

VOICE OF THE TRUTH,

"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. III.

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TIME OF THE RESURRECTION.

I am glad that Bro. C. H. T. has criticised my views concerning the Time of the Resurrection. I seek a thorough investigation of the question.

He sets aside the arguments advanced in favor of the views which I have heretofore published, mainly, because of certain inferential arguments, which I will hereafter examine. I desire, first, to place before your readers the reasons for concluding that Christ arose "late in the Sabbath," and not on the first day of the week. I thus conclude, because Matthew, the only evangelist who gives the time, thus distinctly states; hence I rest the case largely upon the exegesis of the phrase, "Late in the Sabbath," as found in Matt. xxviii: 1. The reader will remember, that Bro. T. acknowledges, that this passage gives him difficulty; still, he makes no exegesis or explanation of it, but merely supposes it must mean a certain thing, because of certain other conclusions at which he arrives. If, now, we seek for the meaning of the passage as it stands in the English versions, "In the end of the Sabbath," or, as the Bible Union translates, "Late in the Sabbath," there can be no question. It is simple, plain, definite. "In" cannot mean "after." No English sentence could be framed, however awkward and weak, in which "in" should have such a meaning. Since then we know that the Sabbath closed at sunset on the Seventh-day, we must know that any point of time in that Sabbath must have been before its close, and not *some hours after*. To assume such an inconsistent exegesis, in order to avoid another supposed, or even a real difficulty, is to increase the dilemma, rather than relieve it. The original Greek is equally simple in construction, plain and definite in meaning. The English version of the Bible Union gives the literal translation of "*Opse de Sabbatoon*." The genitive construction necessitates the idea of withinness, of possession, on the part of Sabbatoon. This is its first, its usual, and almost universal meaning. The following are examples of its common use in the same construction. *Opse tees heemeris*—"late in the day;" *Opse tees hooras*—"late in the season;" *Opse tees heelikias*—"late in life," &c. Liddell & Scott's Lexicon gives no examples of a different use of *Opse* with the genitive, nor does it occur elsewhere in the New Testament. One or two instances are claimed by Dr. Schaff, in his commentary, where this construction allows *Opse* to refer to a point of time after another given

point; for instance, *Opse toon bassileoos kronoon*—"long after the time of the king." But if this could be claimed of the passage under consideration, it would destroy all sense, and contradict the facts, by making the resurrection to occur "a long time after" the Sabbath. Thus it is clear that there is no exegetical ground for "supposing" that the phrase means after the Sabbath. On the contrary, the meaning is definitely opposed to it. In support of this, I have the best authority.

The Syriac Peshito version, which, being a cognate language of the vernacular of the apostles, has great claim to accuracy of thought, renders the passage, "In the evening of the Sabbath." The Latin of the Vulgate has the same. Beza's Latin version, the same. Tyndale says, "The Sabbath day at even;" Coverdale, "Upon the evening of the Sabbath holy-day;" Cranmer, the Genevan, and the Bishops' version, "In the latter end of the Sabbath day." So the Bible Union translation, "Late in the Sabbath." Those who have argued for any other rendering, have done so on the ground that this must be made to harmonize with the other accounts, and so the plain meaning is thrust aside for supposition—a most unfair and unscholarly method, and one which only renders the difficulty greater; for, as Alford remarks, "*Of all harmonies, those of the incidents of these chapters are to me the most unsatisfactory.*" (The italics are his.)

It is scarcely necessary that I more than refer to the fact, that the phrase, "Began to dawn towards the first day of the week," is, as the context shows, a loose translation of the verb, *epiphoskousee*. The verb occurs only once besides this in the New Testament. This is in Luke xxiii: 54, where, under precisely the same circumstances, the Sabbath is said "to draw on." Such is the natural meaning in the passage under consideration, "to come in sight," "to appear," "to draw on." This natural exegesis of the passage removes all difficulties from it, as it stands, and leaves only the inferential objections to it, to be hereafter noticed.

Let us next examine the second argument in favor of our position, viz., the prophecies of Christ concerning the time he should lie in the grave. Bro. T. says, (by what authority does not appear,) "It was the great fact that our Saviour was to lie in the tomb, and rise from the dead, which was to be the sign of his Messiahship, and not the exact number of days and nights he remained there." In opposition to this unsupported assertion of his, the words of Christ clearly show, that the time was the central idea in the comparison between the miraculous delivery of the prophet from the belly of the fish, and his own resurrection. Matt. xii: 39-41, "And no sign shall be given to it, but the sign of the prophet Jonas. For as Jonas was three days and three nights in the belly of the fish, so shall the Son of Man be three days and three nights in the heart of the earth." The parallelism between the cases can only be found in the miraculous nature of each—to be swallowed by a fish, and after three days and nights to be ejected, still alive, was

clearly a miracle. So Christ declares that he should lie in the grave such a length of time, that, in the course of nature, death and disintegration would necessarily ensue; so long, that no charge of *resuscitation*, instead of resurrection, could be made; so long, that all must see that no resurrection could take place except through superhuman agency. If the mere fact of "lying in the tomb and rising from the dead," were all, then to remain there one hour, or three, would have met all the demands in the case. It is easy to see that this would have left the case open to the charge of resuscitation, or recovery from a comatose state, by natural means, and especially so, since he was hurriedly buried, without the usual breaking of limbs, which they were wont to resort to, to insure death. Take out the element of the full time, and you destroy the parallelism between the two cases, and open the claim of a miraculous resurrection to a severe and telling criticism. Again, Christ, in his teachings, and especially in his discussions with his accusers, never spoke loosely or at random. Much less could he, when giving the ultimate test, concerning the crowning sign of his Messiahship, his resurrection. All this the Jews knew. In their precautions against an imposition on the part of his disciples, they procured a guard for the full time. Now, had not this time been fulfilled to the letter, his enemies must have seized upon it as a weapon against him and his followers. No trace of such a claim is found. This substantiates our position.

But, as though distrusting his efforts, Bro. T. begs the whole question, when, after ignoring the idea of the exact fulfillment of the prophecy, he goes on attempting to show that the full time was fulfilled, according to the Jewish reckoning. The passages referred to as parallel, come far short of proving the thing desired, viz.: the reckoning of a part of a day for a whole. Esther iv: 16, and v: 1, simply show that an order was given to fast "three days, night and day." During this time, *while she was yet fasting*, Esther promises to go before the king, as will be seen by carefully reading iv: 16. In accordance with which promise, she goes in on the third day; but that the fasting ceased on the third day, is not shown, rather to the contrary. So Gen. xlii: 17 and 18 shows only that Joseph put his brethren "into ward three days," and on the third day he consulted with them concerning the future; but that he released them from prison before the full time, we have neither proof nor hint. The passage in 2 Chron. x: 5 and 12, seems, at first sight to support the claim, that the phrases "After three days," and "On the third day," are synonymous. A closer investigation shows, that the Hebrew preposition, "*beth*," used in the 12th verse, means "in," "within;" that the preposition "*ath*," used in the 5th verse, means primarily, "until," but may also mean "within." That it does thus mean, in this case, is shown by the interpretation given to the king's order, as repeated in the 12th verse. In keeping with this, the Greek of the Septuagint uses *eous*, in the 5th verse, thus bringing out clear-

ly the idea, that the command was to remain absent until the third day. All that is proven, then, is, that the Hebrew "ath" has different shades of meaning, and that in this case, the one used, does not correspond to the definite English preposition "after."—Still more conclusive is the fact, that in the prophecy of Christ, concerning his resurrection, the positive Greek preposition *meta*, is used—a word exactly corresponding to the English "after," by which it is *always translated in the New Testament*, when used with the "accusative case," as it is in Christ's prophecy concerning his resurrection. See Mark viii : 31. Thus another immovable objection is placed in the way of Bro. T.'s *supposition*, that three days and three nights means one day and a part of two nights.

It now remains to examine the argument relative to the time of the entombment, showing the fallacy of Bro. T.'s proposition; also his reference to the words of Cleopas, and then to take up the only real objection to my position, which is found in the fact of a second visit to the tomb. These points are reserved for another paper.

A. H. L.

February 20, 1867.

Sabbath Recorder.

A QUESTION FOR SUNDAY-KEEPERS.

The book of Acts contains the history of the early Christians for about thirty years after the resurrection of Christ. It records the severe persecutions which they suffered at the hands of the Jews, and the different accusations which the latter brought against them. The Jews sought every pretext that they could find to get some accusation against the Christians, whereby they might destroy them. By their malice Paul was kept a prisoner several years. They trumped up every thing that they could think of by which to get him condemned. But he said, "Neither can they prove the things whereof they now accuse me." Acts xxiv : 13. On another occasion he said, "Neither against the law of the Jews, neither against the temple, nor against Cæsar, have I offended any thing at all." Acts xxv : 8.

Now, if Paul and others, have taught that the Sabbath was abolished, and that another day had become the Sabbath, and had labored on the Jews' (?) Sabbath, why did not the Jews accuse them of this? They were very forward to accuse Christ of breaking the Sabbath, when he did no more than to heal the sick on that day. By their civil law, it was death to work on the Sabbath. Their greatest desire was to get something against the Christians, by which they might kill them. Now what a fair opportunity this would have been, had the Christians been accustomed to break their Sabbath. How quickly the Jews would have improved it! But did they? Was any such accusation brought against Paul, or the others? All know that there is not a lip of it in the whole thirty years' history of the church. Numerous other accusations were brought against them on different occasions, but this, not once! Is it reasonable to suppose that so important a change as this could have been taught and practised by the Christians, right in the midst of the Jewish nation, and yet nothing said about it, either by Jews or Christians? A flourishing church existed in the city of Jerusalem, and this was the headquarters of the apostles. Imagine them teaching in the temple and synagogues, that the ancient Sabbath was abolished; imagine them at work on that day, and what would have been the result? Nothing would have created an uproar so soon as that. Yet not a single word is said about any disturbance or

disagreement between the Jews and Christians concerning the Sabbath. How Sunday-keepers can reconcile these facts with the supposed change of the Sabbath at the resurrection, I do not see.

D. M. CANRIGHT.
Canaan, Mo., Jan. 21, 1866.

ERRATA.—In No. 2, Vol. 3, page 8, 3d column, 25th line from bottom, for the word *as*, read *if*.

WHO SHALL WE BELIEVE?

[CONTINUED]

But it will be said, if there was no "glory" on "the face of Moses," when he came down from the mount with the first tables, which were "written with the finger of God," Exo. xxxi : 18. Yet, there was "glory" on his face at the time, when he came down with the tables; which he himself had hewed, and on which our LORD wrote the words which were written on the first tables, (Exo. xxxiv : 29-35.) Yes, very true. But if the "glory" here spoken of, refers to the tables, or to the words written upon them, why was there no "glory" on Moses's countenance at the time when he came down with the ten commandments, "written with the finger of God?" For it appears to me, if this "glory" did refer to "the law of God," there should have been "glory" on the face of Moses, at the time when he came down with the first tables, which had been written by the Father, (Exo. xxxii : 15, 16, 19.) Now, as there was no "glory" on Moses's face at that time, there is reason to suppose that this "glory" did not refer to the giving of the ten words on the second tables. For I can not see, why there should be "glory" at the giving of "the law of God," when written by the SON, and no "glory" at the giving of the same law; written by the Father, if this "glory" refers to the ten commandments.—But the truth in this case is, that the Bible does not say, that the "glory" on Moses's face, at the time he came down from the mount, had any reference to "the law of God," but "that Moses wist not that the skin of his face shone; while He [the LORD,] talked with him." (Exo. xxxiv : 29. Therefore, this "glory" must have referred to what our LORD and Moses had been talking about on Mount Sinai.

Now, if we can learn what was the subject of conversation between our LORD and Moses, on the mount, we may then know to what the "glory" on Moses's countenance at that time referred.

First, from Exo. xxxii, we learn that when Moses came down from the mount with the two tables, upon which God had written his law, that he found the children of Israel dancing before the golden calf, "which Aaron had made." And Moses said unto Aaron, "What did this people unto thee, that thou hast brought so great a sin upon them?"—"And it came to pass on the morrow, that Moses said unto the people, Ye have sinned a great sin: and now I will go up unto the LORD; peradventure I shall make an ATONEMENT for your sin." "And Moses returned unto the LORD, and said, Oh, this people have sinned a great SIN; and have made gods of gold." "Yet now, if thou wilt forgive their SIN; and if not, blot me, I pray thee, out of thy book, which thou hast written." "And the LORD said unto Moses, Whosoever hath sinned against me, him will I blot out of my book."

"And Moses said unto the LORD, See, thou sayest unto me, Bring up this people; and thou hast not let me know whom thou wilt

send with me, Yet thou hast said, I know thee by name, and thou hast also found grace in my sight. Now, therefore, I pray thee, if I have found grace in thy sight, show me now **THY WAY**, that I may **KNOW THEE**, that I may **FIND GRACE IN THY SIGHT**: and consider that this nation is thy people." "And he said, my presence shall go with thee, and I will give thee rest."—"And he said, I beseech thee, **SHEW ME THY GLORY**. And he said, I will make all **MY GOODNESS** pass before thee, and I will **PROCLAIM THE NAME OF THE LORD** before thee, and I will be **GRACIOUS**, and will **SHEW MERCY** on whom I will shew mercy." (Exo. xxxiii : 12-14, 18, 19.)

"And the LORD descended in the cloud, and stood with him there, and proclaimed **THE NAME OF THE LORD**." "And the LORD passed by before him and proclaimed, **THE LORD, THE LORD** God, merciful and gracious, long suffering, and **ABUNDANT** in goodness and **TRUTH**, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. And Moses made haste, and bowed his head toward the earth, and worshipped. And he said, If now I have found grace in thy sight, O LORD, I pray thee go among us; for it is a stiff-necked people; and pardon our iniquity and our SIN, and take us for thine inheritance." (Exo. xxxiv : 5-9.)

