. Seeing, then, there are but seven days in a week, how could "after eight days" be the next first day of the week? This, the next first day of the week? however, you explain, by saying it agrees with a known Jewish method of reckoning time. The authority for this statement, I have never seen, but have seen what seems strongly against it. Matthew and Mark, speaking of Christ's transfigu-ration, say, "After six days Jesus taketh with him Peter and James and John," &c.;

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but Luke when speaking of the same declares himself "Lord of the Sabbath came down from the mount, and after Mos-

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assembled on the day of Pentecost, which coincided that year with the first day of things affecting the nations and the church the ministration, which was given with But is it certain that Pentecost fell that year upon his position from statements in Ecclesiasthe first day of the week? Hackett, in his Commentary on Acts, says, "It is when the church is known to have grievgenerally supposed that this Pentecost, signalized by the outpouring of the Spirit, fell on the Jewish Sabbath, our Saturday." See also Olshausen to the same effect.

8. Again you say, "On the first day of the week, the disciples at Troas came together to break bread." You refer to Acts 20:7. But if you turn to the text, and read it with its context, you will see that the meeting was held in the night until the year of our Lord 200. Again, that the meeting was held in the night until the year of our Lord 200. Again, And more yet, for as Moses gave "in part of the first day of the week, and that can it be unknown to Landor, that in the commandment all that the Lord had spokthele bread was not broken until after miderally celebration of Sunday in the church, night. After the breaking of the bread, Paul resumed his speech, which he continued until break of day, "and so he de- tival, like the other festivals appointed, or parted." But commentators, you are rather that grew up, along with it. These aware, are not agreed as to whether this festivals had their origin in the church, meeting was held on the evening of the and at the time claimed no higher authorseventh day, or rather the evening following the seventh day, or the evening following the first day. Hackett says this Neander (Rose's translation, page 186,) meeting might have been held on Saturday night, in which case Paul pursued his journey on the first day of the week. But, at least, it is certain that the meeting was held in the night, and for altogether another purpose than that of Sabbathizing. Besides, the time of bread-breaking is not fixed in the Scriptures, and therefore is not a necessary part of the duties of the Sabbath. Indeed, unless I am misinformed, the breaking of bread, in many instances, was with the early Christians a daily habit, as in Acts 2: 42-46, where daily breaking of bread is mentioned. See also this subject as treated by Nean-See also this subject as treated by Nean-See also this "Planting and Training of der, in his "Planting and Training of the Church," pages 28 and 29. Nothing, the Church," pages 28 and 29. Nothing, the Church," pages 28 and 29. Nothing, the Church, and the Church, and the control of the second century a haps at the end of the second century a false application of this kind had begun to take place, for men appear by that time to have considered laboring on Sunday a sin." B. P., in Kitto, says, "Chrysostom (A. D. 360) concludes one of his homilies by dismissing his audience to their respective ordinary occupations. The Council of Laodicea, (A. D. 364, however, enjoined Christians to rest on the Lord's day. To the same effect is an interpretation of this kind had begun to take place, for men appear by that time of bulls, and of goats should take away sins. "Wherefore, when he [Christ] SINS. "Wherefore, when he [Christ] and offerings thou wouldest not, but a body hast thou prepared me, "In burnt offerings and sacrifices, for sin thou hast had no pleasure respective ordinary occupations. The Council of Laodicea, (A. D. 364, however, enjoined Christians to rest on the Lord's day. To the same effect is an interpretation of this kind had begun to take place and offerings thou wouldest not, but a was "NOT POSSIBLE that the BLOOD of bulls, and of goats should take away sins. The same place and offerings and offerings and offerings thou wouldest not, but a was "NOT POSSIBLE that the BLOOD of bulls, and of goats should take away sins. The same place are not place and offerings and offerings and offerings the woulmes of bulls, and of goats should take away sins. The sam Besides, the time of bread-breaking is not therefore, appears here of the idea of a Christian Sabbath."