"And he said, **BEHOLD**, I make a COVENANT; BEFORE all thy people I will **DO MARVELS**, such as have not been done in ALL THE EARTH, nor in ANY NATION: and all the people among which thou art, shall see **THE WORK OF THE LORD**, for it is a **TERRIBLE THING** that I will do with thee. Observe thou that which I command thee **THIS DAY**." "Take heed to thyself, lest thou make a COVENANT with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee."—"The feast of unleavened bread shalt thou keep. Seven days thou shalt eat unleavened bread, as I commanded thee, in the time of the month Abib: for in the month Abib, thou camest out from Egypt." "And thou shalt observe the feast of weeks, of the first fruits of wheat harvest, and the feast of ingathering at the year's end. Thrice in the year shall all your men-children appear before the LORD God, the God of Israel. For I will cast out the nations before thee, and enlarge thy borders; neither shall any man desire thy land, when thou shalt go up to appear before the LORD thy God thrice in the year. Thou shalt not offer the BLOOD of MY SACRIFICE with leaven; neither shall the SACRIFICE of the Feast of the PASSOVER be left unto the morning. The feast of the first-fruits of the land thou shalt bring unto the house [Temple] of the LORD thy God. And the LORD said unto Moses, **WRITE** thou these WORDS: for AFTER the TENOR of these WORDS I HAVE MADE A COVENANT WITH THEE and WITH ISRAEL." Exo. xxxiv : 10-12, 18, 22-27.

Now, what have we learned from the above scripture?—1. That Aaron and the children of Israel, made a golden calf, which they worshipped. 2. That Aaron and the children of Israel, by so doing, committed a great SIN. 3. They sinned, because they broke the first and second commandments. 4. That Moses went up unto the LORD, to see if he could "make an atonement" for their sin. 5. That Moses found grace in the sight of the LORD, and said unto the LORD,

"I pray thee, go among us; for it is a stiff-necked people, and PARDON our INIQUITY and our SIN." 6. That the LORD's answer to Moses's intercession was, "BEHOLD, I will do MARVELS, [or wonders, or miracles.] Thou shalt see the work of the LORD." 7. And that some of the "words" which our LORD commanded Moses to write, were about "The feast of unleavened bread," "The feast of weeks," "appear before the LORD thy God thrice in the year," "The feast of the Passover," and "the blood of my [his] sacrifice." "For after the tenor of these words," the LORD "made a covenant with" Moses "and with Israel." So that we learn from the Bible, that the "words," which Moses had received a commandment to write, were not the ten commandments.

Again, we will take a second view of the above Scripture, that we may obtain the clew to the "glory" which was on Moses's face.—And Moses said unto the LORD, "I beseech thee, shew me thy GLORY." And the LORD said, "I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee: and will be gracious to whom I will be gracious, and will show mercy on whom I will show mercy."

"And he said, Thou canst not see my face: for there shall no man see me and live."

"And the LORD said, Behold, there is a place by me, and thou shalt stand upon a rock:

"And it shall come to pass, while MY GLORY PASSETH BY, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by:

"And I will take away my hand, and thou shalt see my back parts; but my face shall not be seen."—Exo. xxxiii : 18-23.

And the LORD descended in the cloud and stood with him there, and proclaimed **THE NAME OF THE LORD**, "And the LORD passed by [while MY GLORY PASSETH BY,] before him, and proclaimed, [the gospel,] "The LORD, the LORD God, merciful and gracious, long-suffering, and abundant in goodness and truth." "And he said, **BEHOLD**, I make a COVENANT; before all the people I will do MARVELS, such as have not been done in all the earth, nor in any nation; and all the people among which thou art, shall see the work of the LORD, for it is a **TERRIBLE THING** that I will do with thee."—Exo. xxxiv : 5, 6, 10. "And it came to pass," that Moses wist not that the **SKIN** of his **FACE SHONE** while [the glory of the LORD passed by, and] "he talked with him" [of his "goodness and truth.]" "And when Aaron and all the children of Israel saw Moses, behold the skin of his face shone; and they were afraid to come nigh him."

Now, from the above Scripture, we have the evidence, that the "glory" was on Moses's face while the LORD was passing, to show his glory, "and while he talked with him," and proclaimed (what Paul called the New Covenant,) unto Moses, through which mercy and forgiveness could be obtained for the SIN of the children of Israel. "Neither is there salvation in any other: for there is none other NAME under heaven given among men, whereby we must be saved." Acts iv : 12. This was the NAME the LORD proclaimed to Moses, saying, "The LORD, The LORD God, [HE WHO WILL BE YOUR GOD,] "merciful and gracious," "in goodness and truth."

For "grace and truth come by Jesus Christ. John i : 17.

For this "glory" was on Moses's face while the LORD talked with him, before Moses came down from the Mount to minister "the law of Moses," before the children of Israel, which law, Paul called the first covenant, "which was added because of transgressions." Wherefore, the law of Moses, (which was added,) was a school-master, to instruct them, that they should believe in Christ—that they might be justified by faith, and obtain mercy for their SIN, which they had committed against the LAW of GOD.

But the "glory" on Moses's countenance, was received from the LORD, by seeing his "glory," and by hearing the gospel proclaimed by the LORD, which was the new covenant to which this "glory" referred. Yet it seems the glory remained upon the face of Moses after he came down from the Mount, and was upon his face when he ministered his law as "a school master," to point them to the death of Christ, (for "the law of Moses" was a ministration of death, pointing to the death of Christ) "but their minds were blinded," so that they could not look to the end.—For Christ was the end of "the law of Moses," "for righteousness to every ONE that believeth." "But even unto this day, when Moses is read, the veil is upon their heart," for they could not see the "glory" that was to follow the death of Christ.—Nevertheless, when this law of Moses did lead any of them to Christ, the veil was taken away from their hearts, and they were justified by faith in the LORD, to whom this glory referred.

Now, as the moon receives its glory from the sun, so, what is called the first covenant, borrowed or received its glory from that to which it pointed, the new covenant. For as soon as Jesus was put to death, the glory of the ministration of death passed away, and we were no longer under "the law of Moses," for all the glory that pertained to the law of Moses, pointed to the sufferings, death, resurrection and glory of Christ, and when Christ died, the law of Moses and its glory was fulfilled and done away. But the law of God still remained the same, the unchangeable LAW.

But when Moses came down from the Mount, and Aaron and the children of Israel saw him, they were afraid to come to him, for "behold the skin of his face shone." And Moses called them, and "talked with them." "And afterwards, all the children of Israel came nigh; and he gave them in commandment, all that the LORD had SPOKEN (not what the LORD had written on the tables,) with him in Mount Sinai." "And till Moses had done SPEAKING, (not showing them the two tables of stone,) with them, he put a veil on his face.

"But when Moses went in before the LORD, to speak with him, he took the veil off until he came out. And he came out, and spake unto the children of Israel that which he was commanded.

"And the children of Israel saw the face of Moses, that the skin of Moses's face shone: and Moses put the veil upon his face again, until he went in to speak with

Him."—Exo. xxxiv : 30-35.

Now from the above Scripture we learn, that the ministration of Moses, at this time, was about what the LORD had SPOKEN, and that after Moses came down from the Mount, he went in [to the tabernacle,] before the LORD to speak with Him; and when he came out again, the "glory" was still upon his face—so that he put the veil on again, and he SPAKE unto them "that which he was commanded." For Moses was not showing them the two tables on which our LORD wrote the ten commandments, but was giving to them instruction from the LORD, to which pertained the glory here spoken of. And thus we have learned that this "glory," refers to what our LORD and Moses had been talking about in the Mount, and in the tabernacle. And it seems that Moses received so much of the LORD's grace and truth and goodness and "glory," that it made the skin of Moses's face shine—so that when Moses came down from the Mount, the "glory" was on his countenance.

But it will be said by some, did not Moses, when he came down from the Mount with the glory upon his countenance, have the tables which he hewed, in his hands? Yes. But Moses says, he hewed the tables and went up into the Mount, and that the LORD "wrote on the tables according to the first writing, the ten commandments," and "gave them unto" him; and that he "came down from the Mount and put the tables in the ark." Deut. x : 1-5. "And it came to pass when Moses came down from Mount Sinai, (with the tables of testimony in Moses's hand when he came down from the Mount,) that Moses wist not that the skin of his face shone, WHILE HE TALKED WITH HIM." Exo. xxxiv : 29. But we will give to our readers this 29th verse, as it is translated in the Douay Bible. "And when Moses came down from the Mount Sinai, he held the two tables of the testimony; and he KNEW NOT that HIS FACE WAS HORNED FROM the CONVERSATION of the LORD." And thus, the more we examine this question, the more evidence we have, that the "glory" on Moses's face did not refer to the ten commandments, but was received because of this talk or conversation, which Moses had with the LORD.

Next we will examine, to see if, there was not more than one covenant included in the conversation between our LORD and Moses, on the Mount. First, we understand that the 5th, 6th, 7th and 10th verses of the xxxivth of Exodus, do refer to what we call the new covenant, for the LORD proclaimed his "NAME" in these verses, (the only name given by which we must be saved,) and said, "The LORD, The LORD GOD, merciful and gracious, long-suffering, and abundant in goodness and truth." And when Moses heard the LORD preach the gospel to him, he bowed his head and worshipped, and said, "If I have found grace in thy sight, pardon our iniquity and our sin." See verses 8th and 9th. And the LORD answered and said, "Behold, I make a covenant: before all thy people." See verse 10th. And here a question arises; What covenant is it,

that the Lord refers to in this tenth verse, when He said unto Moses, "I will do marvels, such as have not been done in all the earth, nor in any nation." What does our Lord mean by "marvels?" that he would do wonders and miracles, cast out devils, heal the sick and raise the dead. If not, what does he mean? ("Such as have not been done in all the earth, nor in any nation.") If the promise here made by our Lord, does not refer to the time He would come to them in the flesh and "confirm the covenant," "before all the people," by casting out devils and raising the dead.—When was it fulfilled? For the Lord said also, in this 10th verse, "all the people among which thou art, shall see the work of the Lord." Is there any evidence that the children of Israel, before our Lord came in the flesh, saw such a WORK of the Lord, as is here promised to them?—For the Lord said to them, in this verse, "It is a TERRIBLE THING that I will DO with [for] thee." "Was not this "terrible thing" accomplished at the time our Lord hung upon the cross and died for their sins? As Isaiah says, "He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with his STRIPES we are HEALED." Isa. liii:5. Was there any other WAY, or NAME, by which the children of Israel could obtain mercy and forgiveness for their 'SIN,' but to look to the time when our Lord would "DO" "a terrible thing?" Suffer himself to be crucified upon the cross, to "make an atonement for" their SIN, that his blood might be brought to the heavenly sanctuary, for the remission of their sins.

"Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins:

"And by him all that believe are justified from all things, from which ye could not be justified by the law of Moses."—Acts, xiii:38, 39.

And thus I understand, that when the LORD said, "Behold, I make a covenant: before all the people." He referred them to the time of His suffering for them in the flesh, to ATONE for their sins.

But it will be said, "If the LORD preached the new covenant in the days of Moses, why was the first covenant preached by Moses? It was added to the new covenant because of their transgressions, until Christ should come in the flesh, and pointed to his death; to instruct them, that they must believe in Christ, who was the end, purpose, or object, of this first covenant; to keep before their minds their sins, and to teach them that they needed a propitiation for their sins, and to bring them to Jesus, the mediator of the new covenant, that they might receive the promise of an eternal inheritance.

For "the law of Moses" was not added, or given to them to teach, that by offering burnt offering and sacrifices, (which were the works of the law of Moses,) they would be saved; but to point them to Christ, the only name given under heaven by which they could be saved. But by the works of this law, (before it was perverted,) they showed that they had faith in the promise of God—that Christ would come accord-

ing to the promise. For it was predicted that the SEED [Christ,] of the woman should bruise the Serpent's head. "He shall crush thy head, and thou shalt wound his heel." Gen. iii:15. "Even as Abraham believed God, and it was counted to him for righteousness." For Abraham built an altar unto the LORD, by which he showed his faith in the promise of God.—(Gen. xii:7; xxi:9.) "Now to Abraham and his Seed were the promises made, He saith not, And to seeds, as of many; but as of one. And to thy Seed, which is Christ. "And this I say, that the covenant, that was confirmed before of God in Christ, the law, [of Moses,] which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect." (Gal. iii:16, 17.) "And the Scripture, foreseeing that God would justify the heathen through faith preached before the GOSPEL unto Abraham." (Gal. iii:8.)

Now, as we learn from the above Scripture, that the gospel was preached, and that the covenant "was confirmed" "in Christ," "to Abraham," "four hundred and thirty years" before the law of Moses was ministered to the children of Israel. Is it not, therefore, reasonable for us to believe, that the LORD, who preached to Abraham would preach also the same gospel to Moses? And if He made a covenant with Moses and the children of Abraham, would it not be the same covenant, which he had before confirmed to Abraham?

Therefore, we believe that the gospel, which our LORD preached to Abraham, was the gospel which our LORD preached to Moses, in the Mount, when He "proclaimed the NAME of the Lord," and said, "The Lord, The Lord God, merciful and gracious, long suffering and abundant in goodness and truth." (Exo. xxxiii, 19; xxxiv:5, 6, 7, 10.) And when the Lord said, "Behold, I make a covenant before all the people," He referred to the covenant which He had confirmed to Abraham four hundred and thirty years before. And therefore, the covenant which was confirmed in Christ to Abraham, was older than the law of Moses, yet is called by us the new covenant. But, we understand, that the words first and second, are relative terms; so are old and new. The old covenant relates to the new and the new to the old.

Again, in Exodus xxxivth, 18, 22-27 verses, we understand the letter of what we call the first covenant, to be referred to by our LORD in his talk with Moses, (but the tenor or spirit of the words, point us unto Christ, or the new covenant) but that the children of Israel were commanded to keep the passover, the feast of unleavened bread, in remembrance of their deliverance from the land of Egypt. So that they might not forget the LORD, their deliverer, who had said unto them, "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 a holy nation." (Exo. xix, 5-6.) And this passover which they were commanded to observe with their yearly sabbaths, were

as Paul says, "a shadow of things to come; but the body is of Christ." (Col. ii:17.) But we do not know that the "glory" on Moses' countenance was received by him, because our LORD said unto him that he and the children of Israel should keep the feast of the unleavened bread, the passover, the yearly sabbaths and the feast of weeks. Yet when Moses came down from the mount, "he gave them in commandment all that the LORD had SPOKEN with him in the mount. (Exo. xxxiv:32.) But we think that the "glory" on Moses' countenance was received by him, because of the gracious words, proclaimed to him by the LORD, by which, he and the children of Israel, could obtain mercy and forgiveness of all their sins, for Moses must have been under a great trial, when he fasted "forty days and forty nights," "because of all your [their] sins," which they "sinned in doing wickedly in the sight of the LORD, to provoke him to anger," (Deut. ix:18) and when he said unto the LORD, "Yet now, if thou wilt forgive their sin; and if not, BLOT ME, I pray thee, OUT OF THY BOOK which thou hast WRITTEN." (Exo. xxxii:32.) But the LORD preached unto him the way, the everlasting Gospel, by which he found grace, and saw the glory of the LORD.

And let us ask, what think ye must have been the feelings of Moses when he learned from the LORD, that there was a way provided for them through the gospel, to receive mercy and forgiveness of all their sins? Did not such wonderful knowledge of this glorious truth, fill his heart with love to God, and man, and illuminate his countenance with the "glory," which caused Moses to "put a veil over his face," that the children of Israel could not steadfastly LOOK TO THE END of that which is abolished. "But their minds were blinded; for until this day remaineth the same veil untaken away in the reading of the old testament; [covenant] which veil is done away in Christ. But even unto this day, WHEN MOSES IS READ,* the veil is upon their heart." (2 Cor. iii:13-15.)

Now as we have examined the scriptures, where they refer to the "glory" which was on Moses' face, when he came down from Mount Sinai, (with the two tables of the testimony,) and have learned from them, that there is no evidence, that the glory on Moses' countenance was received from the ten commandments, or that "the law of God," was written and engraven in stones, we will try (if the LORD will) in our next number, to show, that, "the ministration of death," which Paul referred to, was "written and engraven in stones."

[TO BE CONTINUED.]

*"When Moses is read," And does not Paul say in this verse, that "when Moses is read," the veil is upon the "heart," of the children of Israel? If so, then Paul is not speaking in this chapter of "the law of God," but of "the law of Moses," which pointed to the death of Christ.

QUERY.—1. Was there no law before Moses? 2. Was there no law before Christ but the law of Moses? 3. Did Jesus suffer on the cross for the sins of those who transgress "the law of Moses," or was it for the sins of those who transgress "the law of God?"

VOICE OF THE TRUTH,

"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."

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"THE CHRISTIAN SABBATH."

Under the above heading, we find in the Watchman and Reflector, of March 7th, An answer to "A correspondent," who has asked, if "the Bible ordains the first Day of the week," for "the weekly sabbath?"—Or is it only as Neander says, "a Festival of human appointment?" And as the answer is one of the best articles we have seen of late, on the question of Sunday keeping, that is, the most smoothly written, the most likely 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" call 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 we believe these words of Christ, that he kept his Father's commandments, we must also believe, that he kept "the seventh day" enjoined by the Fourth commandment, as the [Christian] Sabbath. And as there is but only ONE WAY to be Christ-like, or to be a Christian, and that one way, is to follow Christ; and as Christ kept his Father's law, when I shall become Christ-like, I shall 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 reply, follow the answer of the Watchman and Reflector as it was given in the "Sabbath Recorder."

THE CHRISTIAN SABBATH.

A correspondent from Alleghany county, N. Y., asks the following questions:

"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 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 indirect evidence is combined, to justify the almost universal practice of the Christian world from the 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 first 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 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.

This stumbling block being removed, our way becomes much plainer and easier. Jesus declared that he was Lord even of the Sabbath day. Mark 2: 28; Luke 6: 5. He honored the first day of the week, by rising from the dead on that day. On the first day of the week he entered into his rest, after having finished the work of redemption, just as God entered into his rest on the seventh day, after having finished his work of creation. This is not a mere fanciful analogy, but a parallel which has the sanction of the Scripture. In the fourth chapter of the Epistle to the Hebrews, Christ's work and rest, as the Author and Finisher of the new spiritual creation, are distinctly compared with the work and rest of the Almighty Father of the first natural creation. And it is to be particularly noted, that it is in precisely this connection that the inspired writer of that Epistle draws this conclusion from his premises: "There remaineth therefore a Sabbath-keeping (*Sabbatismos*) to the people of 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 nowhere 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 from the work of redemption. This last, and not 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 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 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 week the disciples at Troas came together to break bread; and on the first day of the week the members of the churches in Galatia, in Corinth, and in fine "all that in every place call on the name of the Lord" (1 Cor. 1: 2.) were ordered by the Apostle Paul to lay aside their charitable contributions, as God had prospered them during the preceding week.

All these intimations of a change in the day of the weekly Sabbath, and all these explicit notices 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 authority with it, of which we have any record, was 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 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 establish the Divine obligation to observe the first day of the week as the Sabbath of the Lord. It was, in apostolic times, and in accordance with apostolic teaching the day of assembling for religious worship, of celebrating the Lord's Supper, and of presenting offerings to the Lord; the day when the Lord manifested himself to his disciples in an extraordinary manner, when he bestowed upon them the richest gift of his 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 creation ceased from his labors and entered into his rest, as the God of the first creation did on the seventh day; the day which he who declared himself to be the Lord of the Sabbath-day, chose for his own, and inscribed with his own name. Is not this enough for him who with a tender conscience and a

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 hardly needful, after such a summary of Scripture evidence.

LANDOR.

REPLY TO THE FOREGOING.

Immediately after the appearance of the foregoing in the *Watchman & Reflector*, the author of the inquiries sent to that paper for publication, a reply, intended to be "respectful in manner, Christian in spirit, and scriptural in statement." As it has not yet appeared, 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*:

Dear Sir,—Will you allow me through 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 appointment?'"

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

2. You say, "The original command does not, 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 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 day commanded to be observed, Ex. 20: 8-11—"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 maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested 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 divine blessing. This day he sanctified. Upon 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 seventh day, which is the Sabbath, in it there shall be none." 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 that the commandment meant the seventh day of the week?

3. That Christ was Lord of the Sabbath-day, I admit. It was upon this ground that he determined its true character, as he did, Mark 2: 23-28.

4. You say, Christ arose from the grave upon the first day of the week, so com-

pleting the work of redemption, and entering into his rest, as God into his, at the close of creation, when he rested on the seventh day. But do the Scriptures say that Christ arose on the first day of the week? Matthew's statement, 28: 1-6, is, "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 see the sepulchre. And behold there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye, for I know that ye seek Jesus, which was crucified. He is not here, for he has risen, as he said. Come see the place where the Lord lay." By this it will be seen, that Christ had risen before the Sabbath had ended. The other Evangelists speak of a visit, or of visits, made to the sepulchre early on first-day morning, but they say that Christ had already risen. The exact time of Christ's rising, I think, is not revealed; and seeing it is a secret, let it remain a secret.*

But you further say, that the work of redemption was finished on the first day of the week by the resurrection of Jesus. Are you right in this? Do the Scriptures anywhere ascribe the work of redemption to the resurrection? Rather, do they not ascribe redemption to Christ's death? See Eph. 1: 7—"In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace." 1 Peter 1: 18, 19—"Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without spot." Rev. 5: 9—"For thou wast slain, and hast redeemed 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." On this, the Baptist edition of the Comprehensive 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 entering into his rest, I cannot determine, especially as you connect it with his resurrection. There is a sense, perhaps, in which he entered into rest after his ascension, when he assumed his office as High

* "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.

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.

But we shall soon refer to the question of the time of the resurrection, again.—Voice.

Priest. However, the Scriptures are silent as to the idea of rest, so that any conclusion we may arrive at is merely an inference. You attempt to fortify your position by, as it seems to me, an unnatural and wholly unwarranted interpretation of a portion of the fourth chapter of Hebrews. You apply to Christ words that I think refer to the Christian, where he is exhorted to see to it that he does not fall through unbelief of entering into the heavenly rest. Mr. Barnes says, on the ninth verse, "It cannot mean the Christian Sabbath, for the object is not to prove that there is such a day to be observed; and his reasoning about being excluded from it by unbelief, and by hardening the heart, would be irrelevant." Dr. A. Clark, on verse ten, says, "The man who has believed in Christ Jesus has entered into his rest, the state of happiness which he has provided, and which is the forerunner of eternal glory." See also at length the Baptist edition of the Comprehensive Commentary.

5. Does not Col. 2: 16, if it refers to the weekly Sabbath, as well as to the annual Sabbaths of the Jews, classed with meats and drinks in their institution, prove too much for your cause, seeing you admit the binding obligation of the fourth commandment upon Christians? The Sabbaths mentioned in the text, as well as the meats, drinks, feasts, and holy days are abolished; but the weekly Sabbath, according to your theory, is not abolished.

6. You say that Christ after his resurrection, repeatedly showed himself to his disciples on the first day of the week. It is true, that on the day in the morning of which his resurrection was announced, he appeared, at various times and under different circumstances, to certain of his disciples. In the morning, he appeared to the women who visited the sepulchre. In the afternoon, he made himself known to two of his disciples at Emmaus, a little, 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 to the day of his resurrection? Surely not. His mission was to convince them of the fact of his resurrection. I marvel 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 according to the known Jewish method of reckoning time, on the first day of the following week, he appeared to them again." But the text in John (20: 26) reads not, "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, 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 transfiguration, say, "After six days Jesus taketh with him Peter and James and John, &c.;

but Luke 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 coincided that year with the first day of the week, "He sent down upon them the promised gift of the Spirit." But is it certain that Pentecost fell that year upon the first day of the week? Hackett, in his Commentary on Acts, says, "It is generally 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 part of the first day of the week, and that the bread was not broken until after midnight. After the breaking of the bread, Paul resumed his speech, which he continued until break of day, "and so he departed." But commentators, you are aware, are not agreed as to whether this meeting was held on the evening following the seventh day, or the evening following the first day. Hackett says this 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 the daily breaking of bread is mentioned. See also this subject as treated by Neander, in his "Planting and Training of the Church," pages 28 and 29. Nothing, 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 public gathering on the first day of the week, the direction being, that "each one should lay 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 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. 1: 10, assuming that the phrase "Lord's day," refers to the first day of the week. Now what evidence of this is there from Scripture? This phrase nowhere else occurs in the Bible. It is indeed said, (Isa. 58: 13,) that the Sabbath-day is God's "holy day." Christ also, (Mark 2: 28,)

declares himself "Lord of the Sabbath-day." These expressions approach the nearest in form to the one in Rev. 1: 10, of any in the Scriptures. Doubtless, if any day of the week is meant, it is the Sabbath-day. If the Sabbath-day is not meant, then the day (season or time) of the special manifestation of Christ to John, wherein glorious things are revealed, things affecting the nations and the church to the end of time, is meant.

That Landor should attempt to prove his position from statements in Ecclesiastical History, made many years after, when the church is known to have grievously departed from the simplicity of apostolic times, is to me matter of surprise. 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, the first day of the week was uninterruptedly designated by the phrase "Lord's day," whereas, the phrase does not occur until the year of our Lord 200. Again, can it be unknown to Landor, that in the early celebration of Sunday in the church, the idea of the Sabbath never attached to it? Its only character was that of a festival, like the other festivals appointed, or rather that grew up, along with it. These festivals had their origin in the church, and at the time claimed no higher authority. Their existence was the fruit of the ideas of Christian liberty then prevailing. Neander (Rose's translation, page 186,) says, "The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a Divine command in this respect—far from them, and the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps 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. 366) 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 injunction in the forgery called the *Apostolical Constitution*, (vii. 24,) and various later enactments, from the year A. D. 600 to A. D. 1100, though by no means 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.

N. V. HULL.

ALFRED 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 ten commandments were written; and that there was no VEIL on his face at the time when he gave to the children of Israel "in commandment all that the Lord had spoken with him in Mount Sinai," but that the VEIL was put on Moses's face after he

came down from the mount, and after Moses had spoken to the children of Israel ALL THE WORDS WHICH THE LORD "PROCLAIMED" to him in the mount. It must then be evident that Paul, in 2d Corinthians, iii Chap. did not refer to "the law of God," or to the gospel as proclaimed to Moses in the mount, since they were given to the children of Israel without the VEIL, or before the VEIL was put on the face of Moses, but rather to "the ministration," which was given with 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. ix: 1, 2,) which words were spoken with the VEIL on the face of Moses. Exodus xxxiv: 29-35. (See Douay Bible.) It is evident therefore that Paul in 2d Cor., iii Chap. referred to "the ministration" which was delivered to the children of Israel by Moses with the VEIL on his face. (2d Cor. iii: 12-15.)

And more yet, for as Moses gave "in commandment all that the Lord had spoken with him in mount Sinai" before he put 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 xiii: 39,) added by Moses, (to the words which had been spoken to him in the mount by our Lord.) It was added as "a schoolmaster" to instruct them by "the ministration of death," which was ministered by the priests before them, day by day continually (which was a ministration of the first covenant.) But the object and spirit of "the law of Moses" was to point or bring them to Christ. For as "the law of Moses" was "a shadow of good things to come, and NOT the very image of the thing," for it was "NOT POSSIBLE" that the BLOOD of bulls, and of goats should take away SINS. "Wherefore, when he [Christ] cometh into the world, he said, Sacrifice and offerings thou wouldst not, but a body hast thou prepared me, "In burnt offerings and sacrifices, for sin thou hast had no pleasure. "Then said I [Christ] Lo I come (in the volume of the book it is written of me) to do thy will, O God." (Heb. ix: 4-7.)

"Wherefore then seest thou the law? It was added because of transgressions, till the seed 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; but God is one.

"Is the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law.

"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

"But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed.

"Wherefore the law was our schoolmaster to bring us unto Christ, that we might be 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 in Christ Jesus.

"For as many of you as have been baptized into Christ, have put on Christ.

"There is neither Jew nor Greek, there is 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 heirs according to the promise." (Gal. iii: 19-29.)

Now, from the above scripture, (Exodus xxxiv: 34, 35,) we have learned that both "the glory" and "the veil" were on the face of Moses when he gave his ministration from the tabernacle. And as Paul speaks of a ministration which was given with "a veil" over his [Moses] face. (2 Cor. iii: 13.) And as the scripture do not give to us any other "ministration" which was given 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 referred to any other "ministration" but the ONE with "the glory" and the veil," upon Moses face, when it was given," which was given from the "worldly sanctuary."