9. The collections ordered. (1 Cor. 16: 2,) were not on the occasion of any pub- 600 to A. D, 1100, though by no means be gathering on the first day of the week, the direction being, that "each one should by by him (himself) in store." If, then, there were any public gatherings, they were entirely another matter, and not mentioned in the text. B. P., in Kitto, article "Lord's day," says, "The regulation of Country and the same and the same article to the same artic ation addressed to the church of Corinth, (1 Cor. 16: 2,) with respect to charitable contributions on the 'first day of the week, is not connected with any, mention

of public assemblies on that day. 10. The last passage you quote is Rev.

but Linke when speaking of the same event, says, "And about eight days after," &c. Now if "after six days," according to Matthew and Mark, is, according to Luke, "about an eight days," how can after eight days, by John, be only seven days, or a week?

7. Again you say, when they were all assembled on the day of Pentecost, which wherein glorious things are revealed, wherein glorious things are revealed, was put on the face of Moses, but rather to was put on the face of Moses, but rather to was put on the face of Moses, but rather to was put on the face of Moses, but rather to was put on the face of Moses, but rather to was put on the face of Moses, but rather to was put on the face of Moses, but rather to

ously departed from the simplicity of apostolic times, is to me matter of In this way, what departure of the church from purity could not be sustained? But from Landor's statement, one would think that from the time of John onward, edly designated by the phrase "Lord's day," whereas, the phrase does not occur whereas, the phrase does not occur iii: 12-15.) the idea of the Sabbath never attached to it? Its only character was that of a fesity. Their existence was the fruit of the says, "The festival of Sunday, like all other festivals, was always only a human priests before them, day by day continually ordinance, and it was far from the inten- (which was a ministration of the first covetions of the apostles to establish a Divine command in this respect—far from them, and the early anostolic church, to transfer to Christ. For as "the law of Moses" was and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps at the end of the second century a laps at the end of the second century a law of the second century as the end of the second century as the second century junction in the forgery called the Apos-tolical Constitution, (vii. 24,) and vari-ous later enactments, from the year A D.

extending to all secular business."

It seems to me, dear brother, that the argument of Landor is weak, having in reality no foundation in Scripture upon which to rest. which to rest.

N. V. HULL.
ALPRED CENTER, N. Y., March 18th, 1867

WHO SHALL WE BELIEVE?

[CONTINUED.]

We have shown from the Scriptures of truth, that there was no VEIL on the face of Moses when he came down from the mount with the two tables, on which the mount with the two tables, on which the nonmandments were written; and that mount with the two tables, on which the week.

Now what evidence of this is there from Scripture? This phrase nowhere else occurs in the Bible. It is indeed said, (Isa. "holy day." Christalso, (Mark 2: 28,)

mount with the two tables, on which the justified by faith.

"But after that faith is come, we are no longer under a schoolmaster.

"For ye are all the children of God by faith.

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the VEIL on the face of Moses

Again, as it has been shown from the Scriptures of truth, that there was a VEIL on the face of Moses at the time he gave the children of Israel in commandment, that which was spoken to them when he came out from the worldly tabernacle, (Heb.

the VEIL on his face, it is evident that "the ministration" which was given afterward from "the tabernacle" with the VEIL. on Moses's face, was the added law or "the law of Moses," which "was added because of the transgressions." (Gal. iii: 19, Acts of the transgressions. (Gal. III: 19, Acts xiii: 39,) added by Moses, (to the words which had been spoken to him in the mount by our Lorn.) It was added as "a school-master" to instruct them by "the ministration of death," which was ministered by the

should come to whom the promise was made; and it was ordained by angels in the hands of a mediator.

"Now a mediator is not a mediator of one;

law.
"But the scripture hath concluded all un-

Now, from the above scripture, (Exodus "the glory" and "the veil" were on the face And as Paul speaks from the tabernacle. of a ministration which was given with "a by Moses with "the glory" and "the veil," but the one given by him from the tabernacle, how then can any ONE believe that he was given from the "worldly sanctuary."

But here it may be said, that Paul speaks God," was "graven upon the tables," (Exo. ed to his own house."

xxxii: 15. 16.) not "in stones."