But here it may be said, that Paul speaks of "the ministration of death, written and engraven in stones." But "the law of God," was "graven upon the tables," (Exo. 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 have said before, if we believed, that this 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 "ἐντύπω, *," rendered "engraven," should be rendered, "stamped," or moulded." 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 "ἐντύπω," stamped or moulded, it would then read, "Now if the ministration of death" stamped "with letters upon stones, was glorious, or, "But if the ministration of 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 "ἐντύπω, *," not according to the 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

* "ἐντύπω, ὦ, to represent by stamping or moulding, to model, τῆ, Anth; and so in mid, Arist, Mund: to stamp upon a thing." Liddell & Scott's Greek English Lexicon."

was given to the children of Israel, with the veil over Moses face, and the only ministration given by Moses, with the veil upon his face," was at the time when he came out from the tabernacle. If SO, "the ministration of death," here spoken of by Paul, can only refer to "the law of Moses," or to that part of it, which referred to the sacrifices, and the burnt offerings which were offered upon the altar, and the killing of the lambs and the beasts for the sacrifice, ~~at the altar,~~ was certainly A ministration of death.

And although the service of the priests at the altar in the Old Testament, is not called 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 Judea, a certain priest named Zacharias, of the course of Abia." "According to the CUSTOM of the priest's office his lot was to burn incense when he went into the temple of the LORD." "And it came to pass, that, as soon as the days of HIS MINISTRATION were accomplished, he departed to his own house." Again, if the best 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 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, "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 passed 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."

"That thou may'st write on them all the words of this law." And may it not be well for us to inquire, What law? The law which Moses called "this law" the law, "written in the book of the law of Moses" the law of which "Moses wrote all the words" in the book, called "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 referred to.

* (See "Voice of the Truth," Vol. III. No. 4. page 15th, column 3rd. 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 him in Mount Sinai, were given to "them in commandment," before Moses put the veil upon his face. But "if at any time he spoke to them," afterward "he covered his face" with the veil. 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 when he brought to them the ten commandments, nor when he gave 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 to 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.)

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 veil 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 covenant. And thus Moses repeated to them the words of the first covenant written in the "book of the covenant," which referred to the "burnt offerings" and sacrifices, which were to be offered upon the altar, which repeated 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 were "the ministration of death," then all those who keep them, will enter into "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.

VOICE OF THE TRUTH,

"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."

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[From the New York Independent.]

THE SABBATH OF THE SEVENTH-DAY BAPTISTS.

To the Editor of the Independent:

An article, entitled "German-American," by Rev. Robert M. Hatfield, in the Independent of April 18, 1867, demands a brief notice. Speaking of the Sunday, he says: "The Puritan Sabbath is as effete as the German Sabbath is revolutionary. You can neither re-establish the one nor defend the other. Why not then restate this Sunday question from the New Testament standpoint, rather than from the Old; from Christ's first day, rather than from Moses' seventh? No one observes Moses' Sabbath. Had we not better give it up, and make sure of Christ's?"

I agree that the "Puritan Sabbath" is a thing of the past. It can never regain the power and place which it has lost. I know that the German Sabbath is "revolutionary." It is more. It is unscriptural. It is a breeder of immorality and vice; of religious dearth, decay and death. Nor is it less evident that the "Anglo-American Sabbath"—a compromise between the German and the Puritan—is only a temporary effort to save a part of the one and avoid the legitimate results of the other. It, too, must be as ephemeral as it is unscriptural.

But I have taken my pen mainly to ask your correspondent to be more exact and just in his statements concerning what he is pleased to call "Moses' Sabbath." He says, "No one observes Moses' Sabbath." I have the honor to belong to a denomination of Christians who observe and labor to defend the "Sabbath of the Lord," the seventh-day of the week. Their present denominational organization was developed cotemporary with the Puritan movement of the sixteenth century, in England. Their organization in America dates from the year 1671, since which time there has been a slow but steady growth. The early Seventh-day Baptists of Europe reach back through the convulsions of the Reformation, and link with the Sabbath-keeping Dissenters of Ante-Reformation times, and so back to

Christ himself. It is a most patent fact in history that the Sabbath was observed in nearly all parts of the early Church for from three to five hundred years after Christ, and was only driven out by civil and ecclesiastico-civil enactments; while those branches of the church in Africa and Asia which have never been subject to Papacy, observe the Sabbath to this day.

If we are unknown to your correspondent, because we are not of modern origin, he ought not to forget that Seventh-day Adventists—a body entirely distinct from ourselves, but earnest defenders of the Sabbath—have been developed within the last twenty-five years, and now number, in our own country, half as many thousand communicants as they are years old.

We are not anxious to be known simply as Seventh-day Baptists. But, in these times, when men are pleading for other Sabbaths and for "no Sabbaths," for other laws and for "no laws," we desire to be known as observers of God's Sabbath and defenders of his law. The rationalism of Germany, the infidelity of France, and the ritualism of England, are fruits we pray may not be reproduced in America. Hence, we plead for the supremacy of God's eternal laws, as the only safeguard against such results, believing that the American Church must soon choose licentious no lawism, and debasing no-Sabbathism, or accept the truth that all God's laws in the decalogue are unchangeable and binding in all times, upon all people.

Trusting that you will deem this correction worthy a place in your columns, I remain,

Yours truly, A. H. LEWIS.

Pastor of the Seventh-day Baptist church, New York City.

"TIME OF THE RESURRECTION."

In the Sabbath Recorder of April 11th, we have an article on the time of the resurrection, from Bro. "C. H. T."

Now, we can only see one verse from the Bible in Bro. "T's" article, which at first sight, appears to prove, that the resurrection did occur on the first day of the week. Therefore we will give to our readers, first, Bro "T's" own words in connection with this verse, Mark xvi: 9, And then Bro. Hull's remarks and answer, on the punctuation of the verse, with Bro. "T's" replies, from the Sabbath Recorder.—After which we will make some remarks on this verse, which is "an addition by an unknown writer." And then show, if the verse had been translated correctly, it would not read, that Christ rose on the "first day of the week," but on "the first of the" "σαββάτου" (Sabbath.)

QUOTED FROM BROTHER "T'S," ARTICLE.

"Permit us to say, in conclusion, that the simple, plain, and positive declaration of Mark xvi: 9. "And having risen early on the first day of the week, he appeared first to Mary the Magdalene," would outweigh all that Bro. "L," could say on the opposite, if he had the talents of an angel."

C. H. T.

TIME OF THE RESURRECTION.

C. H. T.:

Dear Brother,—In your argument with A. H. L., on "The Time of the Resurrection." I see that you rely very much on Mark 16: 9—"And having risen early on the first day of the week, he appeared first to Mary Magdalene," &c. Are you not misled here by the circumstance that the comma in the passage is placed after the word *week*? Place it after the word *risen*, and you not only change the reading, but, I think, correct it. In this I hope not to be understood as interfering with your controversy with Bro. L. All I wish is, to free you and others from the influence of what I doubt not is a mistake in relation to the proper position of this comma.

N. V. HULL

TIME OF THE RESURRECTION.

N. V. HULL:

Dear Brother,—In Mark 16: 9 you think the comma should be placed after *risen*, and not after *week*, and should thus read, "And having risen, early on the first day of the week he appeared first to Mary Magdalene," &c. By this I understand you to infer that the phrase "having risen" must refer to an event which took place on the previous Sabbath. This must be your inference; otherwise there would be nothing gained in changing the punctuation. Now, as this is simply an inference, without any proof, I might be content to meet it by saying, "I think" the passage should read, "And having risen early on the first day of the week," &c. But permit me, as briefly as possible, to give my reasons:

1. Because I know of no MSS. or translation of this passage which places the pause after *risen*.

2. Because I think it would be doing violence to the Greek text, to make *prooi* (early) simply modify *ephance* (appeared), and not *anasta* (having risen.) Such a construction would be forced, unnatural, and without authority.

2. If Christ arose on the Sabbath, as you infer from Matthew as well as from the above passage, then he must have appeared to his disciples near or soon after sunset. Matt. 28: 10. How, then, could Mark, speaking of an event which occurred after sunrise the next day, (16: 2,) say he appeared to Mary Magdalene (9.)

But to give all the reasons why the passage is properly punctuated, would involve an entire review of the "controversy" between brother Lewis and myself.

C. H. T.

TIME OF THE RESURRECTION.

C. H. T.

Dear Brother,—I thank you for giving your reasons for punctuating Mark 16: 9 as you do, which I acknowledge is in conformity with popular usage in English editions of the New Testament. Still, I do not despair of shedding some light on the question, and perhaps enough for you to see reason for somewhat modifying your position on the time of Christ's resurrection.

Let us begin at the foundation. You know the New Testament was originally without punctuation marks. Their presence was the fruit of a later age, and they simply express the views of the transcribers, translators, compilers, or editors, in regard to the meaning of the text. They are therefore, a commentary. To test the correctness of the punctuation, we must for ourselves seek the meaning of the text, independent of the punctuation marks. We inquire what the author intends to say, and

upon our view of this depends punctuation. Now take this rule and apply it to the passage under consideration, collated with the writings of the other Evangelists upon the same subject, and is it not perfectly plain, that Mark is relating the fact of Christ's resurrection, and not the time of it? Your punctuation, then, must conform to this thought. A general statement will suffice to show this. One writer says that in the end of the Sabbath, as the first day of the week was dawning, certain persons visited the sepulchre, and found that Christ was already risen. Others say that early in the morning of the first day of the week, while it was yet dark, or at the rising of the sun, persons visited the sepulchre, and Christ was already risen. They confirm the truth of the above by saying, that in connection with the facts just stated, the now living Christ showed himself to certain of his disciples and friends. You see, then; that not the time, but the fact, of Christ's resurrection, and the time of its announcement, are the things stated by the Evangelists. Make, then, this your rule of punctuating, and all is well; and this is so done by the best copies of the original Greek with which I am acquainted. Alford, in his Greek New Testament, puts no punctuation mark until after the phrase *Mary the Magdalene*, and then comes a comma. Schulz is the same, both in the *Biblia Polyglotta* and another copy which I have, as also is the *Vulgate*. I think, if you shall make due examination, you will come to the conclusion to punctuate as I have, or in agreement with the Greek copies I have mentioned, which leaves the sense the same.

You mistake me when you suppose that I fix the time of Christ's resurrection toward the close of the Sabbath. *I do not fix the time at all.* My object in quoting *Matt. 28: 1*, etc., was to show you that your position on *Mark 16: 9* was not characterized by certainty. No position, in my opinion, as yet, on the time of Christ's resurrection, is so characterized. I therefore no more sympathize with Bro. L. than with yourself. I never yet read an argument on either side of the question which I could clearly grasp with my intelligence so as to believe it contained the whole truth. To me the time of Christ's resurrection is a mystery. The fact is clearly stated, and the time of its announcement is also clearly enough revealed for all practical purposes.

N. V. HULL.

TIME OF THE RESURRECTION.

N. V. HULL:

Dear Brother,—Your kind article, of May 9th, has come under my notice. If it were possible, in *Mark 16: 9* to place the comma after *having risen*, then it is "perfectly plain that Mark is relating the fact of Christ's resurrection, and not the time of it." Then, so far as this passage is concerned, the time of the event would be entirely indefinite. It might have been ten years, ten days, or ten minutes, before sunrise on the first day of the week, that Christ arose. But the moment you admit that the first punctuation mark should be placed after *week*, or after *Magdalene*, according to Alford and others, the time is as definite and fixed that Christ rose on the first day of the week, as the fact of his rising at all.

You generously admit that there are no English or Greek editions of the New Testament which place the comma after *risen*. Then it seems to me that the time of the resurrection is settled beyond controversy.

But some one may ask, Why has not some Greek or English edition of the Testament, a comma after *risen*? Simply because every Greek scholar will tell you, that *proci* (early) must of necessity from its position in the sentence, modify *ana las*. (having risen.) It would be doing violence to the Greek text, then, to separate these words by a punctuation mark.

C. H. T.

Now the question is who is right about the punctuation of the verse. If brother Hull is correct, then the verse will harmonize with the Testimony of Jesus, as to the time of his resurrection. But, if Brother "T" is correct about the punctuation, then the verse cannot be made to harmonize with the words of Jesus, as to the time when he rose from the dead. Yet this will not prove that brother "T" is wrong. But, why not? Because there

is evidence that the 9th verse of this chapter, was not written by Mark. But first, we will show that there has been a question, whether this 9th verse was ever written by Mark, and that too by our first day friends, who believed that our LORD rose on the first day of the week, (for we will only refer to them for our testimony on this question at this time.)

First witness—on *Mark 16: 9*.

"9. The remaining part of the gospel is wanting in the Vatican MS, but there is no doubt of its genuineness." See Spencer's Greek Testament, on the 9th verse.

Second witness—on *Mark 16: 9*.

"9. Now when Jesus was risen [i.e.] This to the conclusion of the gospel is wanting in the famous *Condex Vaticanus*, and has anciently been wanting in many others. See *Wetstein* and *Griesback*." See Clarke's Commentary on this verse.

Third witness—on *Mark 16: 9-20*.

"CHAPTER XVII."

"AN ADDITION BY AN UNKNOWN WRITER."

"1. And having arisen early on the first day of the week, he appeared first to Mary the Magdalene from whom he had cast out seven demons." See Sawyer's Translation of the New Testament.

And thus we see that Sawyer in his translation of the New Testament has divided the 9th verse, from the eighth verse of this xvi. Mark, and commenced a new chapter, and called it the xvii chapter, and says that the last part of this xvi chapter from the ninth verse was "AN ADDITION BY AN UNKNOWN WRITER." And our second witness says that it IS WANTING IN THE FAMOUS *Condex Vaticanus* AND HAS ANCIENTLY BEEN WANTING IN MANY OTHERS.

Now our readers will see that there is some reason for believing that Mark did not write this ninth verse, and we do not know who was the author, (except it was written by the "man of sin," for the mistranslations, and the additions in the New Testament, go to UPHOLD his commandments, which HE has spoken "against the Most High." *Dan. vii, 25*)

And as there is a question about this ninth verse, and as this verse is the only verse in the New Testament which says, or appears to say, that our LORD rose from the dead on "the first day of the week, those who choose to build their faith upon such a foundation, will find it a slight one. But as for me, I believe as Sawyer has said, the verse was "AN ADDITION BY AN UNKNOWN WRITER."

Again, for it will be said by some, that we have no positive evidence, that Mark did not write this 9th verse, and therefore we should believe that Mark wrote this verse, for this is the only verse we have in the New Testament, that says, that our LORD, rose from the dead on the first day of the week." But, IF SO, we should remember also, that Mark wrote this 9th verse in the Greek language, and that according to the Greek in this verse, it does not say, that Jesus rose from the dead on "the first day of the week," but on the "σαββατον," (Sabbath.)

But we will give the verse from the

Greek, that we may compare the Greek, with our common version.

ΑΝΑΣΤΑΣ ΔΕ ΠΡΩΤΗ ΠΡΩΤΗ ΣΑΒΒΑΤΟΥ ΕΡΑΝΗ ΠΡΩΤΩΝ ΜΑΡΙΑ ΤΗ ΜΑΓΔΑΛΗΝΗ, ΑΡ' ΗΣ ΕΚΒΕΒΛΗΚΕΙ ΕΠΤΑ ΔΑΙΜΟΝΙΑ. — *Mark xvi. 9.*

First, by comparing our common version with the Greek, we learn that the words *Jesus* and *day*, which are italicized in this verse, (as all may see,) are not in the Greek, but were added by our translators. Therefore if it could be shown, that the Greek word "σαββατον," should be rendered "week," then the verse would read, "And having risen early" the first of the week, which would be somewhere between sunset Saturday evening, and Wednesday noon. Who added the word "day?" But if Mark did write this 9th verse, what right had our Translators to pervert the word "σαββατον," (Sabbath,) and call it ("εβδομας," "week?" Who will answer this question?

Secondly, the word which our translators have rendered "week," is "σαββατον," (sabbath) in the Greek, and the word for "week," in the Greek language is "εβδομας," and all may see that the fifth word in this Greek verse is "σαββατον," (sabbath) and not "εβδομας," "week," (see voice of the Truth, No 1, vol. ii, on *Σαββατον*, or SABBATH, "A WEEK?")

But we will give you a literal translation of this verse, that all may see that if this verse gives us the time of the resurrection of our LORD, it was on the Sabbath, the seventh day of the week.

But rising up early on the first of the sabbath, he appeared first to Mary the Magdalene, from whom he cast seven demons. And thus it is evident, if this verse proves the time of the resurrection it also proves that it occurred on the sabbath, and not on the first day of the week.

Now, "permit us to say, in conclusion, that the simple, plain, and positive declaration of *Mark xvi: 9*," (If Mark wrote this 9th verse.) "And having risen early on the first" of the SABBATH, "he appeared first to Mary the Magdalene," "would outweigh all that" Bro. C. H. T. "could say on the opposite, if he had the talents of an angel."—VOICE.

THE TWO LAWS.

Many claim that the law of God has been abolished. They can read many passages that a law has been done away. Thus they claim that there was but one law in the Old Testament, hence it has all gone by the board. If there was but one law, their argument is sound. But this is a mistake. There are two laws brought to view in the Old Testament.

1. There is the law of God, the ten commandments. This was spoken by God himself, written with his own finger, on tables of stone, and placed in the ark. See *Deut. xii, 13; Ex. xxiv, 12; Deut. x, 1-5.*
2. The law of Moses. Moses himself spoke this law to the people, wrote it himself in a book and placed it in the side of the ark. *Deut. i, 5, 6; xxxi, 9, 24-26.* This distinction is preserved throughout the Old Testament. Thus in 2 Kings

xxi, 8, "Only if they will observe to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them." Here is a plain distinction between the law that God commanded and the law that Moses commanded. Again *Nehemiah ix, 13*. "Thou camest down also upon Mount Sinai and spakest with them from Heaven, and gavest them right judgments and true laws, good statutes and commandments." Here is a law that is called right, true and good. It is said that God declared this law from Mount Sinai. Now we read of quite a different law in *Ezekiel xx, 24, 25*. "Because that they had not executed my judgments, but had despised my statutes, and had polluted my Sabbaths, and their eyes were after their father's idols, wherefore I gave them also statutes that were not good, and judgments whereby they shall not live." Here is a law that is not good, and by which they could not live. This must be a different law from the one which is good, right, and true. The same distinction is preserved in the New Testament.

Rom. vii, 7. "What shall we say then? Is the law sin? God forbid; nay, I had not known sin, but by the law, for I had not known lust except the law had said, Thou shalt not covet." Here he quotes one of the ten commandments, showing what law he means. In verse 12, he says of this law, "the law is holy and the commandments are holy, and just and good." Verse 14, he says, "the law is spiritual." Verse 22, he calls it, "the law of God." *James ii, 9-12*. James quotes two of the ten commandments and calls that the "law of liberty; hence, there is a law in the New Testament which is holy, just and good, a spiritual law, a law of liberty, the royal law, the law of God; and Paul said that he delighted in that law. We find also quite a different law in the New Testament. It is called the law of Moses. *Acts xv, 5*. "But there arose up 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. Speaking of this law in verse 10, he says, "Now therefore why tempt ye God to put a yoke upon the neck of the disciples which neither our fathers nor we were able to bear." Here this law of Moses is called a heavy yoke which none are able to bear. In *Heb. vii, 14*, we read of a law of a "carnal commandment," and verse 19, says that this "law made nothing perfect." It seems as though none could fail to see that these different characteristics do not belong to the same law. Now let us see what law is done away. In *Ephesians vi, 15*, we read, "Having abolished in his flesh the enmity even the law of commandments contained in ordinances for to make in himself of twain one new man so making peace." So of the law of which Peter spoke, calling it the law of Moses, and saying it was a grievous yoke to bear. In *Col. ii, 14*, we read, "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 the cross." Here again the law which is done away, is very par-

ticularly described. 1. It is the law of hand writing. 2. It is the law of ordinances. 3. It was against us. 4. It was contrary to us. This law was nailed to the cross. Now we read of the law of God thus, "Do we then make void the law through faith? God forbid. Yea, we establish the law." *Rom. iii, 31*. Jesus himself says, "Think not that I am come to destroy the law or the prophets, I am not come to destroy but to fulfil. 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. Whosoever, therefore, shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of Heaven."

Thus we find one law written by God himself, which is called holy, just, and good, a spiritual law, law of liberty, royal law, and the delight of the saint. Paul says that this law is established, and Jesus says that not one jot or tittle shall pass away from it, &c. We have found another law which was written by Moses in a book. It is called a law that is not good, a carnal law, law of ordinances, a heavy yoke to bear, a law that was against us, contrary to us, the enmity, &c. It is said that this law was nailed to the cross. From the above we conclude that there were two laws, one of which was abolished at the cross, and the other is to last till heaven and earth pass away.

D. M. CANRIGHT.

—Advent Review.

WHO SHALL WE BELIEVE?

[CONTINUED.]

However, we expect to show from "the fifth book of Moses, called Deuteronomy," that Moses gave a commandment, that his law, or that part of it, which referred to the sacrifices and burnt offerings, (which Moses called "all the words of this law,") should be written, stamped, moulded, or "engraven" upon stones; and from the book of Joshua that "this law" of Moses, was by Joshua, copied, or written, stamped, moulded, or "engraven," upon stones. In the first place, we will give the Scripture, which contains Moses commandment for "this law" to be written upon the stones, and then the Scripture which declares that it was written upon the stones.—As the most of our readers use our common version, we will transcribe from the Douay Translation that those who choose, may compare the two versions.

MOSES COMMANDMENT, TO WRITE "THIS LAW" UPON STONES.

1. "And Moses" "commanded the people saying,"
2. "And when you are passed over the Jordan into the land which the LORD thy God will give thee, thou shalt set up great stones, and shalt plaster them over with plaster.
3. "That thou may'st write on them all the words of this law, when thou art passed over the Jordan; that thou may'st enter into the land which the LORD thy God will give thee, a land flowing with milk and honey, as he swore to thy father.
4. "Therefore when you are passed

over the Jordan, set up the stones which I command you this day, in mount Hebal; and thou shalt plaster them with plaster;

5. "And thou shalt build there an altar to the LORD thy God, of stones which iron hath not touched,

6. "And of stones not fashioned nor polished; and thou shalt offer upon it holocausts to the LORD thy God;

7 "And shalt immolate peace-victims, and eat there, and feast before the LORD thy God.

8. "And thou shalt write upon the stones all the WORDS OF THIS LAW plainly and clearly." (*Deut. xxvii. 1-8.*)

AND JOSHUA WROTE, ALL OF "THIS LAW," CALLED "THE LAW OF MOSES," "UPON STONES."

30. "Then Joshua built an altar to the LORD the God of Israel in mount Hebal.

31. "As Moses the servant of the LORD had commanded the children of Israel, and it is written in the book of the law of Moses; an altar of unhewn stones which iron had not touched; and he offered upon it holocausts to the LORD, and immolated victims of peace-offerings.

32. "And he wrote UPON STONE the Deuteronomy of the law of Moses, which he had ordered before the children of Israel." (*Josh. viii. 30-32.*)

Thus we have the evidence in Scripture language, that Moses did command to write "this law," "And that Joshua did build an altar, and wrote upon it "this law," as it was "written in the book of the law of Moses." Now as we have the Scripture before us, as we proceed, may the LORD grant unto us wisdom, that we may have ears to hear, and hearts to perceive and understand, the Scripture which we have transcribed for our instruction.

And in the first place Moses commanded, that when the children of Israel passed 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.

In the second place, they were commanded by Moses, to write upon the stones all the words of this law very plainly." But the stones were also to be plastered over with plaster. How then, could they write upon the stones? First, it is evident, that Moses meant by writing upon the stones, that they should write "this law" upon the plaster which covered the stones, and therefore it is also evident, that Paul, when speaking of the ministration written upon stones, referred to "this law" which was written upon the plaster. For Moses said write "this law," upon stones, and Paul says written upon stones. (*Deut. xxvii: 2, 8. 2 Cor. iii: 7.*)

How then, could they write "this law" upon the plaster which covered the stones? First, if they had undertaken to engrave the words of "this law" upon the plaster when it was dry, they would have broken the face of the plastering, so that the plaster would soon crumble to pieces, and thereby be destroyed, SO then "the words of this law," could not have been "engraven" upon the plaster.

How then, was "the words of this law," of Moses delineated upon the plaster? First, when they were covering over the stones, with the plaster, while the plaster was yet soft and pliable, they could have stamped

"with letters upon" the plaster, until they had written all "the words of this law very plainly," and when the plaster became hard and dry, the letters would look as if they had been "engraven," although the letters upon the stone or plaster had been stamped upon them "with letters."

Or, secondly, if they had no duplicate "letters," to stamp with upon the plaster, then they could have formed or moulded the "letters" upon the plastering, while it was soft and pliable. And thus, "this law" of Moses, was written or delineated "upon the stones," as Moses had ordered before the children of Israel.

And more yet, for if the Greek word "ἐντυπώω," which was the word written by Paul, in 2 Cor. iii: 7, had been translated stamped formed or moulded, as it should have been, instead of "engraven," then all those who read this verse, could see that Paul in this verse, referred to words which had been stamped, or to a ministration which had been formed or moulded, "with letters upon stone." And if the question had arisen in their minds, how could letters be stamped upon stone? by turning to Deut. xxvii: 1-8, and Joshua viii 30-32, they would have seen, that what Moses commanded to be written upon the stone, was by Joshua, formed on the plaster, when he wrote "this law" "upon the stones." Therefore, Paul must have referred to "this law of Moses," which was formed or moulded upon plaster, which was "upon the stones," "the ministration of death" stamped "with letters upon stones" 2 Cor. iii: 7. For the very reason, given by those who think that Paul referred in this verse, to the ten commandments, is that God's law was graven upon tables of stone, and that Moses law was written by Joshua upon the plaster, and was not "engraven." Therefore it is said, "Why, Paul could not have referred to the law of Moses, written on the plaster upon the stones, for they were not "engraven." "Could not?" but Paul did not say that "the ministration of death was engraven "upon stones." But "ἐντυπώω," (stamped or moulded,) and therefore would read thus: "Now if the ministration of death" stamped or moulded "with letters upon stones, (see Douay Bible.) This shows us, that Paul referred to the very letters which Joshua wrote upon the plaster, for God's law was not stamped or moulded upon stones, but was written or "graven upon the tables," not "upon STONES." Exo. xxxii: 16. 2, Cor. iii: 7.

But it will be said, that Robinson in his Greek and English Lexicon, has rendered the Greek word "ἐντυπώω," to stamp, to impress, to engraven, Pass. 2 Cor. 3: 7." Yes, Robinson, after giving us the meaning of the word, "to instamp, to impress," has added, "to engraven," but by what authority? Why, because it was so rendered in 2, Cor. 3: 7, in the New Testament, so if the word is not translated correctly in 2 Cor. 3: 7, the authority is worth nothing.—But let us take notice that he has given to us the primary meaning of the word, which he says is to "instamp, to impress." If SO, then "the ministration of death was impressed "with letters upon" the plaster "upon the stones."

Again, if we do admit, that the Greek word "ἐντυπώω," may some time be translated "engraven," then it is not proved, that Paul in "2, Cor. 3: 7," meant "engraven." For the primary meaning of the word is to represent by stamping or moulding, to model, "to stamp upon a thing," "to form," "to instamp, to impress." Therefore if our

translators have taken the liberty to put a forced construction on this word, and rendered it "engraven," it is no evidence, that Paul said "engraven." For as the word also means to stamp, to mould, "to impress," there is no evidence from the Greek word "ἐντυπώω," that Paul called "the law of God," "the ministration of death," and thereby contradicted the plain words of our Lord, who had said, "But if thou wilt enter into LIFE, keep the commandments." Matt. xix: 17. 2, Cor. iii: 7.

But it will be said by some one, who believes that "the law of God," is still binding upon all, that it was the ministration of "the law of God," that was done away, and not the law, for, "a law is one thing, and the ministration of that law is quite another thing," and although Paul speaks of the ten commandments in this verse, 2, Cor. iii: 7, yet he must have meant that the ministration of this law was abolished, which was a ministration of death, but that "the law of God," is not made void thereby. How can this saying be true? For if there is now, no condemnation in breaking "the law of God," what difference will it make to us whether we keep it, or not? But the New Testament says, "SIN is the transgression of the LAW." "For the WAGES of SIN is death," (John. iii: 4, Rom. vi: 23. So then, if we believe this Scripture, we must also believe, that both "the law of God," and the ministration of it, is not abolished or done away. But why should we not believe, that Paul meant what he said? "Now if the ministration of death," stamped or impressed 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." 2, Cor. iii: 7, see Douay Bible.