But it will be said again, as Paul has used the word "engraven," he must have referred to the tables of stone, on which "the law of God" was "graven." We verse as it is rendered in our own version, was a correct translation from the Greek Testament, we should be led to believe that Paul referred to the "two stones," which were "engraven" spoken of in Exodus, xxviii. 2:9-12 (see "Voice of the Truth," Page 16th, 2d column, No. 4, Vol. iii.) But by referring to the Greek Testament (2 Cor. iii: 7.), we have learned, that the Greek word " Ευτῦπδω, *," rendered "engrayen," should be rendered, "stamped," or mould-And first, we will give this verse as translated in the Douay Bible. "Now if the ministration of death, engraven," [stamped or moulded,] "with letters upon stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses, for the glory of his countenance which is done away: "How shall not the ministration of the Spirit be rather in Glory?" (2 Cor. iii: 7. 8.)

But by translating the Greek word 'Evdeath" stamped "with letters upon stones, death" moulded in "letters upon stones, was glorious." And here it will be said, how can any one "stamp" or "mould" "letters upon stones,"—Answer, no doubt our translators ask the same question, and as they could not see how the "stones," could be stamped or moulded "with letters," they concluded that Paul must have meant "engraven," and then they rendered the Greek word "Εντῦπόω," not according to the original Greek, but according to their own

"There is neither Jew nor Greek, there is was given to the children of Israel, with the neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

"And if ye be Christ's, then are ye Abraham's seed, and hairs coording to the control of the christ's coording to the christ's hard and hairs are considered to the christ's hard and hairs are christ's hard and ham's seed, and heirs according to the promise." (Gal. iii: 19-29. part of it, which referred to the sacrifices, xxxiv: 34, 35,) we have learned that both and the burnt offerings which were offered upon the altar, and the killing of the lambs of Moses when he gave his ministration and the beasts for the sacrifice, of the altar, was certainly A ministration of death.

And although the service of the priests at veil" over his [Moses] face. (2 Cor. iii: the altar in the Old Testament, is not us any other "ministration" which was given the altar in the Old Testament, is not talled a ministration, yet in the New Testament, Luke calls the office of the priest, "his ministration," as we learn from the 1st. Chapter of Luke, 5, 9, 23rd. verses. "There was in the days of Herod, the King of Jureferred to any other "ministration" but the dea, a certain priest named Zacharias, of ONE with "the glory" and the veil," up-" According to the on Moses face, when it was given," which CUSTOM of the priest's office his lot was to burn incense when he went into the temple of the Loro." "And it came to pass, that, as soon as the days of HIS MINISof "the ministration of death, written and that, as soon as the days of HIS MINIS-engraven in stones." But "the law of TRATION were accomplished, he depart-Again, if the evidence we have in the Scriptures of Truth, on this question, show that, "the law of Moses," or that part of it, which was a ministration of death, was stamped, moulded, or "engraven upon stones" about forty years have said before, if we believed, that this after Moses began to deliver in commandments his law, with the veil upon his face!*
Ought not, such evidence satisfy every one,
who has examined this question? If SO,
we see no other consistent way for us, but to believe, that Paul, (when he referred to "the ministration of death," which is done away,) referred to that part of "the law of Moses," commanded to be remembered commanded to be remembered, "In burnt offerings and Sacrifices for sin," which by the death of Christ, was abolished, or done away.

> And in the first place, Moses commanded, that when the children of Israel pass-

the words of this law." be well for us to inquire, What law? The law which Moses called "this law" τ θπόω," stamped or moulded, it would the law, "written in the book of the law then read, "Now if the ministration of of Moses" the law of which "Moses" of Moses" the law of which "Moses wrote all the words" in the book, called was glorious, or, "But if the ministration of "the covenant," (the book of the covenant which Moses sprinkled with the blood of the first covenant, Heb. ix. 18-20) when Moses built an altar and offered burnt offerings, and sacrificed peace-offerings" unto the LORD. (Exo. xxxiv. 3-8). See "Voice of the Truth," Vol. iii. No. 2, Page 7, column 3 and Page 8, where you will find this law more fully

original Greek, but according to their own opinions. But I think Paul knew what he meant, and meant what he wrote. "But if the ministration of death" stamped, with letters upon stones, was glorious."

Now whatever we may decide about the "stones," whether they were stamped, moulded, or "engraven," with letters, one thing to me is certain, Paul was speaking about "the ministration of death" which

* "Εντῦπόω, ω, to represent by stamping or moulding, to model, τε, Anth; and so in mid, Arist, Mund: to stamp upon a thing." Liddell & Scotts' Greek English Lexicon."

* Liddell & Scotts' Greek English Lexicon."

* Chee "Voice of the Truth," Vol. III. No. 4. page 15th, column 37d. For according to the Douay Translation, (Exo. xxxiv, 29-35, "the two tables of the testimony," were brought down from the mount by Moses, and all the words spoken to thim in Mount Sinai, were given to "them in commandment," before Moses put the vail upon his face. But "if at any time he spoke to them," afterward "he covered his face" with the vail. If SO, if the Douay Translation be correct, the whole LAW which Moses commanded to them, from the Tabernacle, was delivered to the children of Israel with the VAIL upon the face of Moses. But there was no VAIL upon the face of Moses. But there was no VAIL upon the face of Moses. But there was no VAIL upon the face of Moses when he brought to them the gospel, "in commandment."

But "this law," which Joshua wrote upon the stones was called," the Deuteronomy of the law of Moses" or the second law of Moses .- But why was "this law," called, the second law of Moses ?-First, Paul in referring & Exodus xxiv, 3-8, where we find it recorded, that Moses wrote the words of the covenant, has said, that this covenant was "the first covenant," which he says was dedicated with blood by Moses "according to the law" (Heb. ix. 18-20.) And afterward when the tabernacle was set up, Paul says, "Moreover he sprinkled with blood both the tabernacle, and all the vessels of the ministry" or ministration (Heb. ix. 1. 21.) And thus we see that Paul has united the words spoken and the book of the covenant, written by Moses, with the tabernacle and all the vessels with the ministration of the priests and includes them all together, calling them the first covenant, although these words, of the first covenant, were spoken and written some time before the tabernacle was made, or the ministration thereof commenced. (Exo. xxiv. 3-8. Exo. xxxiii. 7-11.)

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Now after the tabernacle was set up by Moses he went up into the mount, and saw the glory of the LORD, and heard the gospel proclaimed by the LORD, and also found grace before the LORD, and having received some of the glory of the LORD, upon his countenance, he came down from the mount, and went into the tabernacle. Now when, Moses came out again, for to speak with the people, (the glory being still on his face, he put on the vail to cover the glory.) At which time it is very evident, that he gave them in commandment from the tabernacle the words which he had before written in the book of the first corenant. And thus ed into the land given to their fathers, that they should build an altar of unhewn stones, and that they should "plaster them over with plaster." covenant," which referred to the "burnt offerings" and sacrifices, which were to "That thou may'st write on them all be offered upon the altar, which repeated And may it not law, may have been called the "second giving of the law by Moses," which was commanded by Moses to be written upon the stones of the altar which Joshua built.

And more, when Moses gave "this law," the second time, which law at this time was given from the tabernacle, it is also evident, that he would give them the rule or law, by which they should offer upon the altar, the burnt offerings and sacrifices, which rule or added law, would be called "the Deuteronomy," or "The Second Law." For Joshua "wrote upon stones the Deuteronomy of the law of Moses," the very law which Paul has called the "ministration of death," stamped or moulded " with letters upon stones

I marvel greatly, how any one can believe, that "the law of God," was "the ministration of death." For our Lord has said, "But if thou wilt enter into life, keep the commandments." Now if they "the ministration of death," then all those who keep them, will enterinto "death," and not into "life." Whom shall we believe?

TO BE CONTINUED.

Do we then make void the law through faith? God forbid: yea, we establish the law. -Paul.