"Now when opponents of the law of God can be made to see that this is the true meaning of the apostle's language, they will doubtless be ready to acknowledge," if Paul here referred to the stones of the altar, upon which a ministration of death, was impressed "with letters," that "the law of God is not abolished, and that they ought to keep it, if they would enter into life."

But when we have, by our influence, lead our neighbors to believe, by our false positions, that the penalty of the ministration of "the law of God" is abolished, we may as well admit also, that "the law of God" is abolished. For if the wages of sin is done away, and there is no more death to those who refuse to obey God, and keep his law, then certainly, there is no promise of mercy and life for them who love God and keep his commandments.

But it is said, that in 2 Cor. iii: 7, Paul speaks of a ministration which was given to the children of Israel, with the glory on the face of Moses. Yes, but Paul does not say that the glory was upon the face of Moses, at the time the ministration of death was stamped "with letters upon stones," but in the 13 verse, he says Moses "put a vail over his face," so that they could not "look to the end of that which is abolished." Now whatever the ministration here spoken of was, it is certain, that it was a ministration given by Moses, with the glory and the vail upon his face. And we have shown before that there was no vail on Moses face when he came down from the mount, with the ten commandments, or when he gave to the children of Israel in commandment, the gospel which was proclaimed to Moses in the mount by our Lord. And we have also shown from the Scriptures of truth, that there was glory and a vail on Moses

face at the time when he gave his commandment from the tabernacle, or worldly sanctuary, and that Moses did command, that what he called "this law" should be written upon stones, and it must be evident to all, that Moses did give a law, which taught the children of Israel how they should offer their sacrifices, which law was also a ministration of death. Now if "this law" or this ministration of death was stamped with letters upon the stones which Joshua set up in Mount Hebal, then all is plain and simple and can easily be understood.

Thus we learn, that if the ministration of death given to the children of Israel by Moses, with the glory and the vail upon his face "was glorious," because "this law," in its ministration of death, pointed to the death of Christ, which law or ministration, was by Joshua written or stamped "with letters upon" the plastered stones of the altar in Mount Ebal, "plainly and clearly," that by the letter of "this law," which killed all the lambs offered thereon. "For the letter killeth," if "this law" with its works, in that it pointed to the crucifixion of Christ "was glorious," how shall not the ministration of the spirit of "this law," "be rather glorious?" as now ministered by us the apostles of our Lord who was the Spirit, object, or end of "this law." For if the ministration of the law as given by Moses, by which we were taught that we were sinners, and under "condemnation be glory," much more doth the ministration of life, or the preaching the truth of the gospel of righteousness by which we are taught that we can be saved from all our sins, without the works of this law "excel in glory." For even that which was made glorious, in that it pointed to the death of Christ, had no glory in this respect, by reason of the ministration of the spirit of the law of Moses for the spirit of this law, which remaineth is not abolished, for it was the death of Christ, by whose blood we may be saved from all our sins, which was the ministration "of the glory that excelleth." For if the works, or letters of this law, "which is done away was glorious," "much more" the spirit of this law, or Christ, "which remaineth is glorious." "Seeing then, that we have such hope" of eternal life through our Lord, "we use great plainness of speech."

"And not as Moses, which put a vail over his face, that the children of Israel could not steadfastly look to the end of that which is abolished.

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ.

"But even unto this day, when Moses is read, the vail is upon their heart.

"Nevertheless, when it [the heart,] shall turn to the Lord, the vail shall be taken away.

"Now the Lord is that Spirit: and where the Spirit of the Lord is there is liberty."* —2, Cor. iii: 6-17.

* Query.—Is it liberty to sin, or liberty from sin?

TO BE CONTINUED.

NOTICE.

THE CHART, which is now ready, for those who wish to procure it, is offered for seventy-five cents (75) on paper, and at prices varying from three dollars (\$3.00) to four dollars (\$4.00) mounted on cloth, with roll.

It is about five feet and six inches long and two feet ten inches wide.

It is designed to show that the testimony of the four Evangelists in reference to the crucifixion and resurrection of Jesus Christ, is a harmonious one, and that according to their testimony those events took place on the fourth and seventh days of the week.

authority there is for it." It would appear from this that God sometimes compels men to bear testimony in favor of truth, although they are enemies of that truth themselves.—M. B. SMITH, in Jewell Republican.

The First Day Sabbath.

JOHN SPERRY.

BRO. BRINKERHOFF: As Bro. Dugger is engaged in writing several books, and has not time to answer Bro. Wm. White's article, he desires that I should answer it, and by your permission I will do so. Bro. White starts out with the words, "To the Advent and Sabbath Advocate, on the Mosaic law and the Sabbath day."

Bro. W., you say your reason for taking up the law is because it takes law to make the Sabbath day binding. Yes, my Bro., it takes law to make it binding; and not only the Sabbath, but every precept of the ten commandments is binding on all Christians, which I shall attempt to prove in the future. And you say furthermore that Paul was bound by about three laws, according to his own statement. Now, my Bro., come and let us reason together on those laws; and let us make a long article short, for the whole argument rests on the Sabbath and law.

Question: "Why is the law binding on Christians?" that is, the ten commandments.

Because it is the law that points out sin; that is its office, and the man or woman that has made a profession of religion, and complied with the requirements of the gospel, must keep the law, or he falls under the condemnation of the law, for sin is the transgression of the law, 1 John 3: 4. Not the Mosaic law, for that law did not point out sin, for that was not its office. And when Paul says he did not offend against the Jew's law, or against the temple, or against Caesar, he shows that he lived up to all the laws, both Jewish and Roman. And this is true, for Paul had purified himself in the temple, Acts 24: 18; hence he had done nothing against the temple. Neither against the law of the Jews, for Paul was circumcised the eighth day, Phil. 3: 5; hence he could plead innocence to the law. And he had not violated the Roman laws, for he had no need to, for they had allowed the Jews to worship according to their own laws in that day, and the only thing that the Jews that came down to accuse Paul before Festus had was heresy, as will be seen by consulting Acts 24: 14.

My Bro., you may think that I am doing you an injustice by not copying all of your article, but I want to abridge it as much as I can to get all the matter contained in it.

Question: God gave laws through Moses to guide the children of Israel to a temporal Canaan, where all the blessings were temporal, earthly, to keep them in a country flowing with milk and honey, where they were to keep the laws given them by Moses. But now Christ, the second Adam, has come and proposes to conduct us to a heavenly Canaan, where moth and rust doth not corrupt.

Yes, Bro. W., this is just the reason why we teach that the Mosaic law is not in force now. But you must know that the Mosaic law and the law of the Lord God are not all one. There are two laws in the Bible; that is, I mean two general laws; one for the purpose of pointing out sin, and the other for removing it; and it was for violating the law of God, that is, the ten commandments, that the children of Israel were not permitted to stay in their land, because transgression against the law is sin. Proof: "My people are destroyed for lack of knowledge: because

God,

"Hear the

Israel: for the

inhabitan

no truth, nor m

in the land. B,

killing, and steali

ry," verses 1, 2. E

the reason the childre

ed and driven from the

land of God,

Sabbath. But when Dam

ates prayed to God and

wickedness God restored t

land, and the children of Israe

the land until they became cor

violating God's law again. Pro

phet was given him against the

office by reason of transgression."

see that they transgressed law, I

and God sent Titus, the Roman Pri

stroy their city.

Question: It will not do to say

apostles kept Moses' law, they we

by law to keep it till the year 70.

The apostles were men that were

out of the Jews' nation, hence they w

circumcised men and kept the law of

prior to the time they were chosen by C

and all through his life they kept the

Moses, and at his death it was nailed

cross; that is, the law of Moses; and

had no right to keep that law any longer;

but the ten commandments they had, for it

stands fast forever and ever, Ps. 111: 7, 8; and

the wise man says, "Fear God and keep his

commandments for this is the whole duty of

man." Not so with Moses' law, it being the

system of pardon in the Jewish dispensa

tion; and when Christ died he nailed it to

the cross, and stepped into the place of Moses

and his law, with the gospel, which is the

power of God unto salvation, Rom. 1: 16,

which cleanses you from all sin by complying

with its requirements. But what are the re

quirements of the gospel? 1st, belief; 2nd,

faith in Christ; 3rd, repentance; 4th, bap

tism for the remission of sins, which is the

transgression of law. Now, my Bro., Christ

kept the law; "hence he was without sin,"

or transgression, which is stepping outside of

the law. Now, as Christ is inside of the law,

the question is, How is he going to get where

Christ is? Well, I will tell you; he must be

buried with Christ by baptism into death.

Rom. 6: 3, 4; that is, into the place where he

shed his blood, that was in his death. Hence

you are baptised into the cleansing fountain

into the place where Christ is, and that is in

side of the law. Hence Christ is the end of

the law for righteousness, if you stay where

Christ is inside of the law. But if you step

outside of the plank of the Sabbath or any

of the other precepts, you are a sinner for you

have transgressed, or stepped outside and left

Christ. Then you cannot say as Christ did,

Which one of you convinceth me of sin? or

stepping outside of the law? My Bro., you

do not die the second death spoken of in

Revelations for Adam's transgression, but for

your own actual transgressions against God's

law; hence this brings us to your next argu

ment.

Question: In order to make the seventh

day binding you should show that the Gen

tiles were ordered by the apostles to keep it.

Now, Bro., with what has been said we be

gin to think that you can see the relation ex

isting between the law and the gospel, so

that the Gentiles are obliged to keep the law,

ath;
old of
ta. hold of
his cover
to be the ten
commandments
5; Isa. 56: 4. Now
if you can prove that the Gentiles are not
men then they do not have to keep the Sab
bath; otherwise they have to, or they are un
der the condemnation of the law.

Question: Where did the apostles ever or
der or command the Gentiles to keep the
Mosaic law?

Bro. W., it appears that you do not make
any distinction between the ten command
ments and the law of Moses. The ten com
mandments God wrote them with his finger,
Deut. 10: 1-4; the Mosaic law Moses wrote,
Deut. 31: 24-26. One was for the purpose of
pointing out sin, the other for removing it by
types, that is, the law of Moses. Moses was
the administrator to administer the law for
the sinner. This law is said to be a shadow,
Heb. 10: 1. It was added because of trans
gression till the seed should come, Gal. 3: 19,
which is Christ. Mark well the expression,
"was added;" added to what? To the ten
commandments. Why was it added? Be
cause of transgression; there could be no
transgression without law, and as the ten
commandments are God's moral standard of
right and wrong, the Mosaic system of par
don was added to the moral law till Christ
came. "Then he, [Christ] taketh away the
first [system of pardon that was in the blood
of animals,] that he might establish the sec
ond" system, which is the gospel, for the re
mission of sins; hence the ten command
ments are just as firm as ever they were, and
stand fast forever and ever, Ps. 111: 7; only
the system of pardon is changed. So you see
that the seventh day Sabbath is just as se
cure as ever it was. And God calls it my
Sabbath, Isa. 56: 4; my holy day, ch. 58: 13;
and in Psa. 119: 7. David says the law is per
fect. How could it be perfect with the Sab
bath precept in the bosom of the law? The
Sabbath is a shadow? Why did not God put
it in the Mosaic law, with that class of sab
baths that are found in that law, as you
see by consulting the 23rd of 1st John?

sign. In the first part there are promises and messages of comfort to the overcome, whether it be directed to several different and distinct churches in location or whether these symbolize seven different stages or periods of the church from that time to the coming and kingdom of Christ.

W. C. LONG,
URGENT.

of the Lord.

As the apostles went abroad with the gospel message we read of one of them saying that "the mystery of iniquity did already work" and he predicted the rise of "the man of sin," which was then hindered in its development, or rather its development was preceded by a hindering power for a short time. Nearly all prophetic expositors understand the mystery of iniquity and the man of sin to represent the Papacy of Rome, which was hindered in its development by the pagan form of government until the government of the Roman Empire professed Christianity under the Emperor Constantine. Under this form of government the papacy arose, and in a few centuries became a persecuting power, speaking with as terrible a voice in this matter as the dragon had done; and really did speak for the dragon which symbolized the civil government of Rome.

Now this same prophetic power that Paul wrote of did the revelation of John also point out in several different symbols, the events which they figured must shortly begin to come to pass. Now, with this declaration right in the beginning of the book of Revelation we claim that we are right in saying that the events were in progressive fulfillment during the gospel dispensation and the establishment of the kingdom of our Lord Jesus Christ. And the great apostasy that arose and became so mighty for evil, the symbols of the apocalypse are mostly given to specify, and the church is shown to endure many sufferings in their progress. The persecuting power is represented by the repulsive designation of dragon, serpent, a terrible beast, and we believe in its ecclesiastical feature by the two horned beast of chapter 13. One reason for thus applying this symbol to the papacy and not to the United States, is, that the miracles done by this beast are done to deceive. We say miracles cannot be done by human hands or powers. Some other versions of this read wonders instead of miracles. If this symbol is applied to the United States the wonders done are said to be the inventions of the present century. But they are not done for the purpose of deceiving; and the wonders and great things done by the Roman Catholic power were for the purpose of deceiving the people to make them believe that the Pope and the priesthood had superhuman power, and that the power of God was wrought through their hands. Their wonders consisted of trickery and deception, and hence it appears to us that the prophetic symbol applies to the papacy.

We need to have truth in its purity. That old fable in Eden, from the serpent, "Thou shalt not die," is held fast to with such tenacity, that it seems as though people love it more than truth. They have interpreted the old fable to mean that an immaterial and indiscernible part of man does not die, of which they have no evidence whatever, either from their own senses or from revelation, and they try to amalgamate truth with this error and believe both. But truth cannot thus come down, and it remains a truth still that our Savior shall descend from heaven to earth to receive his people to himself, and then to conduct them to the mansions prepared for them.

Shortly Come to Pass.

To the apostle John, while isolated and exiled from his fellowmen, was given a revelation of "things which must shortly come to pass," in symbol and figure, that they that "read and hear the words of this prophecy" might understand the things which were coming on the earth and discern the position of the church of God in the persecutions which came upon it, and know of a surety by the promise of the Savior that the Lord of lords should triumph in the end.

When Jesus ascended to Heaven he said, "All power in heaven and earth is given to me," although he does not exercise that power until he comes to establish his kingdom and reign in righteousness; but having ascended to Heaven he sends an angel to signify to his beloved apostle for the church a prophetic outline of events through which the disciples must pass ere he comes to deliver

We consider it a very appropriate of Bible study to seek out the interpretation of prophecy. In the sermon of Geo. F. Pentecost he says of Revelations that after the first three chapters of the book the rest of it is all future. This is because he, and others preaching as he does, have not made prophecy a study, comparing it with history, and trying to solve the symbols by that which is explained. But those Bible students who take the position that a large part of Revelation is yet future, and prominent features of it to come to pass before the second coming of Christ, seems to us to postpone that coming, or, by looking for the fulfillment of these things they defer the Lord's coming in their minds until after the other events. With the view of the progressive fulfillment of Revelation in the gospel dispensation the prophetic outline is filled up. The great prophecies of Daniel represent empires and nations to the Roman Empire, and its divisions. The little horn powers of Rome and Mohammedanism are given, too, but the outline of symbolic Rome is more completely filled up in Revelation, embracing the gospel dispensation, through which the suffering church passed until the time of the end, since which she has been waiting and watching for her Lord.

An error fallen into by some is that of interpreting the book of Revelation literally, as of literal beasts and angels, &c. This will bring such an individual into difficulty all the time. Such people should not forget that in the common language of the time there are many figures of speech used, and we should not then object to considering the Bible to contain many of them. Had the Revelation been written in plain and matter-of-fact speech the wicked and persecuting powers would have known themselves as pointed out, and might not have been willing to follow the divine plan.

All prophetic symbolic language consists in part of literal facts or words, else it could not be explained. A literal city is pointed out, as the metropolis of the kingdom of heaven, or the seat of government, where the King will reside, a beautiful description of which is given in the 21st of Rev. In describing it, the length, breadth, and height are said to be equal, which would make a very high wall. Some scholars have rendered it as proportionate instead of the word equal. This seems more in keeping with the idea of a well built city. And the next verse, the 17th, says the angel measured the wall, 144 cubits. What is this but its height? If its height was equal to its length and breadth, of the preceding verse, where could this measure apply? but if proportionate, it is understood, and the height of the wall, in verse 17, would then be 216 feet, 1 1/2 feet to the cubit, still very high, but more comprehensible. Notice its beautiful foundations, of different precious stones. Some have supposed these to be one layer over another; but it is more reasonable to suppose that each different foundation is between the several gates, and over these twelve foundations and twelve gates the wall is built.

It was signified that these things must shortly come to pass; and as we can trace their fulfillment and see how they have come to pass, we see that nothing, or but little intervenes between us and the coming of the King of kings and Lord of lords, when he shall come to conquer and put down all opposing rule and establish his kingdom. The closing of the book of Revelation is with the declaration of the Savior, "Behold, I come quickly," and "Surely I come quickly."

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Letter Department.

From Bro. D. M. Spencer

DEAR BRO. BRINKERHOFF, and Brot
Sisters of like precious faith. Thr
mercies of our Heavenly Father I
mitted to write a few lines to the *Advocate*.
I attended Bro. W. C. Long's meetings at
Stanberry the last of February, and had the
pleasure of listening to him speak several
times. Attended their Sabbath school on
the last Sabbath of February, and a testimo
ny meeting full of love and comfort. Found
a pleasant home among the brothers and s
isters in general. March 2nd, in company with
Bro. Henry Spencer, took leave of the breth
ren at Stanberry to visit friends and relatives
in Fremont Co., Iowa, and stopped over night
with Bro. and Sr. Denham; found a pleasant
home with them during our short stay. Mar
ch 3rd, we arrived at Bro. Henry Glass's, with
whom and his wife we had a pleasant convers
ation on Bible topics. March 6th we ar
rived at my brother's, and had a good visit
with friends and relatives. Spoke on the
night of the 10th to an attentive audience,
from 1 Peter 3: 15, and had to give way to
Elder Kemp, a Mormon minister, on the
11th and 12th, and on the 13th spoke two
hours on the first day and resurrection of
Christ to a large audience, and gave liberty
for remarks or questions. Eld. Kemp arose
and stated that he had been well entertained
while listening to the discourse; further stat
ed to the people that they had listened to the
word, and admonished them to carefully con
sider what they had heard, and not to be as
some who claimed to be keeping the first day
and living in obedience to the will of God
and practicing the teachings of the Bible, and
yet are so prejudiced that they will not listen
to anything except it be in harmony with
their views. Bro. Kemp also told the peo
ple that I am a blind man and have a hard
way to make my living, and he believed it
right to help me some, and took up a collec
tion and donated 25cts. himself; and treated
me with respect. On the night of the 14th
I spoke one hour on the two laws, to an at
tentive audience, and on the 15th had to give
way to a literary, and did intend to comm
ence again on the 16th and continue all
week, but on account of the rain and bad
roads closed my meetings. I have some ap

ked
to the
e not unequally
for what fellowship
hath righteousness with unrighteousness, and
what communion hath light with darkness?"
And again, "And what concord hath Christ
with Belial? And what part hath he that
believeth with an Infidel? And what agree
ment hath the temple of God with idols? for
ye are the temple of the living God; as God
hath said, I will dwell in them and walk in
them, and I will be their God and they shall
be my people. Wherefore come out from
among them, and be separate, saith the Lord,
and touch not the unclean thing, and I will
receive you; and will be a father unto you
and ye shall be my sons and daughters, saith
the Lord Almighty." Blessed promise.
Woodward, Iowa.

From Bro. E. D. White.

BRO. BRINKERHOFF: I feel condemned that
I have not sent you the money to pay up for
the *Advocate*, for I think a great deal of it.
We feel lost when we do not get it from the
office to read on the Sabbath. It is ever a
welcome visitor. I have a large family to
support and therefore have not the money
always at hand. I would say that Elders
Chaffy and Watt, of the Seventh day Advent
ist faith, were here and lectured over four
weeks, and did a great deal of good; although
I could not believe all they said, yet I feel
they have done me much good. I find them
pious men and very earnest workers. Two
came out under their preaching and resolved
to keep the commandments of God and faith
of Jesus; but there is no one that can fill
Bro. Dugger's place with this community, he
being the first to preach the Bible so near in
its purity; we would like to see him this way
again. This is the fourth Sabbath that we
have had social meetings, and to day organ
ized a Bible class and Sabbath school.
Pray for us that the work we have begun
may prosper. I would especially ask an in
terest in the prayers of all faithful ones in
Christ.
Stewartville, Mo.

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know
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just as much
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and be put in the penit
the law will
not pardon; that is not its office; but the of
fice of the gospel is to pardon. And finally,
in conclusion, I will contrast a few texts on
the ten commandments and the Mosaic law.
Ten commandments, No. 1: Stands fast
forever and ever, Ps. 111: 78; not one jot or
tittle shall pass, Matt. 5: 17; perfect, Ps. 19:
7; holy, just, good, Rom. 7: 42; God wrote
the ten, Deut. 10: 4.
Law of Moses, No. 2: Law abolished, Eph.
2: 15; blotted out, Col. 2: 14; imperfect, Heb.
7: 19; yoke of bondage, Acts 15: 10; Moses
wrote this law, Deut. 31: 24.
This list might be squared to a multitude
of texts. Now, Bro., we submit this in love
for your candid consideration.
Fairfield, Neb.

SECRET PRAYER.—Oh, sweet and healing is
secret prayer, when the heart, oppressed with
a burden which none but God must know, and
none but God can remove, retires with him
apart, and lays down the load at his feet, and
pours all anxieties into his pitying bosom,
where no eye but his can see, and no ear but
his can hear! There we may use postures, ex
pressions, pleadings, that might not be suita
ble in the presence of others. There we may
lay open those hidden wants and solicitudes
which we may not reveal to our dearest friend.
Cyprian has very beautifully described the
benefit and delight which he found in retired
prayer and meditation: "That no profane list
ener may hinder my musings, and no domes
tic clamor drown them, I withdraw to a neigh
boring solitude, where the creeping tendrils
of the young vines form a shady arbor. Be
hold, there I obtain a cooling of truth which
learning could not give, and drink in, from
the quick inspirings of divine grace, stores of
heavenly thought which long years of study
could never supply."

FRANCIS MURPHY is now laboring success
fully in Boston. He has procured over 1,500
copies of the pledge.

...come to me, that ye might have life." ...and labored with them all through his ministry to show them their error in rejecting him; he entreated them, warned them, and rebuked them, but all was of no avail. They would not see nor believe, and thus brought upon themselves the judgments written. It was all their own fault. God had done all for them he could, he had suffered long with them, even sending his only Son to labor with them, but they would not see nor believe. God loved that people, and Christ loved them. Hear the Son of God as he gazes on the doomed city of Jerusalem, the glory of the Jewish nation, "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"

Three short words tell the whole sad tale, "Ye would not!" Who can tell the anguish of the loving Savior's heart as he uttered these words? It was not that they could not, but they would not! Upon another occasion Jesus beheld the city and wept over it, and uttered this bitter lamentation, "If thou hadst known, even thou, at least in this thy day, the things which belong to thy peace! but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave one stone upon another, because thou knewest not the day of thy visitation." Why did they not know the day of their visitation? The Savior answers, "Ye would not!" Confident in their own ways, and the ways of their self-righteous teachers, they would not see nor believe the things which belonged to their peace with God; and thus they sealed their destruction and dispersion among all the nations of the earth!

Now, why does not God's people see and believe the Sabbath truth, if it is really important? Just for the same reason his ancient people did not see and believe on Christ. They will not. God has plainly revealed it in his word. None in this land of Bibles and gospel liberty can plead ignorance before the bar of God. In this age God, by his faithful servants, is pleading with his people, who are bound up in proud pharisaical churches, to obey him by keeping all his commandments. It is faithfully heralded over the length and breadth of the land, "In vain do ye worship me, teaching for doctrine the commandments of men." Like the Jews of old, God's people are without excuse on the Sabbath question; if they reject this truth it will be at their own peril! God has never promised to save one transgressor of his righteous law, and James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." I dare not risk my salvation on less than obedience to all the law of God with a living faith in his only begotten Son as my Savior and Redeemer.

God will not hold them guiltless that taketh his name in vain, neither will he hold them guiltless that substitute the first day of the week for the day which he commanded to be kept holy—the day which he himself blessed and sanctified. It is with a feeling too sad to express that I say, The ministry of the popular churches of the present day are in the same condition the leaders of God's people were in when the Savior said to them, "But ye unto you, scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are

entering, to go in. Ye unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." This is a fearful denunciation, read it all, Luke 23. At another time Jesus said the Pharisees were blind leaders of the blind, and that if the blind lead the blind, both would fall into the ditch. Again, "This people draweth nigh unto me with their mouth, and honoreth me with their lips; but their heart is far from me. But in vain they do worship me, teaching for doctrines the commandments of men." These are a few of the descriptions of God's ancient people, and how well they describe his professed people and teachers of this day, the true Bible Christian can think, meditate upon, and act accordingly in the fear and love of God.

Reader, study well God's sacred word, obey its divine injunctions, and hail with joy the heavenly light that is now shining from its blessed pages. Know the day of your visitation before it is too late. Stifle not conviction of any truth, shut not your eyes and cling to cherished idols, however time honored those idols may be. Look into God's perfect law of liberty and continue therein until your life is molded into conformity to all its holy precepts. Seek for the old paths, for the right way, and walk therein. The way in which patriarchs and prophets, Christ and his apostles walked, is the way in which you should walk. Soon the great day of the Lord will come and then we shall all receive the just reward of our actions here. God "is not mocked," neither is he deceived, he knoweth the secret thoughts of our heart, and his word assures us that those "who hunger and thirst after righteousness shall be filled," and that the "path of the just is as the shining light that shineth more and more unto the perfect day." May this be your path, dear reader, and mine, is my earnest prayer.

Letter Department.

From Bro. E. W. Barnes.

DEAR BRO. BRINKERHOFF: I preached my first discourse in the old Senate Chamber of Sacramento city, Cal., fourteen years ago the 28th day of last February. I was then in the "Christian," or what is generally known as the "Campelite" church (I was raised a Methodist), and I continued in the Christian church devoting my whole time to the ministry for twelve years. I was quite successful in building up the church. At the end of that time I became convinced that the Sabbath of the Lord should be kept; or, rather I became convinced on or about the 1st of January before, which was two years ago the 1st of last Jan., and I kept the first Sabbath of that month which was the beginning of my Sabbath keeping. One month later I called for a letter from the church at its regular meeting, and it was unanimously granted. The next day I preached, and after the discourse I explained my convictions, and, knowing that I would not be allowed to preach the binding obligations of the Sabbath, I announced that I there and then severed my connection with the church. I continued to preach as I had opportunity until the following June, at which time I united with the S. D. Adventist church. I had some misgivings of such a course at the time, but there being no other Sabbath keeping church in the State, and thinking that I might do more good for the Lord's work in connection with an organized church than what I could alone, I united with them. But

I am satisfied, that whether my conversion that time was right or wrong, I cannot conscientiously continue longer with the church and therefore have intended to set up my credentials as a minister in the city of Salem, who will claim the liberty to worship God in spirit and in truth, and pretended visions to the contrary notwithstanding. I am not sure that I will have any to work with me on the start, but I feel sure that he will add to the number and that he will be built up here in the capital of the State, a good working church of God. I shall take "Christ as a foundation" upon which to build "the commandments of God and the faith of Jesus." I shall try to incorporate into the church as it builds the practice of laying by in store for the poor and needy, the aged and the widows and orphans, the same to be bestowed in the name of the Lord, thus giving him the glory in all things. I believe that the dead are unconscious. I believe too that the coming of Christ is not far distant, and yet these must not be made terms of fellowship, nor made unnecessarily burdensome to "the commandments of God and gospel of Christ." The church must be organized upon the congregational plan. Faith, repentance, prayer and baptism must precede membership. A life of faith and righteousness is necessary to continue a membership. Now if you think that my faith and work are such as to harmonize with the work which you and your co-laborers are doing, and that it would or would not be better that I should go to work with those already working, I hope that you will be free to say so. I believe that the largest possible liberty should be allowed in all matters of opinion; but in matters upon which salvation depends, liberty is to believe and do the will of God in Christ Jesus. I do not like the idea of building up too many little companies all through the United States, who are too selfish or narrow to work together for the advancement of God's truth; yet if they can not fellowship each other heartily and work together in love, it is far better that they remain apart in the first place.

I very much need assistance and the co-operation of brethren and sisters in the work that I am, under God, about to undertake here in the city of Salem. But if there should be the least likelihood of my being ostracized because I could not see some prophecy just as some one else sees it, or because I could not yield my faith to somebody's opinion, then I had better work alone. I believe however, that if I have gotten the correct understanding of your work, plans and purposes, they are identical, or nearly so, with my own, and if so it would be better for us to work in unity as members of the same body. If you keep Sabbath school supplies I wish to get enough to start a Sabbath school with. I shall want every thing that will be needed in a school, while I do not know that there will be over half a dozen in the school, yet my faith is strong enough to look for three times that many before the end of the first quarter. If there are any congregations who are able, and whose hearts are in the work, that could supply us at least for the first quarter with an outfit, it would be very thankfully received. And now, let me ask you and all those who are struggling for the liberty of the gospel, and a crown in God's everlasting kingdom, to pray to God that we may do that which is right, and do no evil, and that, as instruments in his hands we may do a work that will honor his truth, glorify his name and prove a blessing to humanity. Yours in Christ.

Salem, Oregon. March 3rd, 1884.

The Jew Shapira, who recently tried to sell a bogus manuscript of the Pentateuch for an immense sum, has committed suicide by shooting himself at a hotel in Rotterdam.

To practice righteousness and resist sin requires the indwelling strength of God. "Reverence a right spirit within me," prayed the psalmist. The original word signifies a firm spirit, that has no waverings. A hand writes a clear, strong line; the trembling hand makes the crooked scribble. Faith is likened to an anchor, because it has a holding power; and that comes from the hold which God has upon the man who exercises it.—T. L. Cuyler.

Obituary Notices.

DAVISON.—Died on Sabbath morning, March 29th, 1884, at his residence five miles north west of Waterville, Marshall Co., Kansas, John Davison, aged 47 years and 7 days. Bro. Davison was a son of Samuel Davison, or Father Davison, as he was familiarly known to many readers of the ADVOCATE, was born March 22nd, 1837. He enlisted in the army and served his country as a faithful soldier during the war; was severely wounded at the battle of Vicksburg, from the effects of which he died after much suffering. He leaves a wife and seven children. Soon after his service in the army expired, faithful to a promise made to God, he enlisted as a soldier in the army of the Lord, was baptized and united with the S. D. Baptist Church, a member of which he remained until he embraced the Advent faith, which he loved and cherished until the day of his death. He zealously defended what he believed to be the truth; was a firm believer that the seventh day is the Sabbath of the Lord, and the duty of all to observe it as such. For a time he was a member of the S. D. Adventist Church, but on account of the visions of Mrs. E. G. White was impelled to sever his connection therewith. The writer first formed his personal acquaintance last fall, when through his solicitation and influence we visited his place and held some meetings. Organized a little company of Sabbath keepers under the name Church of God, of which he was elected Deacon. We also made arrangements to locate neighbors to him, in accordance with which, with our family, we moved here a few weeks ago. But alas! alas! only as it were to witness his last struggles, and see his eyes closed in the sleep of death. He patiently bore all his suffering. Not a murmur escaped his lips, he deliberately talked about his death, and expressed his hope in a resurrection, when he would put on immortality. When he realized his end was near he called us to his side, and expressed a desire that we preach his funeral sermon from the following text: "If in this life only we have hope in Christ we are of all men most miserable." 1 Cor. 15: 19. We followed his instructions and on the occasion of the funeral addressed an audience estimated at more than 300 persons, setting forth the resurrection as the Christian's hope. The community have lost a worthy citizen and good neighbor, the church a zealous member and earnest worker. But while we mourn our loss, we sorrow not without hope. Death and the grave triumph now, but soon death, the last enemy, will be destroyed, the saints will live again no more to die. J. H. NICHOLS.

Why sin?

so long in error on if it really made any difference? The question might be answered by asking, Why does God allow sin in the world at all? If God's people were mere machines he would not allow it, neither would he allow his people to live so long in error with regard to his holy Sabbath; but man is not a machine, and hence God allows him to do a great many things he does not approve. The Sabbath truth is like many other truths, it was long buried beneath the rubbish of papal superstition, and it is the work of God's people to "seek for truth as for hidden treasures." Had they done this in regard to Sabbath truth they need not have been so long in error on this subject.

Paul said the "mystery of iniquity" had commenced to work in his day, and this working of iniquity in the church all Protestants acknowledged resulted in the development of the Papacy. By turning to Daniel 7: 25, we find that this power, the Papacy, was to "change times and laws," and they, with the saints of God, were to "be given into his hand for a time times and the dividing of time." This could have reference to no other time than the times of Jehovah, for other times he could have changed, but the times spoken of he only thought to change, and they were to be given him for a certain time, at the close of which the inference is, they would no longer be in his hand. This time times and the dividing of time I understand to be the same period as brought to view in Rev. 12, where the woman, or church, fled into the wilderness, or place of seclusion, and in the 17th verse of this chapter we read, "And the dragon was wroth with the women, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." The commandments of God and faith of Jesus are so woven together in the sacred Scriptures that they cannot be separated, and here the dragon made war with those who kept the commandments of God and the testimony of Jesus Christ.

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The Advent and Sabbath Advocate.

We have cards of the ten commandments now to add to our list of text cards, printed in good large type, at 1 cent each or 10 cent per dozen.

BRO Nichols: The ADVOCATE has been regularly sent to you at Waterville, Kansas, for several weeks.

OUR review of Mr Stanley's article in *Adaptation*, showing the weakness of Sabbath Opposition, will be resumed shortly. It is temporarily suspended while we have a good supply of matter from contributors on the Sabbath question.

BRO. A. S. PRICE has sent us \$5.00 as one-tenth of his earnings to the Lord to be used for the best interests of the cause, being convinced that this is the right way.

THIS money, with any other that may be similarly entrusted to our care, will be used for the benefit of the cause to the best of our ability, assisted by the advice of others who are equally interested in the cause. Let us all endeavor to do something for the advancement of the cause we love so well, and try to have the truth carried to those who are not yet interested in its evidences and prospects. With this money from Bro. Price, with Bro. Long's approval, we have already commenced a correspondence of prospective labor for the use of this means. We are very thankful indeed that Bro. Long came to Marion.

ONE of the greatest riots of a civilized country occurred at Cincinnati, Ohio, March 29th and 30th, occasioned by an indignation meeting held over the failure of a jury to pass sentence of death over a plain case of murder, and the attempt of citizens to take the prisoner from the jail and lynch him, which was resisted by the authorities, the altercation causing the death of 39 persons and the wounding of 200 others, and the burning of the court house, with the criminal court records, the loss estimating \$1,000,000. The country everywhere is enraged over the failure of the courts and juries to convict and sentence murderers to their just deserts, and hence so much resort to mob violence.

CYCLONES and tornadoes are a yearly record of late and cause a great deal of fearful looking forward to as things to be dreaded. The Southern States suffered terribly from a tornado and cyclone in February, and last week's news chronicles another severe one sweeping through Kentucky, destroying half a dozen villages, killing 20 people, and destroying vast amounts of farm property. Colemansville was caught in the cyclone and was almost entirely blown to pieces, leaving almost nothing of the town standing. These storms are known to be so terrific that the strongest buildings are carried away in a moment, strong trees are torn up by the roots and torn to pieces, and there is no safety to human or animal life. This storm crossed the Ohio River into Indiana, demolishing the village of Scipio, with loss of life besides property. In Ohio the towns of Ridgeville, Shakertown, Centerville, and two others, suffered severely, with some loss of life and much property. In North Carolina at the same time there is a large account of the ravage of the storm, at Newton, Lencir, Macklenberg, and in South Carolina it is said that for the third time in a few weeks a fierce cyclone devastated a large section of the country, with some loss of life.

Meetings in Oregon.

DEAR BRO. BRINKERHOFF: We opened up our house for worship on last Sabbath, held meetings on Sabbath and Sunday, the 29th and 30th of March. The attendance was very good, everything considered. There were three Sabbath keepers present who could not stand the doctrine of S. D. Adventism that took a stand with us on Sunday, making our present number six. This is a small beginning, and when it is remembered that we are all in opposition by the leaders of S. D. Adventism, it may seem strange to some that we have a goodly number. It is an act of faith in God and his promises, and we expect to see others directed by the word and spirit of God coming after awhile to join our numbers, until our effort shall be a success, and the truth and cause of God is vindicated in Salem.

Our house of worship consists of our dwelling house in South Salem, on Commercial Street, large enough for a part to be used for public worship, seating about 100 persons.

And now I will set forth in a few words our position: 1st, The commandments of God and the faith of Jesus. 2nd, Love to God with all the heart and love to our neighbor as ourselves. 3rd, Christ our foundation. 4th, The Bible our creed. 5th, *Unity* in matters essential to salvation, *liberty* in matters of opinion. We also believe in conversion, in one Lord, one faith and one baptism. Now I ask, can you pray for such a work as we are aiming, by the help of God and the friends of his truth, to try to do? If you are in full sympathy with our work we ask you to pray for it, for nothing less than special help of God and his true servants will be sufficient to establish his cause in Salem, the capital of the State of Oregon. We should be glad to hear from any of the preaching brethren, or others, who have espoused a like precious work, either by letter or otherwise at any time. Yours in Christ,

E. W. BARNES.

Salem, Oregon. Apr. 1st, 1884.

The Printer Boy.

ABOUT the year 1725, an American boy some nineteen years old found himself in London, where he was under the necessity of earning his bread. He was not like many young men in these days, who wander around seeking work, and who are "willing to do anything" because they know how to do nothing; but he had learned how to do something and knew just where to go to find something to do; so he went straight to a printing office, and inquired if he could get employment. "Where are you from?" inquired the foreman.

"America," was the answer.

"Ah" said the foreman, "from America! a lad from America, seeking employment as a printer! Well, do you really understand the art of printing? Can you set type?" The young man stepped to one of the cases, and in a brief space set up the following passage from the first chapter of John:

"Nathaniel said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see."

It was done so quickly, so accurately, and administered a delicate reproof so appropriate and powerful, that it at once gave him influence and standing with all in the office. He worked dilligently at his trade, refused to drink beer and strong drink, saved his money, returned to America, became a printer, pub-

lisher, author, Postmaster-General, member of Congress, signer of the Declaration of Independence, ambassador to royal courts, and finally died in Philadelphia, April 17, 1790, at the age of eighty-four, full of years and honors; and there are now more than a hundred and fifty counties, towns, and villages in America, named after the same printer boy, Benjamin Franklin, the author of "Poor Richard's Almanac."—Little Christian.

Appointments.

Notice of Conference.

THE Lord willing, there will be a quarterly meeting of the Brethren and Sisters of the Church of Christ in Mich., to be held at the new School house near Bro. Wait's, in Bloomington, VanBuren Co., Mich., commencing April 18th and lasting over Sabbath and first day. Those coming on the Chicago and West Mich., R. R. will change cars at Grand Junction.

By order of President,
M. A. BRANCH, Sec.

Money and Letters Received.

John Davis \$2, E D White \$2, Sarah Rowley \$2 for Mary S Bates and S E Caylor, J M Beedle \$1, T A Williamson \$2.

Books and Tracts Sent by Mail.

E D White, Jerry Davidson.

Books and Tracts FOR SALE AT THIS OFFICE.

SABBATH SCHOOL BLANKS for Classes and Reports from Sabbath School Secretaries to State Secretary or Superintendent, 15 cents per set of three class Records and one Report blank. Text cards, 25 cts. per hundred.

The Bible Student's Assistant; a compend of Scripture reference, embracing a list of the principal texts of scriptures proving the essential points of faith held by Sabbatarian Adventists. Price, 10 cents.

The Seventh-Day Sabbath,—A short Treatise on the Scriptural Evidences of the Bible Sabbath, showing that the seventh day of the week is still the Sabbath by divine authority; by Jacob Brinkerhoff. 32 pages—price 8 cts.

The Bible Sabbath Defended, by A F Dugger, 140 pages, Price 25 cents.

No condemnation in Christ; God's Law of Ten commandments Perpetual: by Jacob Brinkerhoff. 8 pages, 2 cts, 15 cts per dozen.

The Sabbath for both Jews and Gentiles, by A C Long, 4 pages, 1 cent;

Sabbath. Desecration—8 pages, 2 cents, by S E Brinkerhoff; a tract for advance work on the Sabbath Question.

Review of J M Stephenson on the Sabbath Question and Two Laws: a consideration of the objections of No-law people to the Sabbath in the New Testament. By Jacob Brinkerhoff, 48 pages, 9 cents.

The Kingdom of Heaven upon the Earth, Its literality and location, to be set up at the Savior's second coming, by Jacob Brinkerhoff, 64 pages, 12 cents.

The second coming of Christ,—Showing it literal and personal, by J Brinkerhoff, 8 pp 2 cts. Moody's Sermon on the Second coming of Christ, 8 pages, price 2 cents.

The Christians' Hope—shown to be in the second coming of Christ and the resurrection from death; by Jacob Brinkerhoff, 8 pp. 2 cts.

Where are the Dead? Showing from Bible testimony that they are in the grave, and not in heaven. By J. Brinkerhoff. 8 pages, 2 cents.

The Saints' Inheritance, showing the Earth to be their future abode; by S. E. Brinkerhoff. 24 pages, price 6 cents.

The Doctrine of Immortality, by J H Whitmore 300 pages, 25 cents.

Materialism, by Jacob Brinkerhoff,—1 cent.

The Soul: Its scriptural meaning and use of the term; by A C Long. 8 pages, price 2 cents.

Who changed the Sabbath? By A. C. Long. 8 pages, price 2 cents.

What is the Seal of God?—Showing that the Holy Spirit is the Bible view of the Seal. By S. E. Brinkerhoff. 8 pp. 2 cts.

The Two-horned Beast of Rev. 13, showing its application to the Papacy, by A C Long,—4 cts.

The Three Angels' Messages of Revelation xiv. 12 pages, 3 cts, by A C Long.